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SOPHOCLES

THE PLAYS AND FRAGMENTS.

PART V.

THE TRACHINIAE.

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SOPHOCLES

THE PLAYS AND FRAGMENTS

WITH CRITICAL NOTES, COMMENTARY, AND
TRANSLATION IN ENGLISH PROSE,

BY

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PART V.

THE TRACHINIAE.

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SOPHOCLES

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WITH AN INTRODUCTION BY
J. E. V. Rieu

FOR THE
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INTRODUCTION.

§ 1. IT has been the fortune of the *Trachiniae* to provoke a singular diversity of judgments. Dissen and Bergk refer the play to a period when the powers of Sophocles were not yet fully matured¹. Bernhardt regards it as a mediocre production of declining age². Schlegel, in his Lectures on Dramatic Literature, goes further still; he pronounces the piece unworthy of its reputed author, and wishes that the responsibility for it could be transferred from Sophocles to some feebler contemporary,—his son, for instance, the ‘frigid’ Iophon³. Yet there has never been a lack of more favourable estimates. In the very year when Schlegel was lecturing at Vienna (1808), Boeckh pointed out the strong family likeness between this and the other six plays⁴; A. Jacob made a direct reply to Schlegel’s censures⁵; and Godfrey Hermann said that, whatever faults the work might have, at any rate both the spirit and the diction

Divergent
views of
the *Trachiniae*.
Difficulty
of judging
it rightly.

¹ Dissen, *Kleine Schriften*, p. 343; Bergk, *De Sophoclis Arte*, p. 26.

² Bernhardt, *Gk Lit.* II. pt ii. p. 375: ‘ein mit mässiger Kunst angelegtes und matt durchgeführtes Werk aus spätem Lebensalter.’

³ A. W. Schlegel, *Lect.* VII. All that he says of the *Trachiniae* is contained in one short paragraph, and the grounds of the condemnation are indicated only in vague terms. ‘There is much both in the structure and plan, and in the style of the piece, calculated to excite suspicion.’ ‘Many critics have remarked that the introductory soliloquy of Deianeira, which is wholly uncalled-for, is very unlike the general character of Sophocles’ prologues.’ ‘Although this poet’s usual rules of art are observed on the whole, yet it is very superficially; nowhere can we discern in it the profound mind of Sophocles.’

With regard to the prologue—the only passage which Schlegel specifies—some remarks will be found below, § 22.

⁴ A. Boeckh, *Græcæ trag. princip.*, c. xi. p. 137 (referring to the *Electra* and the *Trachiniae*): ‘tantum cum ceteris similitudinem habent ut nefas esset de auctore dubitare.’

⁵ A. L. W. Jacob, *Sophocleæ quaestiones*, vol. I. p. 260 (1821).

were unmistakably those of Sophocles¹. During the last half century, with the growth of a better aesthetic criticism in relation to all things Hellenic, a sense of the great beauties in the *Trachiniae* has decidedly prevailed over the tendency to exaggerate its defects; indeed, the praise bestowed upon it, in these latter days, has sometimes perhaps been a little too indiscriminate. The play is in fact an exceptionally difficult one to appreciate justly; and the root of the difficulty is in the character of the fable. A necessary prelude to the study of the *Trachiniae* is to consider the form in which the Heracles-myth had been developed, and the nature of the materials available for the dramatist.

The
Heracles
myth.—
Argive
legends.

§ 2. The Argive legends are those which best preserve the primitive Dorian conception of Heracles. They are alloyed, indeed, with later elements, of a political origin. Thus, in order that the Dorian conquerors might have some hereditary title to the land, Heracles was made the son of Alcmena, and, through her, a scion of the Perseidae; Tiryns was his heritage, of which he had been despoiled. Again, the struggles between Argos and Sparta for the headship of Peloponnesus have a reflex in those wars which the Argive Heracles wages in Elis or Messenia. But, when such elements have been set aside, there remains the old-Dorian hero, slayer of monsters, purger of the earth, who triumphs over the terrors of Hades, and brings the apples of immortality from the garden of the Hesperides.

We do not know exactly when the 'twelve labours' of Heracles became a definite legend. The earliest evidence for it is afforded by the temple of Zeus at Olympia, about 450 B.C. The twelve labours were there portrayed on the metopes,—six on those of the western front, and six on those of the eastern. All the twelve subjects are known from the existing remains². The list agrees, in much the larger part, with twelve labours

¹ G. Hermann, Preface to the *Trachiniae*, p. vi: 'Ego quidem, quomodo qui Sophoclem cognitum habeat, an genuina sit haec fabula dubitare possit, non video. Nam quae duae res in poesi maxime produnt a quo quid scriptum sit, ingenium poesis et dictio, eae ita sunt in hac fabula eadem atque in ceteris, ut miraturus sim, si quis proferat aliquid, quod alienum ab Sophocle iudicari debeat.'

² The subjects of the western metopes, in order from left to right, were: (1) Nemean

enumerated by the Chorus in the *Hercules Furens* of Euripides¹, a play of which the date may be placed about 421—416 B.C. Neither list knows any places, outside of Peloponnesus, except Crete and Thrace; nor does either list recognise any of those later myths in which Heracles symbolises the struggles of Argos with Sparta. In both lists the journey to the Hesperides has lost its original meaning,—the attainment of immortality,—since it precedes the capture of Cerberus. These are some reasons for thinking that a cycle of twelve labours had become fixed in Dorian legend long before the fifth century B.C.² The Dorians of Argolis were those among whom it first took shape, as the scenes of the labours show. But nothing is known as to the form in which it first became current.

One thing, however, is plain. Although the twelve tasks are more or less independent of each other, the series has the unity of a single idea. Heracles is the destroyer of pests on land and sea, the saviour of Argolis first and then the champion of humanity, the strong man who secures peace to the husbandman and an open path to the sailor: with his club and his bow, he goes forth against armed warriors, or monsters of superhuman lion: (2) Lernaean hydra: (3) Stymphalian birds: (4) Cretan bull: (5) Ceryneian hind: (6) Hippolytè's girdle.

Those of the eastern metopes were: (1) Erymanthian boar: (2) Mares of Diomedes: (3) Geryon: (4) Atlas and the Hesperides: (5) Augean stables: (6) Cerberus.—Treu, *Ausgrabungen zu Olympia*, iv. c. 4: W. Copland Perry, *Greek and Roman Sculpture*, ch. xxi. pp. 225 ff.

¹ Eur. *H. F.* 359—429. The exploits there enumerated are:—(1) Nemean lion: (2) Centaurs: (3) Ceryneian hind: (4) Mares of Diomedes: (5) Cynus: (6) Hesperides: (7) Sea-monsters: (8) Relieving Atlas as supporter of the heavens: (9) Hippolytè's girdle: (10) Lernaean hydra: (11) Geryon: (12) Cerberus.

No. 2 in this list,—the fight with the Centaurs at Pholoè,—was merely an episode in the *ἄθλος* of the Erymanthian boar, the first subject of the eastern metopes at Olympia. Hence the list of Euripides has really nine *ἄθλοι* in common with the temple. The three *ἄθλοι* peculiar to the temple are, Stymphalian birds, Cretan bull, and Augean stables; instead of which Euripides has, Cynus, Sea-monsters, Relief of Atlas.

An express mention of the number *twelve*, as the fixed limit to the series of *ἄθλοι*, occurs first in Theocr. 24. 81, δώδεκά οἱ τελέσαντι πεπρωμένον ἐν Διὸς οἰκῇ | μόχθους.

² Preller (*Gr. Myth.* II. 186) adopts the view that the number of twelve labours had probably been first fixed by Peisander, in his epic *Ἡράκλεια*, *circ.* 650 B.C. (cp. below, § 4). Wilamowitz, Eur. *Heracles*, vol. I. p. 308, regards the cycle of twelve labours rather as the invention of some Dorian poet of Argolis,—perhaps of Mycenæ,—who lived not later than the 8th century B.C., and of whose work no trace remains.

malignity, reliant on his inborn might, and conscious of a divine strain in his blood. This is no Achilles, no image of that chivalry which Aeolian legend had delineated and Ionian poetry adorned: no steeds, swift as the wind, bear his chariot into battle; no panoply of bronze, wrought by Hephaestus, flashes on him, 'like the gleam of blazing fire, or of the sun as it arises': in the gentle graces of human existence, in the softer human sympathies, he has no portion; no music of the lyre soothes his rest in the camp; he has never known such tears as came into the eyes of the young Achaean warrior, when the aged king of Troy, kneeling at his feet, kissed the hand that had slain Hector: nor has he anything of that peculiar pathos which is given alike to Hector and to Achilles by the dim presage of an early doom, the uncertain shadow which now and again flits across the meridian of their glory; the golden scales, lifted in the hand of Zeus, have never trembled with the fate of Heracles, for his destiny was fixed before his birth, and is inseparable from his origin,—that he must toil while he lives, and must live until his task has been accomplished. He embodies a sterner ideal; one in which there is less of spiritual charm and of flexible intelligence, but which has a moral grandeur of its own; we might say that relatively to the Ionian view of life it is as the Hebraic ideal to the Hellenic. And this ideal may rightly be called 'Dorian,' in the sense that it presumably represents a conception of the primitive Dorian folk, bearing a general stamp which can be traced in historical expressions of the Dorian nature.

That conception appears in only two other sets of legends besides the Argive. And these belong to near kinsmen of the Dorian stock, the Boeotians and the Thessalians.

Boeotian
legends.

The Boeotian legends concern the birth, childhood, and youth of Heracles. Argive tradition claimed his manhood; and this claim could not be ignored. Nor was it disputed that he sprang from the Argive Perseidae. The Boeotians sought only to reconcile his Argive lineage with a belief that he was born at Thebes. Alcmena, his mother, is the daughter of Electryon, king of Mycenae: she is betrothed to her first-cousin Amphitryon, son of Alcaeus, king of Tiryns. Amphi-

tryon accidentally kills his uncle, Electryon, and flies, with Alcmena, to Thebes. She requires him, as the condition of their union, to avenge her on the Taphii in western Greece, who have slain her brothers. He sets forth from Thebes to do so. Just before his triumphant return, Zeus visits Alcmena in his likeness, and becomes the father of Heracles. Amphitryon was originally a Theban hero; but the Thebans made him an Argive in order that they might make Heracles a Theban. The name 'Heracles' is itself a proof that Argive legend was predominant enough to extort such a compromise. Hera was the goddess of the pre-Dorian Argos. The story of her hatred towards the Dorian Heracles expressed the hostility of her worshippers to the Dorian invaders. But, when the Dorians had conquered, their legendary champion came to be called 'Ηρακλῆς, 'the glorified of Hera'; not in the sense that he had won fame by surmounting her persecutions, or through her final reconciliation to him in Olympus; but in the sense that he was the pride of the city which, though it had changed its earthly masters, was still Hera's—the now Dorian Argos. The old story of her spite against him lived on in poetry, but it had lost its first meaning. It is recorded that an earlier name of 'Heracles' had been 'Alcaeus,' 'the man of might'; and traces of this lingered in Boeotia¹.

¹ Dion Chrysost. or. 31 (p. 615 Reiske) ἐν γοῦν Θήβαις Ἀλκαῖος ἀνάκειται τις, δὲν Ἡρακλέα φασὶν εἶναι, πρότερον οὕτω καλούμενον. Preller (II. p. 180) quotes the inscription shown in a Farnesian relief on the tripod which Amphitryon dedicated, in his youthful son's name, to the Ismenian Apollo at Thebes: Ἀμφιτρύων ὑπὲρ Ἀλκαίου τρίποδ' Ἀπόλλωνι. Sextus Empir. *Adv. dogm.* 3. 36 gives a like inscription, also connecting it with a Theban ἀνάθημα. Diodorus (4. 10) ascribes the change of the hero's name to the Argives: Ἀργεῖοι... Ἡρακλέα προσηγόρευσαν, ὅτι δι' Ἡραν ἔσχε κλέος, πρότερον Ἀλκαῖον καλούμενον. According to the popular tradition, this change of name was prescribed by the Delphic oracle, when the hero went thither for purification, after the slaughter of his children at Thebes. (Apollod. 2. 4. 12: Aelian *V. H.* 2. 31.)

'Αλκείδης was probably a gentilician name, rather than a patronymic in the narrower sense, as Wilamowitz remarks (Eur. *Her.* 1. p. 293), adding that Ἀλκαῖος, the father of Amphitryon, 'was not invented to explain Ἀλκείδης,' since in that case the form would have been Ἀλκεύς.

But Pindar, at any rate, seems to have been thinking of Ἀλκαῖος, father of Amphitryon, when he wrote Ἡρακλῆς, σέμνδ' ὅθ' ἄλκαϊδ' ἄν (O. 6. 68). And on the other hand Suidas, s. v. Ἀλκείδης, has Ἀλκείως γὰρ παῖς Ἀμφιτρύων.—A similar name to Ἀλκαῖος was Ἀλκάθοος, a Megarian hero analogous to Heracles. Cp. also Ἀλκμήνη.

There, too, as in Argolis, the myth is blended with facts of local warfare: Heracles fights for Thebes against the Minyae of Orchomenus. But the true Dorian Heracles is seen in other parts of the Theban story,—as when he strangles the snakes in his cradle, and slays the lion of Cithaeron. His last act at Thebes is that which he does in the madness sent on him by Hera,—the slaughter of the children borne to him by Megara, daughter of Creon. This Theban tradition was another compromise with Argive legend, which claimed his best years for the twelve labours. How, then, was he to be severed from Thebes, the home of his youth? He must be forced to fly from it, as blood-guilty—the guilt being excused by Hera's visitation. Further, Thebes had to account for the non-existence of Theban nobles claiming a direct descent from him. Therefore he slew his Theban children.

Thessalian
legends.

Lastly, there are the Thessalian legends. These belong especially to Trachis, the chief town of Malis, and to the neighbouring region of Mount Oeta. Here, too, there is an element of disguised history: Heracles is the friend of Dorians; he works for the honour of Apollo, the god of the Thessalo-Delphic amphictyony; he conquers aliens, like Cygnus, or establishes good relations with them, as with the Trachinian king Ceyx. But the spirit of an older conception animates one part of the Thessalian legend,—the hero's fiery death on the summit of Oeta, when Zeus receives him into heaven. The journey to the Hesperides was probably an older symbol of immortality attained after toil; but if that fable has the charm of the sunset, the legend of Oeta has the grandeur of the hills.

These three cycles of myth,—the Argive, the Boeotian, and the Thessalian,—alone reveal the true old-Dorian Heracles. The traditions found elsewhere are either merely local, expressing the desire of particular Dorian communities to link their own deeds with his name, as at Rhodes and Cos; or they show the influence of non-Dorian poets, who altered the original character of the story by interweaving it with other threads of folk-lore. Thus in the *Trachiniae* the legend of Oeta is combined with legends of Actolia. We shall understand this process better if we consider the place of Heracles in that

portion of Greek literature which precedes the rise of Attic drama.

§ 3. The Homeric poems contain only incidental allusions to Heracles, who is associated with the generation before the Trojan war. We hear that he was born at Thebes, being the son of Zeus and Alcmena. His life-long foe, the goddess Hera, defrauded him of his inheritance, the lordship of Argos, by ensnaring Zeus into a promise that this dominion should be held by Eurystheus¹. Heracles performed labours (*ἄεθλοι*) for Eurystheus, whose commands were brought by the herald Copreus: but only one of these tasks is specified,—viz., the descent in quest of ‘the dog of Hades².’ Apart from the ‘labours’ proper, some other exploits of the hero are mentioned. He delivered Laomedon, the father of Priam, from the sea-monster (*κῆτος*) sent by the angry gods; and, when the false king withheld the due reward, he sacked Troy. Returning thence, he was driven by storms to Cos³. Further, he made war on Pylos, killing the Neleidae, Nestor’s brethren, and wounding the immortals, Hera and Hades, who opposed him⁴. Under his own roof he slew his guest Iphitus; but no motive is assigned by the Homeric poet. The victim’s father, Eurytus, king of Oechalia (in Thessaly), is not attacked or killed by Heracles; he is more quietly despatched by Apollo, who is jealous of his skill in archery⁵. The Homeric weapon of Heracles is the bow; there is no mention of the club. His Homeric wife is Megara, daughter of Creon. Finally he dies, ‘subdued by fate and by the wrath of Hera⁶.’ There is no hint of his apotheosis, except in one passage, which clearly bewrays interpolation⁷.

¹ *Iliad* 19. 95—136.

² Labours for Eurystheus, *Il.* 8. 363, *Od.* 11. 622; Copreus, *Il.* 15. 639: ‘the dog of Hades’ (first called Cerberus in Hes. *Th.* 311), *Il.* 8. 368.

³ The *κῆτος*, *Il.* 20. 144—148: sack of Troy, 5. 638—642; Cos, 15. 28.

⁴ War against Pylos, *Il.* 11. 690—693: wounding of Hera and Hades, 5. 392—397.

⁵ Iphitus, *Od.* 21. 22—30; Eurytus, 8. 223—228.

⁶ The bow, *Il.* 5. 393, *Od.* 8. 225, 11. 607; Megara, *Od.* 11. 269: Death of Heracles, *Il.* 18. 117—119.

⁷ *Od.* 11. 601—605:

601 τὸν δὲ μετ’ εἰσενόησα βίην Ἡρακλεῖην,

602 [εἰδῶλον, αὐτὸς δὲ μετ’ ἀθανάτοισι θεοῖσι

The parts of the Homeric epics in which these allusions occur are of various ages; and the allusions themselves are derived from various regions,—Argos, the western Peloponnesus, Boeotia, Thessaly, the Dorian colonies in Asia Minor. Several of the passages have a more or less intrusive air; one¹, at least, has manifestly been adapted to the *Iliad* from some epic in which Heracles was a principal figure. Speaking generally, we may say that in the *Iliad* and the *Odyssey* the Dorian hero is a foreign person.

But this negative result is not the only one which the Homeric notices suggest. They make us feel how difficult it would have been for epic poetry, working in the Homeric spirit, to treat the story of Heracles as a whole. His acts are too incoherent to derive a properly epic unity from his person,—such an unity as the *Odyssey*, for example, derives from the person of Odysseus. The original Dorian legend of Heracles had, indeed, the unity of a moral idea; but that is not enough for an epic.

The
Heracleia
of Peisan-
der.

§ 4. Little is known of the efforts made to solve this poetical problem. The Dorian Peisander, of Cameirus in Rhodes, is named as the author of an epic poem on Heracles, a *Heracleia*². He seems to have confined himself to the 'labours' which Heracles performed for Eurystheus; and he was the first poet,

603 τέρεπται ἐν θαλῆς καὶ ἔχει καλλίσφυρον Ἥβην,

604 [παῖδα Διὸς μέγαλοιο καὶ Ἥρης χρυσοπεδίλου.]

605 ἀμφὶ δέ μιν κλαγγὴ νεκύων ἦν οἰωνῶν ὥς, κ.τ.λ.

The second and third of these verses (602, 603) were rejected by Aristarchus (schol. on *Od.* 11. 385, with Dindorf's note, ed. 1855). The fourth verse (604) seems not to have been read by Aristarchus, nor by the schol. on v. 385. It is identical with Hes. *Theog.* 952. Onomacritus, the diaskeuast in the time of Peisistratus, was credited with the interpolation of vv. 602, 603, acc. to schol. Vindob. 56 (quoted by Merry *ad loc.*). Such a tradition at least suggests that the interpolation was pre-Alexandrian and presumably Attic. It is probably by a mere confusion that schol. H on 604 (*ap.* Dindorf) speaks as if verse 604, and it alone, had been inserted by Onomacritus.

¹ I refer to *Il.* 19. 95—136, where see Leaf's note. The episode occurs in a speech of Agamemnon, who, contrary to Homeric usage, quotes the very words spoken by the gods. Elsewhere it is only the inspired poet himself who reports Olympian speech.

² Bernhardt, *Gr. Lit.* vol. II. pt 1, p. 338, collects the principal notices of Peisander.

we are told, who gave Heracles the lion's skin and the club¹. Peisander is usually placed about 650 B.C.; but, according to one view, that date is too early². In the Alexandrian age he enjoyed a high repute.

The Ionian Panyasis³ of Halicarnassus, *circ.* 480 B.C., also composed a *Heracleia*, in no less than fourteen books. He took a wider range than Peisander's, and aimed at a comprehensive digest of all the principal legends concerning Heracles. Merits of style and arrangement made him popular; but he did not reach the Homeric level, or work in the Homeric spirit⁴. Possibly his large composition, with its survey of heroic deeds in many lands, may have borne some analogy to the great prose-epic of his younger kinsman, Herodotus. That kinship interests us here, since it increases the probability that the epic of Panyasis may have been known to the author of the *Trachiniae*.

The
Heracleia
of
Panyasis.

But to minds in sympathy with Homeric epos it would be evident that there was another way of dealing with the theme of Heracles; a way different from that of Peisander, and still more different from that of Panyasis. Some one episode might be singled out from the mass of legends, and developed by itself, as an epic on a small scale. Hesiod and the Hesiodic school worked thus; they produced, for instance, the *Marriage-feast of Ceïx*, relating how Heracles was entertained by that king of Trachis; the *Aegimius*, turning on the league of Heracles with that Dorian prince; and the extant *Shield of Heracles*, concerning his fight with Cycnus.

¹ See n. on *Philoctetes* 727. The club was no doubt an original trait of the old Dorian legend.

² The 20th epigram of Theocritus is an inscription in hendecasyllables for a Rhodian statue of Peisander, who, with respect to the deeds of Heracles, is called *πρᾶτος τῶν ἐπάνωθε μουσσοποιῶν*. Wilamowitz (*Eur. Her.* i. p. 309), acknowledging the genuineness of the epigram, nevertheless suggests that the name of Peisander may have been a mere invention of the Asiatic Dorians in the 3rd cent. B.C., and holds that the *Ἡράκλεια* ascribed to him was not older than the 6th cent. B.C.

According to Theocritus, Peisander described Heracles *τὸν λεοντομάχαν, τὸν δξύχειρα, ... χῶσους ἐξεπύνασεν εἰπ' ἀέθλους*.

³ The penultimate syllable of this Carian name is probably long; another, perhaps more correct, form of it was *Πανύασσις*. Little weight can be attached to the fact that Avienus, writing about 370 A.D., has *Panyāsi* at the beginning of a hexameter (*Arat. Phaen.* 175).

⁴ See the testimonies in Bernhardt, *Gr. Lit.* II. pt 1, p. 340.

The *Capture of Oechalia*.

A notable epic of this class was the *Capture of Oechalia*, Οἰχαλίας ἀλώσεως, ascribed to the Ionian Creophylus of Samos, whom tradition called the friend, or even the son-in-law, of Homer¹. An epigram of Callimachus² attests the fame of this poem, which was probably as old at least as the eighth century B.C., and must have had the genuine ring of Homeric epos. The subject was the passion of Heracles for Iolè, and the war which, in order to win her, he made on Oechalia, the city of her father Eurytus, which was placed, as by Sophocles, in Eubœa. It is not known whether this epic introduced Deianeira, the envenomed robe, and the hero's death on Mount Oeta³. But in any case it must have been one of the principal sources from which Sophocles derived his material.

Lyric poets on Heracles. Archilochus.

§ 5. Lyric poetry also, from an early time, had been busied with these legends. The Ionian Archilochus (cir. 670 B.C.) composed a famous hymn to the victorious Heracles. It was known as the καλλίμικτος⁴, and was a counterpart, at the Olympian games, of 'See, the conquering hero comes,'—being sung at the evening procession in honour of a victor, if no special ode had been written for the occasion. But it was in the choral form, a distinctively Dorian creation, that lyric poetry rendered its loftiest tributes to the son of Alcmæna. Stesichorus of Himera, a city in which Dorian and Chalcidic elements were blended, gave the

Stesichorus.

¹ Welcker, *Der epische Cyclus*, pp. 201 ff.; Benham, *ibid.* Lat. fr. pt. 1, p. 132.

² *Epigr.* 6:

Κρωσσέων τίνος εἶμι, δῖον ποτὲ θεῖον Ὅμηρον
δεξάμενον· κλέϊν δ' Εἰρατῶν, ὅσσ' ἔταβον,
καὶ ἑσθλὰν Ἰόλκην· Οἰχάλην δὲ κατέβην.
γράμματα Κρωσσέων, Ζεὶ φίλε, τοῖτο μέγα.

³ That the *Capture of Oechalia* ended with the game on Oeta, and the apotheosis is Welcker's view (*Cyclus*, p. 133). He remarks that the hero of a cyclic poem was often raised to immortal bliss at the end,—as Amphion in the *Thûsion*, Achilles in the *Autolyon*, Menelaus in the *Alamion*, Odysseus in the *Phigæion*. The apotheosis of Heracles has already a place in the *Daugæion* of Hesiod, vv. 950—955.

The war against Oechalia may possibly have been, as Welcker suggests, the subject of the *Herculeia* ascribed to Cinacchus of Lacedæmon (5th cent. B.C.?) by schol. Apoll. Rhod. l. 1357, where it is cited with reference to Timotheus; but this is pure conjecture.

⁴ In Pindar *ibid.* g. 2 καλλίμικτος = τερπικός, since the burden was thrice repeated. Bergk, *Pœt. Lyr.* II. p. 418 (4th ed.).

spirit of Homeric epos to his choral hymns (*circ.* 620 B.C.). Into this new mould he cast three exploits of Heracles,—the triumphs over Geryon, Cynus, and Cerberus¹. Pindar's range of allusion Pindar. covers almost the whole field of the hero's deeds; but it is in the first Nemean ode that the original significance of the legend is best interpreted. When the infant has strangled the snakes sent by Hera, the Theban seer Teiresias predicts his destiny; how he shall destroy 'many a monstrous shape of violence' on land and sea; subdue the men 'who walk in guile and insolence'; beat down the Earth-born foes of the gods; and then, for recompense of his great toils, win everlasting peace in the blest abodes, and, united to Hebe, 'dwell gladly in the divine home of Zeus²'.

For readers of the *Trachiniae* this lyric literature has one point of peculiar interest. It is there that we can first trace the association of Heracles with Deianeira. The Dorian Heracles had no original connection with the old heroic legends of Aetolia. The stamp of those legends, and their relation to others, indicate that they come from a pre-Dorian time, when Calydon and Pleuron, surrounded by fertile lands and blooming vineyards, were the strongholds of a chivalry devoted to war and to the chase; a chivalry from which popular tradition derived the images of Deianeira, of her parents Oeneus and Althaea, and of her brother Meleager. The story that Heracles had married Deianeira expressed the desire of immigrants, who had displaced the old Aetolian order, to claim kinship with the Dorian invaders of Peloponnesus. Deianeira associated with Heracles.

Pindar, in a lost poem,—of what class, is unknown,—told the story somewhat as follows³. Heracles, having gone down to Hades for Cerberus, there met the departed Meleager, who recommended his sister Deianeira as a wife for the hero. On returning to the upper world, Heracles went at once to Aetolia, where he found that Deianeira was being wooed by the river-god Acheloüs. He fought with this formidable rival,—who wore the shape of a bull,—and broke off one of his horns. In order to

¹ Bergk, *Poet. Lyr.* III. p. 207.

² Pind. *Nem.* I. 60—72.

³ Schol. on *Iliad* 21. 194. The schol. on *Il.* 8. 368 probably has the same passage in view when he quotes Pindar as saying that Cerberus had a hundred heads.

recover it, Acheloüs gave his conqueror the wondrous 'cornucopia' which he himself had received from Amaltheia, daughter of Oceanus. Heracles presented this, by way of *ἔδνα* or 'bride-price,' to Oeneus¹, and duly received the hand of the king's daughter.

Long before Pindar, Archilochus had related how Heracles overcame the tauriform suitor², and won the fair maiden; how, after their marriage, Heracles and Deianeira dwelt with Oeneus at Calydon, until they were obliged to leave the country, because Heracles had accidentally slain the king's cupbearer; and how, at the river Evenus, the Centaur Nessus offered insult to the young wife, and was slain by her husband³. It may be added that the prose mythographer Pherecydes (*circ.* 480 B.C.) had told the story of Deianeira⁴. His birthplace was the island of Leros, near Miletus; but his home was at Athens, and his work, it can hardly be doubted, was known to Sophocles.

Heracles
in drama.

§ 6. Such, then, was the position of the Heracles-myth at the time when Attic Tragedy was advancing to maturity. This legend had become the common property of Hellas; and its primitive meaning had been, to a great extent, overlaid by alien additions or embellishments. Particular episodes had been successfully treated in epic poetry of the Homeric or Hesiodic school, and also in lyrics, both Ionian and Dorian. But the whole legend had not been embodied in any poem which took rank with the foremost creations of the Greek genius.

Comedy.

As a person of drama, Heracles made his first appearance in Comedy. It was the Dorian Epicharmus who, in the first half of the fifth century B.C., thus presented the Dorian hero to Syracusan audiences. One of the pieces concerned Heracles in quest of the Amazon's girdle; another dealt with his visit to the jovial Centaur Pholos⁵. The Dorians of Sicily, though Dorian

¹ Strabo 10, p. 458.

² Schol. *Il.* 21. 237.

³ Schol. Apoll. Rhod. 1. 1212: Dion Chrys. or. 60.

⁴ This appears from schol. Apoll. 1. 1213 (frag. 38 of Pherecydes in Müller, *Frag. Hist.* 1. p. 82): and might have been inferred from the reference of Pherecydes to Hyllus (schol. *Trach.* 354, fr. 34 *ap.* Müller).

⁵ *Ἡρακλῆς ὁ ἐπὶ τὸν ζωστήρα*: *Ἡρακλῆς ὁ παρὰ Φόλω*. Cp. Bernhardt, *Gk Lit.* II. pt 2, p. 529.

to the backbone in most things, had a strain of humour and vivacity which tempered the seriousness of their race; in this instance, it was much as if an Irish dramatist of English descent had applied a similar treatment to St George and the dragon.

That Ionians should feel the grotesque side of Heracles, was natural enough. Aristophanes tells us that this hero had become a stock-character of Attic comedy, and claims credit for having discarded him:—

‘It was he that indignantly swept from the stage the paltry ignoble device
 ‘Of a Heracles needy and seedy and greedy, a vagabond sturdy and stout,
 ‘Now baking his bread, now swindling instead, now beaten and battered about¹.’

Several comedies on Heracles are known by their titles, or by fragments. His powers of eating and drinking seem to have furnished a favourite point. He also figured much in satyr-drama,—a kind of entertainment which welcomed types of inebriety. Sophocles himself wrote a *Heracles at Taenarum*,—a satyr-play on the descent to Hades for Cerberus,—in which the Chorus consisted of Helots². His contemporaries, Ion of Chios, and Achaëus, wrote each a satyr-play called *Omphalè*, depicting Heracles in servitude to the Lydian task-mistress. In Ion’s piece, he performed prodigies with a ‘triple row of teeth,’ devouring not merely the flesh prepared for a burnt-offering, but the very wood and coals on which it was being roasted³. Even in the *Alcestis*, we remember, the inevitable moment arrives when this guest, too hospitably entertained, fills the house with ‘discordant howls⁴.’

§ 7. Recollecting such traditions of the theatre, we cannot wonder if Tragedy was somewhat shy of Heracles. At the best, the legend was difficult to manage,—even more difficult for tragic drama than for epic narrative. And the difficulty was greatly

¹ *Pax* 741 ff., translated by Mr B. B. Rogers.

² Nauck, *Trag. Frag.* p. 178 (2nd ed., 1889).

³ For the ‘Ομφάλη of Achaëus, see Nauck *op. cit.* p. 754: for that of Ion, p. 735, esp. fragments 28, 29, 30.

⁴ Eur. *Alc.* 760 ἄμμου ὑλακτῶν.

increased, now that the essential difference between this hero and the ordinary persons of tragedy had been brought into relief by frequent burlesques.

Aeschylus, indeed, in the *Prometheus Unbound*, introduced Heracles, who loosed the bonds of Prometheus; and then Prometheus described the route by which his deliverer must journey from the Caucasus to the Hesperides¹. It was a harder matter to take the legend of Heracles as the basis of a tragedy. There are only two such experiments of which we have any clear or definite knowledge. One is the *Mad Heracles* of Euripides. The other is the *Trachiniae* of Sophocles.

The *Mad Heracles* of Euripides.

Euripides has taken his subject from the Boeotian legend. Heracles, visited with madness by Hera, slays his children,—in whose fate the Attic poet involves Megara, probably because, with his plot, it was not easy to dispose of her in any other way. Now, as we saw, this Theban story was framed to explain why Heracles, in early manhood, forsook Thebes for Argolis. The murder is discordant with the general tenour of the Heracles myth, and the discord is but thinly concealed by the resort to Hera's agency. For Euripides, however, this very discord was an attraction. It allowed him, by a bold change of detail, to put a new complexion on the whole story. That change consisted in placing the terrible deed of Heracles not before, but after, his labours for Eurystheus.

The plot is briefly as follows. Heracles has long been absent from Thebes, toiling for Eurystheus; and it is known that he is now engaged in the supreme ordeal,—the quest of Cerberus. Meanwhile a certain Lycus from Euboea becomes master of Thebes, and slays Creon. Megara, her three sons, and the aged Amphitryon, are also doomed by him. They are about to die, when Heracles suddenly returns from the nether world, and kills Lycus. He then holds a sacrifice, to purify the house. While engaged in it, he is stricken with madness. He slays Megara and his children. On recovering his senses, he resolves to commit suicide. But Theseus appears,—the king of Athens whom Heracles has just delivered from Hades. Theseus combats his resolve, offering him an honourable refuge in

¹ Strabo 4, p. 183.

Attica. Heracles at last accepts the offer, and departs with his friend.

This, then, is the goal of the great career; this is the result of the strength given by a divine sire, and spent in benefiting men. The evil goddess of Heracles triumphs utterly; at the very moment when his labours are finished, and when, as the old faith taught, his reward was near, he is plunged into an abyss of misery. He passes from our sight, to hide the remainder of his days in the seclusion of a land not his own. Yet, even in this extremity, he has given a proof of strength; he has had the courage to live. He has taught us that, though the mightiest human efforts may end in outward failure, yet no man, if he be true to himself, need suffer moral defeat. Zeus has been faithless to his human son, and Hera's infra-human malevolence has prevailed; but one consolation for humanity remains.

Such is the new reading of the Heracles myth which Euripides has propounded; with admirable power and subtlety, though scarcely with complete artistic success. His interpretation, though full of a deep suggestiveness, is, in fact, too modern for the fable on which it is embroidered.

§ 8. There is no external evidence for the date of the *Mad Heracles*; but internal evidence tends to show that the play probably belongs to the years 421—416 B.C.¹ The date of the *Trachiniae* is also unattested. But some traits of the work itself appear to warrant us in placing it among the later productions of the poet²; if rough limits are to be assigned, we might name the years 420 and 410 B.C. It has been held that the bold example of Euripides, in making Heracles the subject of a tragedy, induced Sophocles to do likewise³. As to this view, we can only say that it is quite possible, but that there is absolutely no proof of it. On the other hand, one thing is certain: the *Trachiniae* exhibits a conception and a treatment fundamentally different from those adopted in the *Mad Heracles*.

Two principal elements enter into the mythic material used

¹ Wilamowitz, *Eur. Her.* vol. I. pp. 340 ff.

² See below, §§ 21, 22.

³ Wilamowitz, *op. cit.* p. 383.

The two
mythic
elements.

by Sophocles. The first is the Aetolian legend of Deianeira, whom Heracles rescues from Acheloüs, and in whose defence he slays the Centaur Nessus. This part of the subject had been treated by Archilochus and Pindar. The second element is the Thessalian legend which set forth the love of Heracles for Iolè,—his murder of Iphitus, leading to his servitude under Omphalè,—his capture of Oechalia,—and his death upon Mount Oeta. Here the epic *Capture of Oechalia* was presumably the chief source. Pherecydes and Panyasis were also available. Hesiodic poems, such as the *Marriage-feast of Ceyx*, may have supplied some touches. Ion of Chios, too, had written a drama called *Eurytidae*¹, but its scope is unknown. Nor can we say whether Sophocles was the first poet who brought the Aetolian and the Thessalian legend into this connection.

The Argive and Boeotian legends are left in the background of the *Trachiniae*; they appear only in a few slight allusions. But, if we are to read the play intelligently, the drift of these allusions must be understood. We must endeavour to see how Sophocles imagined those events of his hero's life which precede the moment at which the play begins.

Later
digests
of the
Heracles
legends.

Later mythographers, such as Apollodorus and Diodorus, sought to bring a fixed chronology into the chaos of legends concerning Heracles. They framed a history, which falls into six main chapters, thus:—(1) The Theban legends of the hero's birth and growth. (2) The Argive legends of the twelve labours. (3) The legends concerning Eurytus, Iolè, Iphitus, and Omphalè. (4) Campaigns against Troy, Cos, Peloponnesian foes of Argos, and the Giants. (5) The Aetolian legends: Deianeira, Acheloüs, Nessus. (6) The legends of South Thessaly: Ceyx of Trachis, Aegimius, etc.; the capture of Oechalia; and the pyre on Oeta.

Freedom
of the fifth
century
poets.

But, in the fifth century B.C., poets were as yet untrammelled by any such artificial canon. They could use the largest freedom in combining local legends of Heracles, so long as they were careful to preserve the leading features of the myth. We have seen that Euripides, when in his *Mad Heracles* he placed the madness *after* the labours, was making an innovation which deranged the whole perspective of Theban and Argive legend;

¹ Nauck, *Trag. Frag.* p. 734.

so much so, that the Alexandrian mythographers, deferential to the Attic dramatists in much, never followed Euripides in that.

Sophocles has made no change of similar importance. Yet his way of arranging the fable differs in one material respect from that of the later compilers. They, as we have seen, place the marriage of Heracles with Deianeira very late in his career—after his labours for Eurystheus, and after most of his other deeds also. Sophocles puts the marriage much earlier,—so early, that Deianeira speaks as if it had preceded most, or all, of the hero's labours. Sophocles could do this, because he felt himself free to ignore the Theban legend of the hero's marriage to Megara. And he certainly was not alone in thus differing from the later mythographers. Pausanias mentions a tradition at Phlius, according to which Heracles had already won his Aetolian bride when he went for the golden apples¹. And Pherecydes represented Heracles as having at first asked Iolè's hand, not for himself, but for Hyllus—his son by Deianeira².

Sequence
of events
in the *Trachiniae*.

§ 9. The outline of the whole story, as Sophocles conceived it, can now be traced with clearness sufficient, at least, to explain the hints scattered through the play.

The antecedents
of the plot.

1. Heracles is born at Thebes (v. 116), and comes thence (v. 509), in early manhood, to Pleuron, where he wins Deianeira. We are not told whither he was taking his bride, when they met Nessus (v. 562). Since Megara is ignored, there is nothing to exclude the supposition that he was returning to his home at Thebes.

2. Constrained by Hera's wrath, he performs the labours for Eurystheus (v. 1048). The home of his family is now at Tiryns.

3. He visits Eurytus at Oechalia in Euboea (v. 262); who discountenances his passion for Iolè (v. 359)³.

4. He goes on various campaigns, including that against the Giants (1058 ff.).

5. He slays Iphitus (the son of Eurytus), who was then his guest

¹ Paus. 2. 13. 8.

² Schol. *Trach.* 354.

³ The oblique *παλοῖτο* in v. 268 leaves an ambiguity. If the word used by Eurytus to Heracles was *ἐππαλον*, the labours for Eurystheus were over. But if it was *παλει*, they were still in progress. The second supposition gives more force to the passage.

at Tiryns. The lapse of some considerable time since his visit to Eurytus is implied by the word *αἴθρις* (v. 270).

Heracles, with Deianeira, his children, and his mother Alcmena, is now forced to leave Tiryns. They are given a new home at Trachis by its king, Ceÿx (v. 38).

6. As a punishment for the treacherous murder of Iphitus, Zeus dooms Heracles to serve Omphalè, in Lydia, for a year (v. 274). Heracles goes forth from Trachis, leaving his family there (v. 155). They do not know his destination. During his absence, some of his children return with Alcmena to Tiryns; others are sent to his old home at Thebes (1151 ff.).

7. The year with Omphalè being over, he sacks Oechalia (v. 259).

We are now prepared to follow the plot of the drama itself.

Analysis
of the play.

I. Pro-
logue:
1—93.

§ 10. The scene is laid before the house at Trachis.

Deianeira is alone with a female slave, an old and attached domestic, who has been the nurse of her children. Communing with her own thoughts, rather than directly addressing her attendant, the wife of Heracles recalls the sorrows which have been her portion from youth upwards,—culminating now in a terrible anxiety concerning her absent lord. It is fifteen months since he left home; but no tidings have come from him. And she feels almost sure that something is amiss, when she thinks of a certain tablet which he left with her . . .

Here the aged Nurse ventures to interpose. Deianeira has several sons; why should not one of them,—Hyllus, for example, the eldest,—go in search of his father?

Just then Hyllus himself is seen approaching, and in haste; for he has news to tell. Heracles is, or soon will be, in Euboea, warring against Oechalia, the city of Eurytus. During the past year he has been in servitude to Omphalè, a Lydian woman.

Deianeira then tells her son the purport of the tablet to which she had previously alluded. It contains an oracle, which shows that this war in Euboea must decide the fate of Heracles; he will die; or he will thenceforth live in peace.

Hyllus at once resolves to join his father in Euboea, and departs for that purpose.

The Chorus now enters: it consists of fifteen Trachinian

maidens, full of kindly sympathy for the Aetolian princess whom a strange destiny has brought to dwell among them. Invoking the Sun-god, they implore him to reveal where Heracles now is. Deianeira, they hear, is pining inconsolably. Fate vexes, while it also glorifies, her husband; but he is not suffered to perish. Let her keep a good courage: sorrow comes to all mortals, but joy also, in its turn; and Zeus is not unmindful of his children.

Deianeira sadly replies that the young maidens cannot measure such trouble as hers; may they ever be strangers to it! But they shall know her latest and worst anxiety. When Heracles left home, he told her that, if he did not return at the end of fifteen months, she must account him dead. He even explained how his property was to be divided in that event. But, if he survived the fifteenth month, then he would have a peaceful life. Such was the teaching of an oracle which he had written down at Dodona. And the fulfilment of that oracle is now due . . .

II. First
episode:
141—149.

A Messenger is seen coming; the wreath on his head betokens glad tidings. Heracles lives, is victorious, and will soon come home. Lichas, the herald, has already arrived; but the excited Trachinians, thronging around him, have retarded his progress towards the house.

With an utterance of thanksgiving to Zeus, Deianeira calls upon the maidens of the Chorus and the maidens of her own household to raise a song of joy.

The Chorus respond with a short ode, in the nature of a paean.

Before it ceases, Lichas is in sight; a train of captive Euboean women follows him.

In reply to the eager questions of his mistress, Lichas says that Heracles is now at Cape Cenaeum in Euboea, engaged in dedicating a sanctuary to Zeus. These maidens are captives, taken when Oechalia was destroyed: Heracles chose them out 'for himself and for the gods.'

And then Lichas tells how Heracles has been employed during the past fifteen months; how, for a year, he was the slave of Omphalè; and how, when freed, he avenged that

disgrace upon its ultimate author, Eurytus. Heracles himself, the herald adds, will soon arrive.

Deianeira rejoices, though a shadow flits across her joy as she looks at the ill-fated captives: may Zeus never so visit *her* children!

Among these captives, there is one who strangely interests her; the girl's mien is at once so sorrowful and so noble. She questions her; but the stranger remains silent. 'Who is she, Lichas?' But the herald does not know,—indeed, has not cared to ask. Deianeira then directs him to conduct the captives into the house.

She herself is about to follow him, when the Messenger, who had first announced the herald's approach, begs to speak with her alone.

He tells her that Lichas has deceived her. The mysterious maiden is no other than Iolè, the daughter of Eurytus. A passion for Iolè was the true motive of Heracles in destroying Oechalia. Eurytus had refused to give him the maiden. Lichas himself had avowed this to the Trachinians.

Lichas now re-enters, to ask for Deianeira's commands, as he is about to rejoin his master in Euboea. Confronted with the Messenger, and pathetically adjured by Deianeira, he confesses the truth. Heracles has an absorbing passion for Iolè; and, indeed, he gave no command of secrecy. But Lichas had feared to pain his mistress: let her pardon him; and let her bear with Iolè.

Deianeira requests Lichas to accompany her into the house. He is to take a message from her to Heracles, and a gift.

In the ode which follows, the Chorus celebrates the resistless power of Love,—the power which now threatens Deianeira's peace, and which, in long-past days, brought Heracles to contend for her with Achelouïs. The short but vivid picture of that combat has a singular pathos at this moment of the drama.

Deianeira reappears. She has had time now to feel what it will be to live under the same roof with the young and beautiful girl to whom her husband has transferred his love; but she harbours no angry or cruel thoughts. Her sole wish is to regain the heart of Heracles. And a resource has occurred to her.

First
stasimon:
497—530.

III.
Second
episode:
531—632.

Long ago, when Heracles was taking her from Aetolia, they came to the river Evenus, where the ferryman, the Centaur Nessus, carried her across. He insulted her, and Heracles shot him with an arrow. As he lay dying, he told her that, if she wished to possess a love-charm by which she could always control the love of Heracles, she had only to collect some of the blood from his wound. She had done so, and had preserved her treasure, according to the Centaur's direction, in a place secluded from the warmth of sun or fire. She had now applied this love-charm to the inner surface of a festal robe, which she will send as her gift to Heracles. She brings with her a casket, in which she has placed the robe.

Lichas appears, ready to depart, and receives the casket, sealed with Deianeira's signet. She had vowed, she tells him, to send her lord this robe, whenever she should hear of his safety, in order that he might wear it on the day when he made a thank-offering to the gods. Therefore Heracles must not put it on, or produce it, before that day.

The herald promises fidelity, and departs.

In a joyous strain, the Chorus express their bright hope. The dwellers on the coasts and hills of Malis will soon welcome the long-absent hero; and he will come home full of rekindled love for his true wife.

Second
stasimon:
633—662.

But Deianeira now returns to them in an altered mood. A strange thing has happened. In applying the love-charm to the robe, she had used a tuft of wool, which she had then thrown down in the courtyard of the house. After a short exposure to the sun's heat, this tuft of wool had shrivelled away, leaving only a powder. And she remembers that the arrow which slew Nessus was tinged with a venom deadly to all living things. She fears the worst. But she is resolved that, if any harm befalls Heracles, she will not survive him.

IV. Third
episode:
663—820.

The Trachinian maidens are speaking faint words of comfort, when Hyllus arrives from Euboea.

He denounces his mother as a murderess. He describes how Heracles, wearing her gift, stood forth before the altar; how, as the flames rose from the sacrifice, the robe clung to him, as if glued, and spasms began to rend his frame; how, in the frenzy

of those awful agonies, he slew Lichas ; and how, at last, he was laid in a boat, and conveyed to the shore of Malis. He will soon be at the house,—alive, or dead.

The son ends with terrible imprecations on his mother. She goes into the house without a word.

Third
stasimon :
821—862.

‘Behold,’ cry the Chorus, ‘how the word of Zeus has been fulfilled ; for the dead do indeed rest from labour.’ The malignant guile of Nessus has found an unconscious instrument in Deianeira. And the goddess Aphroditè has been the silent handmaid of fate.

V. Fourth
episode :
863—946.

A sound of wailing is heard within : the aged Nurse enters. Deianeira has slain herself with a sword ; bitterly mourned, now, by her son Hyllus, who has learned, too late, that she was innocent.

Fourth
stasimon :
947—970.

The Trachinian maidens, afflicted by this new calamity, are also terrified by the thought that they must soon behold the tortured son of Zeus. Footsteps are heard ; men, not of Trachis, are seen approaching, the mute bearers of a litter : is Heracles dead, or sleeping ?

VI. Ex-
odos :
971—
1278.

As the mournful procession enters, Hyllus, walking beside the litter, is giving vent to his grief, while an old man, one of the Euboeans, is vainly endeavouring to restrain him, lest his voice should break the sick man’s slumber.

Heracles awakes. At first he knows not where he is ; then his torments revive, and he beseeches the bystanders to kill him ; he craves that mercy from his son ; he appeals for it to Zeus and to Hades. And then, in a moment of respite, his thoughts go back on his past life,—so full of suffering, yet a stranger to such anguish as this ; so full of victories, and yet doomed to end in this defeat at the unarmed hand of a false woman.

A pause permits Hyllus to announce his mother’s death, and to assert her innocence. In using the supposed love-charm, she was obeying the dead Nessus.

Those words send a flash of terrible light into the mind of Heracles. The oracle at Dodona had foretold the time of his ‘release.’ A still earlier oracle had foretold the manner of his death ; namely, that he was to be slain by the dead. The time and the agency coincide. This, then, was the promised ‘release.’

The oracles are fulfilled. He sets himself to prepare for death,—now seen to be inevitable and imminent.

He commands that he shall be carried to the summit of Mount Oeta, sacred to Zeus, and there burned alive. Hyllus is constrained to promise obedience,—making, however, the condition that he himself shall not put hand to the pyre¹. A second behest is then laid upon him. He shall marry Iolè. In this also he is forced to yield,—calling on the gods to witness that he submits to a dying father's inexorable will.

All has now been made ready. Heracles summons the forces of that 'stubborn soul' which must upbear him through the last of his ordeals. In the words which close the play, Hyllus gives utterance to the deepest and bitterest of the feelings inspired by his father's cruel fate. Heracles dies forsaken by Zeus. For here, as in the *Iliad*, there is no presage of his reception among the gods.

The bearers lift their burden, and set forth for Oeta; while the maidens of the Chorus pass from the house of mourning to their own homes in Trachis.

§ 11. In the first and larger part of the play, Deianeira is the central figure, as Heracles is in the second part. The heroine of the *Trachiniae* has been recognised by general consent as one of the most delicately beautiful creations in literature; and many who feel this charm will feel also that it can no more be described than the perfume of a flower. Perhaps in the poetry of the ancient world there is only one other woman who affects a modern mind in the same kind of way,—the maiden Nausicaa. We do not know how Deianeira may have been drawn by Archilochus or Pindar; but at least there are indications that the Deianeira of the old Aetolian legend was a being of a wholly different type from the Sophoclean. After her story had become interwoven with that of Heracles, her name, *Δηϊάνειρα*, was explained to mean, 'the destroyer of a husband.' But, in the pre-Dorian days when Aetolian legend first knew her, and when she had as yet nothing to do with Heracles, 'Deianeira' meant 'the slayer of men'; it denoted an Amazonian character,—just

The characters.—
Deianeira.

¹ The office of kindling the pyre was performed by Philoctetes; see on *Ph.* 802 f.

as the Amazons themselves are called *ἀντιάειραι*. A true-bred princess of Aetolia, the land of warriors and hunters, this daughter of Oeneus ‘drove chariots, and gave heed to the things of war’¹; her pursuits were like those which employed ‘the armed and iron maidenhood’ of Atalanta.

How great a contrast to the Deianeira whom Sophocles has made immortal! She, indeed, is a perfect type of gentle womanhood; her whole life has been in her home; a winning influence is felt by all who approach her; even Lichas, whose undivided zeal is for his master, shrinks from giving her pain. But there is no want of spirit or stamina in her nature. Indeed, a high and noble courage is the very spring of her gentleness; her generosity, her tender sympathy with inexperience and misfortune, are closely allied to that proud and delicate reserve which forbids her—after she has learned the truth about Iolè—to send any messages for her husband save those which assure him that her duties have been faithfully fulfilled, and that all is well with his household. From youth upwards she has endured constant anxieties, relieved only by gleams of happiness,—the rare and brief visits of Heracles to his home. She is devoted to him: but this appears less in any direct expression than in the habitual bent of her thoughts, and in a few words, devoid of conscious emphasis, which fall from her as if by accident. Thus the precepts of Nessus had dwelt in her memory, she says, ‘as if graven on bronze.’ And why? Because they concerned a possible safeguard of her chief treasure. Staying at home, amidst her lonely cares, she has heard of many a rival in those distant places to which Heracles has wandered. But she has not allowed such knowledge to become a root of bitterness. She has fixed her thoughts on what is great and noble in her husband; on his loyalty to a hard task, his fortitude under a cruel destiny: of his inconstancies she has striven to think as of ‘distempers,’ which love, and the discipline of sorrow, have taught her to condone.

But at last the trial comes in a sharper form. After protracted suspense, she is enraptured by tidings of her husband’s

¹ As Apollodorus says of her, 1. 8 § 1: αὐτὴ δὲ ἡνιόχει καὶ τὰ κατὰ πόλεμον ἥσκει.

safety; and almost at the same moment she learns that his new mistress is henceforth to share her home. Even then her sweet magnanimity does not fail. Strong in the lessons of the past, she believes that she can apply them even here. She feels no anger against Iolè, no wish to hurt her; nay, Iolè is rather worthy of compassion, since she has been the innocent cause of ruin to her father's house.

In these first moments of discovery, the very acuteness of the pain produces a certain exaltation in Deianeira's mind. But, when she has had more time to think, she feels the difference between this ordeal and everything which she has hitherto suffered. She is as far as ever from feeling anger or rancour. But will it be possible to live under the same roof, while, with the slow months and years, her rival's youth grows to the perfect flower, and her own life passes into autumn? Thinking of all this, she asks—not, 'Could *I* bear it?'—but, 'What woman could bear it?'

She, whose patient self-control has sustained her so long, has come to a pass where it is a necessity of woman's nature to find some remedy. Neither Iolè nor Heracles shall be harmed; but she must try to reconquer her husband's love. Having decided to use the 'love-charm,' she executes the resolve with feverish haste. The philtre is a last hope—nothing more. With visible trepidation, she imparts her plan to the Chorus. The robe has just been sent off, when an accident reveals the nature of the 'love-charm.' 'Might she not have surmised this sooner,'—it may be asked,—'seeing from whom the gift came?' But her simple faith in the Centaur's precepts was thoroughly natural and characteristic. Her thoughts had never dwelt on *him* or his motive; they were absorbed in Heracles. Now that her hope has been changed into terror, she tells the maidens, that, if Heracles dies, she will die with him. In the scene which follows, she speaks only once after Hyllus has announced the calamity, and then it is to ask where he had found his father.

Her silence at the end of her son's narrative,—when, with his curse sounding in her ears, she turns away to enter the house,—is remarkable in one particular among the master-strokes of tragic effect. A reader feels it so powerfully that the best acting

could scarcely make it more impressive to a spectator. The reason of this is worth noticing, as a point of the dramatist's art. When Hyllus ends his speech, we feel an eager wish that he could at once be made aware of his mother's innocence. The Chorus gives expression to our wish:—'Why dost thou depart in silence?' they say to Deianeira: 'Knowest thou not that thy silence pleads for thine accuser?' And yet that silence is not broken.

There is one famous passage in Deianeira's part which has provoked some difference of opinion; and as it has a bearing on the interpretation of her character, a few words must be said about it here. It is the passage in which she adjures Lichas to disclose the whole truth regarding Iolè. He need not be afraid, she says, of any vindictiveness on her part, towards Iolè or towards Heracles. She knows the inconstancy of the heart, and the irresistible power of Erôs; has she not borne with much like this before¹? According to some critics, she is here practising dissimulation, in order to draw a confession from Lichas; her real feeling is shown for the first time when, a little later, she tells the Chorus that the prospect before her is intolerable (v. 545). This theory used to derive some apparent support from an error in the ordinary texts. The lines, or some of them, in which the Messenger upbraids Lichas with his deceit, were wrongly given to Deianeira,—as they are in the Aldine edition. Hence La Harpe could describe the whole scene thus:—

'Deianeira, irritated, reproaches Lichas with his perfidy; she knows all, and will have him confess it; we hear the cry of jealousy; *she becomes enraged; she threatens.* Then *she pretends to calm herself* by degrees; 'she had resented only the attempt to deceive her; for, in fact, she is accustomed to pardon her husband's infidelities.' In the end, she manages so well that Lichas no longer feels bound to conceal a fact which after all,—as he says,—his master himself does not conceal².'

It is now generally recognised that Deianeira says nothing

¹ Vv. 436—469.

² Quoted, with approval, by M. Patin, *Études sur les tragiques grecs*, vol. II. p. 72.

between verse 400 and verse 436: the angry altercation is between Lichas and the Messenger. It would still be possible, however, to hold that, in her speech to Lichas, she is artfully disguising her jealousy. But surely there is a deeper truth to nature in those noble lines if we suppose that she means what she says to Lichas just as thoroughly as she means what she afterwards says to the Chorus. Only, when she is speaking to Lichas, she has not yet had time to realise all that the new trial means; she overrates, in all sincerity, her own power of suffering. If, on the other hand, her appeal to him was a stratagem, then true dramatic art would have given some hint, though ever so slight, of a moral falsetto: whereas, in fact, she says nothing that is not true; for she *does* pity Iolè; she *has* borne much from Heracles; she does *not* mean to harm either of them. This is not the only instance in which Sophocles has shown us a courageous soul, first at high pressure, and then suffering a reaction; it is so with Antigone also, little as she otherwise resembles Deianeira¹.

§ 12. The Heracles of the *Trachiniae* may be considered in Heracles. two distinct aspects,—relatively to that conception of the hero which he represents, and relatively to the place which he holds in the action of the play.

In the first of these two aspects, the most significant point is the absence of any allusion to the hero's apotheosis. He is the son of Zeus; but the 'rest from labour' which Zeus promised him is, in this play, death, and death alone. Here, then, we have the Homeric conception of Heracles. And this is in perfect harmony with the general tone of the *Trachiniae*. The spirit in which the legend of Heracles is treated in this play is essentially the epic spirit.

But if the very soul of the old Dorian tradition—the idea of immortality crowning mortal toil—is wanting, at least some archaic and distinctive traits of the Dorian hero have been preserved. One of these has perhaps not been noticed; it illustrates the poet's tact. In the legends of south Thessaly, Heracles had come to be much associated with Apollo. Yet in

¹ See Introduction to the *Antigone*, p. xxx.

the *Trachiniae* there is but one mention of Apollo,—where the Chorus briefly invokes him (v. 209). Throughout the play, Zeus is the god of Heracles, the ruler of his destiny, the sole recipient of his offerings. Nor is Delphi ever named; Heracles receives oracles either directly from Zeus, or from the interpreters of Zeus at Dodona. This is thoroughly true to the spirit of the myth; and it is probable that the Dorian conception of Heracles was, in fact, older than the Dorian cult of Apollo¹. The archaic conception of the hero's mission is also preserved in its leading features; he is the purger of land and sea, the common benefactor of Hellenes, who goes uncomplainingly whithersoever his fate leads him. Conscious of his origin, he fears no foe, and is stronger than everything except his own passions. He has a Dorian scorn for lengthy or subtle speech (1121). It is bitter to him that sheer pain should force him to cry aloud: and he charges Hyllus that no lament shall be made by those who stand around his pyre. All this is in the strain of the old legend. One small touch recalls, for a moment, the Heracles of the satyr-plays (v. 268, ἡνίκ' ἦν ὠνωμένος). On the other hand, the Omphalè incident, one of their favourite topics, is touched with delicate skill: Sophocles alludes only to the *tasks* done for her by the hero, as a punishment imposed by Zeus; there is no hint of sensuous debasement; and it is seen that the thrall was stung by his disgrace, even though that feeling was not the mainspring of his war upon Oechalia.

The Heracles of the *Trachiniae* is thus not merely *a* hero of tragedy, who might equally well have been called, let us say, Ajax. He has a stamp of his own; he can be recognised as the hero of the Dorians.

When, however, he is considered under the second of the two aspects indicated above,—that is, relatively to his place in the action of the play,—there is more room for criticism. During the first two-thirds of the piece, our interest is centred

¹ Apollo is the chief god of the Dorians in the historical age; and O. Müller (*Dor.*, bk II.) regards him as having been so before they left their earliest seats in northern Greece. On the other hand Wilamowitz (*Eur. Her.* i. p. 265) holds, with greater probability, that the adoption of the old Hellenic Apollo by the Dorians dated only from the time when, moving southward, they became masters of Delphi.

in Deianeira. The sympathy which she wins is complete; she passes from the scene, broken-hearted, innocent, silent; and presently we hear the news of her death. Meanwhile, we have been rather prepossessed against Heracles; he is a great hero; but his conduct to this brave, devoted, gentle wife has been what, in another than the son of Zeus, might be called brutal; and let no one too hastily assume that such a feeling is peculiar to the modern mind; it would probably have been shared, at least in a very large measure, by the poet's Athenian audience.

So, when, in the last third of the play, this hero at length appears, unstrung and shattered by physical torment,—helpless in the meshes of fate,—when we listen to his pathetic laments, and to that magnificent recital of his past achievements which ends with the prayer that he may live to rend his false wife in pieces;—then we feel, indeed, all that is pitiable and terrible in this spectacle: but are there not many readers who, if they carried the analysis of their own feelings any further, would have to avow that the contemplation of his suffering and the thought of his past greatness leave them comparatively cold? Presently he learns that Deianeira was innocent, and that she is dead; but he utters no word in revocation of his judgment upon her,—no word of affection for her memory: he merely averts all his thoughts from her, and concentrates them on the preparation for death. It is not enough to plead that any softening would be out of keeping with the situation or with the man; we do not require him to be tender, but to be human. From a dramatic point of view, the fault is that he misses his chance of removing a great impediment to sympathy.

The Deianeira of the *Trachiniae* is dramatically effective in the very highest degree,—in a manner almost unique; the Heracles of the *Trachiniae*, though grandly conceived, falls short of being perfectly effective; and he does so, because he has to follow Deianeira. In a piece of which the catastrophe was to turn on the poisoned robe, and which was to end with the death of Heracles, that hero himself ought to have been the principal object of interest throughout. The artistic unity of the tragedy demanded this. But the Heracles of Dorian legend, even when

treated as mortal, is still no typical human being ; he is at once above and below the noblest type of man. If, therefore, Heracles was truly to dominate the scene, it was requisite that the pathos of this unique being should not have to compete with the deepest pathos of humanity. For, in such a competition, the purely human interest, if fully developed by a great master, could not but prove the stronger, as being, in its essence, more tragic. And therefore there was only one way to secure a paramount effectiveness for the Heracles of the *Trachiniae*. It was to place Deianeira more in the background ; to make her also a less noble figure ; to qualify her graces of character with some less attractive features ; and, on the other hand, to bring out, in the amplest and most powerful manner, everything that is sublime and pathetic in the great hero's destiny.

In pointing out what seems to me the one serious defect of the *Trachiniae*, a remark should be added. It is easy to believe that, on the stage, the Heracles part would be far more effective than it is for readers. 'As a representation of the extremity of a hero's suffering, this scene stands pre-eminent among all tragedies. Let Salvini act the hero, and its power would instantly be recognised.' That was the opinion of an accomplished judge in such matters, the late Mr Fleeming Jenkin¹; and I, for one, certainly should not dispute it. The intrinsic merits of the Heracles part are great ; and a Salvini, or even an actor who was not quite a Salvini, could, no doubt, make the spectacle most impressive. But, even if he could make it absorbing—so that we should think only of what was passing before our eyes, and not at all of what had gone before in the play, the episode of Deianeira—that might be merely an instance of theatrical effect prevailing over the dramatic conscience. It would not necessarily prove that the tragedy, viewed as a work of art,—and therefore viewed as a whole,—was not really liable to the criticism suggested above. However effective the Heracles scene might be on the stage, I cannot help suspecting that an attentive spectator, in full sympathy with the spirit of the best Greek work, would be apt to

¹ *Papers Literary, Scientific, etc.*, by the late Fleeming Jenkin, F.R.S., LL.D., p. 23. (Longmans, 1887.)

feel, *at the end*, that he had seen two tragedies; one, which closed with the death of Deianeira, and was of consummate excellence; then a second and shorter one, most pathetic, most powerful in its own way, but produced at a moral disadvantage. Yet, if this be indeed so, there is one consolation. A gain to the effect of the Heracles would have been dearly bought by any detriment to the unsurpassable beauty of the Deianeira.

§ 13. Among the secondary parts, that of Hyllus has an im-
 portance which might easily be undervalued. It is he who most vividly expresses the twofold aspect of Deianeira's action in sending the robe; the aspect which it wears for one who has seen only its dreadful result, without knowing its motive; and that which it assumes in the light of fuller knowledge. The first aspect is brought out when Hyllus describes the agonies of Heracles, and invokes a curse upon his mother; the second when, having learned her innocence and having stood beside her corpse, he has to listen to his father's denunciations of her—so like those which he himself was lately uttering—until a pause permits him to vindicate her memory. This frank, impulsive youth is warmly loyal to both parents; to the gentle and dearly loved mother, whom he mourns too late; and to the father, 'the noblest man upon the earth,' whose hard commands he obeys to the end, although those commands challenge a revolt of filial, even of natural, instincts,—seeming to him, indeed, almost like the promptings of Atè. Thus, under that dark shadow, pierced by no ray from above, which rests upon the close of the drama, this thrice-tried son calls the gods to witness that his own will has been overruled. With bitter anguish in his heart, he sees his father abandoned, as men must deem, by heaven; he is no longer the buoyant youth of the opening scene, but a man who must now take up the burden of a great inheritance, that Hyllus whom a grave and warlike race were to honour as the father of their kings, the ancestor of the Dorian Heracleidae.

§ 14. The minor persons are portrayed with care and animation. Lichas is, before all things, the faithful henchman of Heracles; but, like every one else, he feels the charm of

The minor
persons.

Deianeira, and is feebly anxious to spare her feelings. His well-meant attempt is somewhat maladroit, since he has already been so communicative to her neighbours; but we remark the ingenuity of the poet, who has here utilised the varying traditions as to the motive of the war against Oechalia. Lichas exists only for his master; and there is a tragic fitness in his becoming the first victim of his master's fate. It would be a mistake to conceive his death as a poetical retribution for his duplicity; since, even if he had told the truth at first, Deianeira would still have sent the robe. At worst he is only a rather poor creature, who becomes involved in the doom of his betters.

The Messenger, with his interested zeal, afterwards dignified by his sturdy veracity, combines the traits of two similar persons in the *Oedipus Tyrannus*,—the Corinthian messenger, and the Theban shepherd who confutes him. The old Nurse, who counsels Deianeira in the first scene, and subsequently relates her death, interprets the affection which her mistress inspired in the household. As for the Trachinian maidens of the Chorus, their part is essentially relative to Deianeira; to them she confides her fears, or hopes; their odes reflect her anxieties, her transient joy, and her despair. With her death, their function is virtually at an end; after verse 970, they have only two utterances, both very brief (1044 f.; 1112 f.).

The
Chorus.

The inci-
dent of the
robe.

§ 15. Among the difficulties of detail which the subject presented to a dramatist, not the least was that of the supposed 'love-charm.' The operation of the hydra's venom, like that of the poison in the wound of Philoctetes, is supernatural. Since, however, an innocent yet deliberate human agent intervenes between Nessus and Heracles, the poet was compelled to treat the incident with circumstance, and to invest it with just enough probability for the purpose of scenic effect. Sophocles has managed this by a simple but skilful device. He merely makes an assumption which no spectator would pause to examine. 'The hydra's venom was such that *exposure to heat* must call it into activity.' All is then easy. Nessus tells Deianeira that his gift, this infallible love-charm, must be kept in a cool and dark place. She tells us how scrupulously she

had observed this rule. She impresses it upon Lichas. The spectator knows that the robe is to be worn for the first time on an occasion of *burnt sacrifice*; and his anxiety is awakened.

It is interesting to compare this episode with the parallel one in the *Medea*, where Glaucè, Jason's new bride, is burnt to death by the magic agency of the robe and diadem which Medea, the injured wife, had given her. We see at once that Euripides had a far easier task than Sophocles. No third person, no innocent yet deliberate agent, intervenes between Medea and Glaucè. The gifts come to Glaucè directly from the hands of the mighty enchantress; and they had come to the enchantress from her grandsire, the Sun-god himself.

Comparison with the *Medea*.

The garment of Heracles, like that of Glaucè, has naturally been claimed for the wardrobe of the solar myth. It is the glow which enwraps the dawn or the sunset. Then Iolè is 'the violet cloud' who is to marry the rising sun (Hyllus), when his precursor (Heracles) has sunk to rest upon a flaming couch. The servitude to Omphalè is the apparent descent of the sun (Heracles) from the zenith to the horizon. Deianeira is the darkness which awaits him in the west. Thus to explain a story of varied human pathos, is at least to begin at the wrong end: it is to suppose myth-makers so intent on the sunrise and the sunset that men and women interested them primarily as symbols of those phenomena. Even the more limited theory, that Heracles was evolved from some older solar divinity, ill agrees with the central point of the fable,—promotion, painfully won, from earth to heaven. Later Greeks identified their Heracles, in certain aspects, with Melkarth, the sun-god of Tyre: some moderns have derived him from Izdubar, the solar hero of ancient Babylon¹. In both cases the analogy is confined to details: the essence of the Greek myth remains distinct.

Supposed solar imagery.

§ 16. The allusions in the *Trachiniae* to oracles concerning Heracles have sometimes been censured as obscure. But they are not really so. Only two oracles are mentioned. (1) One was given to Heracles at Dodona, twelve years before the date at which the play begins, and said that, at the end of twelve years,

The oracles.

¹ This view is sensibly rejected by E. Meyer, *Geschichte des Alterthums* (Stuttgart, 1884), p. 185.

he should have 'rest.' The term of twelve years is mentioned in verses 824 f. (where see the note). (2) The other oracle, noticed only in vv. 1159 ff., was given to Heracles by Zeus himself, at some still earlier moment; but when, and where, we are not told. It concerned the *manner* of his death; saying that he was to be slain by a dead foe. These oracles have sometimes been regarded as if they formed the only bond which holds the plot together; and it has accordingly been objected to the plot that its unity is of a merely mechanical nature¹. The objection is ill-founded. The oracles have, indeed, a dramatic value, but it is of a different and a subordinate kind. At the outset of the play, the oracle concerning the twelve-years' term serves as a motive for anxiety; it announces that some crisis is imminent. Towards the close, the two oracles combined show Heracles that his hour has come.

Dramatic
structure.

§ 17. But the unity of the plot is independent of the oracles. It is effected by the love of Heracles for Iolè, which causes him to destroy Oechalia, and also causes Deianeira to send the robe; thus bringing the two episodes into a strict connection. Professor Campbell is, in my opinion, quite right when he says that 'in point of dramatic structure the Trachiniae will bear comparison with the greatest of Sophoclean tragedies.' For, even if, as I hold, the inferiority in dramatic interest of Heracles to Deianeira is such as to constitute a serious defect, this is not a defect of structure. It does not concern the manner in which the plot has been put together. It concerns something antecedent to the plot; namely, the conception of Heracles adopted by the poet, as compared with his conception of Deianeira. Given those two conceptions, the most perfect dramatic structure could not save the interest in Heracles from being overpowered by the interest in Deianeira.

Unity of
time neg-
lected.

There is, however, one point in which the texture of the plot is fairly open to criticism, though it is not a point of importance. The 'unity of time' has been disregarded with exceptional boldness. Hyllus goes to Euboea, witnesses the sacrifice there, and returns to Trachis, in a space of time measured by less than

¹ Wilamowitz, Eur. *Her.* i. p. 384: 'das drama nur kümmerlich durch orakelsprüche zu einer äusserlichen einheit zusammengehalten wird.'

700 lines (vv. 93—734). Nay, Lichas, who leaves Trachis at verse 632, had reached Euboea before the sacrifice began. Many other examples show the habitual laxity of Greek dramatists, and the tolerance of Greek audiences, in this particular. But in the *Trachiniae* the license has a special excuse. Amid the excitement, the alternations of hope and fear, which pervade this play, the action hastens forward in a manner which leaves us no leisure to remark the feats of travelling performed by Hyllus and by Lichas. This is the case even with readers; much more would it be so with spectators. And here we may observe the subtlety of the poet, who has introduced two direct allusions to the passage of time. Lichas, about to start for Euboea, remarks that he has already stayed too long (v. 599); and the Chorus prays that the ship which is bringing Heracles 'may not tarry' (v. 655). This is like the art of a diplomatist who diverts suspicion by apparent frankness.

§ 18. After the two dramas of the Attic masters, Heracles appears only once in the extant literature of ancient Tragedy. Seneca founded his *Hercules Furens* on the play of Euripides, and his *Hercules Oetaeus* on the play of Sophocles. It would be profitless to institute a detailed comparison between the *Trachiniae* and a work which Seneca, in the fashion of his day, composed rather as a rhetorical exercise than as a piece for the stage. Those who read it, with the Greek model present to their minds, can only wonder how the Roman's brilliant gifts of expression, —which shine in epigram and, at moments, reach a true elevation of sentiment,—could co-exist with such abject tastelessness, such extravagance of bombast, such insensibility to proportion. Yet, in one respect, a comparison is very interesting. If the Phaedra of the *Hippolytus* has fared ill at Seneca's hands, far worse is the transformation which he has effected in the Deianeira of the *Trachiniae*. The following lines describe Deianeira's behaviour when Iolè first arrives at Trachis :—

Seneca's
Hercules
Oetaeus.

The
Latin
Deianeira.

Ut fulsit Iole, qualis innubis dies
Purumve claris noctibus sidus micat,
Stetit furenti similis ac torvum intuens
Herculea coniux¹,—

¹ *Herc. Oet.* 238 ff.

like 'an Armenian tigress,' the poet adds, or 'a Maenad shaking the thyrsus.' Then Deianeira prays Juno to torment Heracles with all imaginable plagues¹; and finally avows her own readiness to kill him². Certainly Seneca has protected our sympathy with the hero from competition; but the hero himself, bragging and whining by turns, fails to profit by that advantage. The *Hercules Oetaeus* became the model of Rotrou, in his tragedy entitled *Hercule Mourant*³; and also influenced, in a greater or less degree, several other French dramas on the same theme⁴. It was inevitable that the Latin writer, rather than Sophocles, should be imitated by a French dramatist of the seventeenth century. Apart from this, however, the Deianeira of Seneca, considered as a general type, would be more truly congenial to the French stage. It was difficult for the Latin races to imagine a woman, supplanted in her husband's love, who did not wish to kill somebody,—her rival, or her husband, or both. Ovid's Deianeira is by no means so bad as Seneca's; but she, too, has the impulse to destroy Iolè⁵. The Deianeira of the *Trachiniae*, with anguish in her soul,—intent on regaining her lord's heart, but not angry, not malevolent towards him or towards Iolè,—this Deianeira is a creation of the Hellenic spirit, refined by the sweetness, the purity, the restrained strength of Athens at her best; if any one would see the spiritual kinswomen of this Deianeira, he must look for them on the grave-reliefs of the Cerameicus.

The fable
in Art.

§ 19. The wide range of subjects or motives which the Heracles legends gave to Greek art of every period includes, of course, several episodes mentioned in the *Trachiniae*;—the combat of Heracles with Acheloüs; the death of Nessus; Heracles with the Eurytidæ; the death of Iphitus; the servitude to Om-

¹ *Herc. Oct.* 255 ff.

² *Ib.* 436.

³ Published in 1632. Rotrou gave Heracles a successful rival in the affections of Iolè, a certain Arcas. The dying hero forbade Iolè to marry Arcas; but, after his apotheosis, he showed his magnanimity by descending from Olympus on purpose to revoke the veto.

⁴ M. Patin, *Études sur les trag. grecs*, vol. II. p. 89.

⁵ Ovid *Met.* 9. 151.

phalè¹. But, in relation to the legends of Heracles, Attic Tragedy, represented by the *Mad Heracles* and the *Trachiniae*, had no direct influence upon art, such as can be traced, for instance, in regard to Philoctetes. For the story of Heracles, artists drew upon other, generally older, sources of poetry or tradition. When, indeed, in Hellenistic and Roman times a degenerate Heracles became the type of a strong man easily enthralled by pleasure, a companion of the Bacchic thiasos or of the Erôtes², then the art which desired to portray him often went for material to the theatre; but such material was furnished by the Heracles of Comedy or of satyr-drama. It is not surprising, then, that the illustrations of the *Trachiniae* which Greek art affords are only of a general kind. For example, each of the three successive forms assumed by the Acheloüs of the *Trachiniae*, when he was a suitor for Deianeira, can be separately identified in works of art³. But, though the fight of Heracles with Acheloüs was a subject often treated by artists, no extant representation of that combat corresponds precisely with the scene as described by Sophocles⁴.

§ 20. We have now considered the nature of the legendary Diction. material used in the *Trachiniae*; the character of the treatment

¹ See Roscher's *Lexicon der gr. und röm. Mythologie*, where, under 'Herakles,' the illustrations of the fable in art are fully treated by A. Furtwängler. He recognises Iphitus on a vase in the Louvre (no. 972), where Heracles is hurling a man from a κλῖνη, apparently during a meal (p. 2233). Cp. *Od.* 21. 28: Heracles, in slaying Iphitus, οὐδὲ θεῶν ὄπιω ῥδέσασα', οὐδὲ τράπεζαν | τῇν δὴ οἱ παρέθηκεν. Sophocles follows the version according to which Iphitus was hurled from a high wall or tower (*Tr.* 273).—There is no certain example of Omphalè in art before the Hellenistic period (*ib.* p. 2234: cp. p. 2247).

² See Furtwängler, *ap.* Roscher, p. 2248.

³ See commentary on v. 11.

⁴ The nearest approach to an illustration of the poet's text is given by an archaic gem, now in the British Museum, first published (roughly) in King's *Ancient Gems*, II. pl. 34, fig. 3. Mr A. S. Murray has kindly given me an impression of it. Yet even this diverges from Sophocles in three particulars. (1) On the gem, Acheloüs is the man-headed bull,—a frequent type, but not one of those specified by the poet. (2) Deianeira stands lamenting, close to the combatants; whereas the poet describes her as sitting by a hill at some distance from the fray. (3) There is no trace of Aphroditè, whom Sophocles mentions as present with the combatants in the quality of umpire.

applied to it by the poet; and the principal features of the tragedy viewed as a work of dramatic art. An introduction to this play must also, however, take account of its style in a more limited sense,—the style of its poetical diction, the complexion of the language. For the details of this subject, reference must necessarily be made to the commentary on the text. But a few general observations may properly be offered here.

Successive
phases in
the style of
Sophocles.

It is a well-attested tradition, and one which can still be partially verified, that the style of Sophocles, like that of many other great poets, was developed through successive phases, belonging to successive periods of his life. He himself, according to Plutarch¹, distinguished three such phases. In the earliest, he had imitated the majesty, the pomp,—*ὄγκος*,—of Aeschylus. Next came the style which, in Plutarch's notice, is described by the words, *τὸ πικρὸν καὶ κατὰ τεχνον τῆς αὐτοῦ κατασκευῆς*. This was a style marked by subtle elaboration, and, as a result of it, by *τὸ πικρὸν*, 'pungency,' 'incisiveness'; a style in which terse and polished force of expression drove home the 'sting' of word or phrase;—as Eupolis,—to borrow an illustration from a different, yet cognate, province,—said that the incisive and highly wrought oratory of Pericles left its 'sting' in the minds of those who heard him: *τὸ κέντρον ἐγκατέλιπε τοῖς ἀκροωμένοις*. Such a style, with its affinities to an elevated and refined rhetoric, can be a source of great brilliancy and power in poetry; but its essential quality is not that which constitutes the highest excellence of drama: its defect, for the purposes of drama, is that it is too suggestive of conscious effort in the artist; its tendency is to image *his* mind somewhat too strongly in the persons whom he wishes to make live upon the scene. Hence we readily comprehend the words in which Sophocles (according to Plutarch) defined the third, the final, phase of his style;—*τὸ τῆς λέξεως εἶδος ὅπερ ἐστὶν ἡθικώτατον καὶ βέλτιστον*: 'the kind of diction

¹ *Μον.* p. 79 B. (Πῶς ἂν τις αἰσθοίτο ἑαυτοῦ προκόπτοντος ἐπ' ἀρετῇ, c. 7.) ὥσπερ γὰρ ὁ Σοφοκλῆς ἔλεγε τὸν Αἰσχύλου διαπεπαιχῶς ὄγκον, εἶτα τὸ πικρὸν καὶ κατὰ τεχνον τῆς αὐτοῦ κατασκευῆς, τρίτον ἤδη τὸ τῆς λέξεως μεταβάλλειν εἶδος ὅπερ ἐστὶν ἡθικώτατον καὶ βέλτιστον, οὕτως οἱ φιλοσοφοῦντες, ὅταν ἐκ τῶν πανηγυρικῶν καὶ κατατέχνων εἰς τὸν ἀπτόμενον ἥθους καὶ πάθους λόγον καταβῶσω, ἄρχονται τὴν ἀληθῆ προκοπὴν καὶ ἄνυφον προκόπτειν.

which is most expressive of character, and best'; that is, fittest to make each person of the drama seem a real human being; and best, therefore, for the purposes of a dramatist.

The first of these three phases, the Aeschylean, is not traceable in the extant work of Sophocles. Nor can it be said that any one of the seven tragedies represents the second style in a form which sharply distinguishes it from the third; that is, in a form from which the characteristic quality of the third style is absent. But, if the *Philoctetes*, one of the very latest plays (409 B.C.), be taken as a standard of comparison, there, at least, is seen the perfection of the third style, the style which is 'expressive of character'; while there is less of visible and masterful art in language, less of τὸ πικρὸν καὶ κατὰτεχνον, than appears, for example, in the *Antigone*.

§ 21. Nowhere is the poet's ethical portraiture more delicately vivid than in the heroine of the *Trachiniae*; and a sympathetic reader will feel that the language given to her might well be called ἡθικωτάτη λέξις. It is exquisitely moulded to the expression of her nature. Take, again, the scene where the Messenger, in Deianeira's presence, taxes Lichas with deceit (vv. 393—435). The shades of language most skilfully characterise the three persons,—the gentle but resolute lady; the herald, nervously deferential to her, but angrily assertive of his dignity against his humble cross-examiner, the Messenger; and lastly the Messenger himself, with his traits of blunt or familiar speech¹. In this aspect, then, the *Trachiniae* shows, like the *Philoctetes*, the full excellence of the third style,—that which is ἡθικώτατον, 'most expressive of character.'

Distinctive
traits
of the
*Trachi-
niae*.

But the *Trachiniae* combines this ethical charm of style with a highly elaborate manner in a certain class of passages. Every Greek tragedy contains at least one set speech, ῥῆσις, of the type usually spoken by a messenger who relates a catastrophe. In such speeches, which were really short excursions of drama into the region of epos, the dramatist was convention-

¹ One of these traits is notable,—the ποίαν δόκησιν; (427). This use of ποῖος, a common colloquialism, occurs in only one other passage of Tragedy, and that is in a late play of Euripides (*Helen*. 566; 412 B.C.).

ally free to use any measure of rhetorical elaboration, however unsuitable it might be to the person of the speaker; some of the most elaborate *ρήσεις* are delivered by servants. Now, it is a peculiarity of the *Trachiniae* that, beside two speeches which are normal examples of this class,—the speech of Hyllus (vv. 749—812), and that of the Nurse (vv. 899—946),—it contains a remarkable number of other passages which are closely akin to that class. Such are the following short narratives;—Lichas recounts the recent deeds of his master (248—290); Deianeira relates her meeting with Nessus (531—587); and describes the occurrence which rouses her fears concerning the ‘love-charm’ (672—722): such, also, is the great speech of Heracles (1046—1111). Altogether, about one fourth of the play consists of passages which invited or demanded this high elaboration of style, usually reserved for very exceptional moments. It is no accident that the element of narrative in the *Trachiniae* is so abnormally large; the cause lies in the nature of the fable itself, and is independent of the circumstance that an epic poem, the *Capture of Oechalia*, was probably one of the chief sources. In narrative or description Sophocles exhibits, as a rule, two characteristics; he is remarkably terse; and he has a bold but artistic originality of phrase, often in a manner which resembles that of Vergil. If the passages just cited from the *Trachiniae* are compared with their only proper analogues, the set *ρήσεις* of the poet’s other plays, it will be felt that, with allowance for differences of degree, the essential quality of style is the same; the greater frequency of it is the distinction of the *Trachiniae*. This play, like the *Philoctetes*, is mainly an example of that Sophoclean manner which tradition calls the third or ripest,—the manner ‘best fitted to express character.’ But, owing to special causes, it also gives striking prominence to the dominant trait of the poet’s ‘second’ manner, elaborate and incisive force of phrase,—τὸ πικρὸν καὶ κατὰ τεχνον. This is a peculiar combination of elements; and it tends to make a reader feel that the style of the *Trachiniae* is somehow, as a whole, unlike the style found in any one of the other six plays. From that feeling, it has been an easy, but hasty, step to the inference that the manner of this play is unworthy of the master; that it

shows the immaturity of youth, or the feebleness of age; or even that it is altogether foreign to him, and must have proceeded from some inferior hand¹.

§ 22. The extent to which the *Trachiniae* shows the influence of Euripides has sometimes been exaggerated. Stress has been laid especially on the form of the prologue; Deianeira opens the play with a speech of some length, in which she incidentally relates certain previous events. But here we must distinguish. The prologue of the *Trachiniae* is Euripidean only in so far as it is partly historical; it is utterly unlike the typical prologues of Euripides in being dramatic. For, in the first place, Deianeira's speech is no soliloquy,—though it is true that she is rather communing with her own thoughts than directly addressing the Nurse; it gives the cue for the Nurse's suggestion that Hyllus should be sent to seek his father, and thus serves to set the drama in motion. Secondly, it is dramatic as illustrating the mind of Deianeira herself,—that mind which is to govern the subsequent action². Even with regard to this prologue, the inner contrast between the two poets is more significant than the resemblance. Nor can it be said that the general style of the play shows any pervading influence of the supposed kind. There are a few coincidences of phrase between verses of the *Trachiniae* and verses of Euripides³; but they are trivial; and,

Supposed
influence of
Euripides.

¹ See above, § 1, notes 1, 2, 3.

² Schlegel's criticism (§ 1, n. 3) was the inspiration of a short 'programm' published at Cleve (Prussia) in 1830 by C. A. M. Axt, *Commentatio critica qua Trachiniarum Sophocleae prologum subtilitum esse demonstratur*. Axt uses the term 'prologue,' not in the Greek sense (i.e. to denote vv. 1—93), but only with reference to Deianeira's speech, vv. 1—48. He holds that the play ought to begin at v. 49, with the speech of the *τροφός*.

³ (1) *Tr.* 542 (Deianeira speaks,) τοιάδ' Ἡρακλῆς | οἰκούρι' ἀντέπεμψε τοῦ μακροῦ χρόνον: cp. Eur. *H. F.* 1373 (Megara speaks,) μακρὰς διαντλοῦσ' ἐν δόμοις οἰκουρίας. (2) *Tr.* 1096 διφυῖα τ' ἄμικτον ἵπποβάμονα στρατὸν | θηρῶν, ὕβριστήν, ἄνομον: cp. Eur. *H. F.* 181 τετρασκελὲς θ' ὕβρισμα, Κενταύρων γένος. (3) *Tr.* 1101 ἄλλων τε μόχθων μυρίων ἐγευσάμην: cp. Eur. *H. F.* 1353 καὶ γὰρ πόνων δὴ μυρίων ἐγευσάμην. [Wilamowitz, vol. II. p. 278, assumes that Soph. has borrowed this use of γεῖσθαι from Eur.: but Soph. had already said in *Ant.* 1005, ἐμπύρων ἐγεύόμην.] (4) *Tr.* 1112 ὦ τλήμων Ἑλλάς κ.τ.λ.: cp. Eur. *H. F.* 877 μέλεος Ἑλλάς, ἃ τὸν εὐεργέταν | ἀποβαλεῖς.

In *Tr.* 764 κόσμῳ τε χαίρων καὶ στολῇ may, I think, be a reminiscence of Eur.

even if it were certain that in all of them Sophocles was the debtor, they would merely illustrate a fact which is unquestioned. He was well acquainted with the works of Euripides, and admired them; in his later years, they influenced him in details of language and of versification. But the style of Sophocles, so far as extant work shows, always preserved a thoroughly distinctive character. Certainly the *Trachiniae* is no exception to that rule; and not merely the style, but the whole mind which appears there, attests the authorship.

Med. 1165 (in a similar episode), δώροισ ὑπερχαίρουσα. And *Tr.* 416, λέγ', εἴ τι χρήσεις· καὶ γὰρ οὐ σιγηλὸς εἶ, is an echo of Eur. *Suppl.* 567 (421 B.C.), λέγ', εἴ τι βούλει· καὶ γὰρ οὐ σιγηλὸς εἶ.

MANUSCRIPTS, EDITIONS, ETC.

§ 1. TWELVE of the MSS., other than L, to which reference is made MSS. in the critical notes, have been described in former volumes (*Oed. Tyr.*, Introd., pp. liii ff., 2nd ed. : *Oed. Col.*, p. xlix, 2nd ed. : *Phil.*, p. xlv) : viz., the Parisian A, B, K, T : the Florentine Lc, L², R : the Venetian V, V², V³ : the Roman Vat. : and the London Harl. The last-named was collated by Porson with the text of the *Trachiniae* in the ed. of Sophocles by Thomas Johnson (an. 1708) ; the collation is given in Porson's *Adversaria*, p. 177. There remains only a Venetian ms., cod. 617 in the Library of St Mark, cited at verse 23, from the collation of Vladimir Subkoff in his edition of the *Trachiniae* (Moscow, 1879), for *θακῶν*. It is described by him as 'chartaceus, saec. xiv et xv' ; and he designates it by the letter E. Besides E, Subkoff used eleven other MSS., viz. L, and ten of the twelve named above, the two exceptions being V and V³. Our L² is designated by him as M : Lc, as N : V², as V : Vat., as v. : Harl., as *h*. As a contribution to an intricate and obscure subject, it is interesting to notice the view as to the relationships of his twelve MSS. to which he was led as the result of work on this play. He would distinguish three families : (1) L² and K are transcripts of L. (2) R and Harl. are closely akin to A, the basis of the Aldine text. (3) Lc, B, V², E, Vat., and T (representing the Triclinian recension) form a third family, of which the common characteristic is a larger element of Byzantine correction : while, within this family, a closer kinship unites (a) Lc and B, (b) V², E, and Vat. He recognises the marked superiority of L to all the other MSS., but finds no proof that it is their common parent. (See *Oed. Tyr.*, p. liv, 2nd ed.)

§ 2. With regard to the readings of L, and its peculiarities as a MS., some points of interest will be found in the critical notes on vv. 329,

368, 403, 463, 468, 767, 1091, 1176, 1265. The first corrector (S) has in four instances supplied a verse which the scribe had accidentally omitted (177, added in the text, being the last line of p. 66 B,—a case like *Ph.* 1263: 445, 536, 705, added in the margin). In 1040, however, the words δ διδοσ αὐθαίμων, omitted from the text, have been added in the margin by the scribe himself. There is one passage, vv. 383—433, where scribe and corrector alike have left part of the dialogue in disorder, through omitting or confusing the indications of persons. Thus at 383 L omits XO.: XO. (instead of ΑΓ.) is prefixed to 390: ΑΓ. (instead of ΑΙ.) to 397 and 399: while in 402—433 the persons are either not marked, or marked wrongly. The result can be traced in modern literary criticism: see above, p. xxxiv.

Scholia.

§ 3. The scholia in L on vv. 119, 120 preserve the true reading ἀναμπλάκητον, corrupted in the MSS. to ἀμπλάκητον. There are two other places where the scholiast gives at least the hint by which a lost reading can be restored. In v. 399 his διηγῆσομαι indicates that in v. 398 the νέμεις of the MSS. ought to be νεμεῖς. And in 602 the schol.'s notice, γρ. αὐφῆ ἀντὶ τοῦ λεπτοῦφῆ, helped Wunder's correction of εὐνύφῆ into ταναῦφῆ.

Interpolation.

§ 4. In vv. 83—85 there is a clear case of interpolation:—

ἡνίκ' ἡ σεσώσμεθα
[ἡ πίπτομεν σοῦ πατρὸς ἐξολωλότος]
κείνου βίον σώσαντος, ἡ οἰχόμεσθ' ἄμα.

Another probable instance (as I think with Hartung) occurs in vv. 362 ff. :—

ἐπιστρατεύει πατρίδα [τὴν ταύτης, ἐν ᾗ
τὸν Εὐρυτον τόνδ' εἶπε δεσπόζειν θρόνων,
κτείνει τ' ἄνακτα πατέρα] τῇσδε καὶ πόλιν
ἔπερσε.

(See commentary.) Besides these verses, many others—not fewer than about 120 in all—have been suspected or rejected by various commentators; often, apparently, on the general ground that anything is suspicious which is not indispensable. Thus Nauck, in condemning four verses (932—935)—verses full of pathos and beauty, and free from any real offence against Greek poetical idiom—writes:—‘Diese *entbehrlichen* und in sprachlicher Hinsicht vielfach Anstoss erregenden Verse werden von V. Jernstedt wohl mit Recht als interpolirt bezeichnet.’ Let the reader examine the passage for himself, and judge. It is to be

regretted when a habit of mind such as might be fostered by the habitual composition of telegrams is applied to the textual criticism of poetry—or, indeed, of prose. Yet it is right that students should have notice as to what verses of the play have been suspected or condemned by scholars of mark. I cannot vouch for the completeness of the following ‘black list,’ but I believe that it is nearly complete :—

17 Bergk. 24 f. Schenkl (after Dobree). 25 Hartung and Nauck. 43 Dindorf. 44—48 Wunder. 80 f. Nauck would reduce these two vv. to one. 88 f. Dindorf. 150—152 Dindorf. (Wecklein suspects only v. 150.) 166—168 Dindorf. 169 f. Bergk. 170 Wunder and Dindorf. 252 f. Wunder. 264 f. (πολλὰ δ...χεροῖν μὲν) Bergk and Jernstedt. 280 Deventer and Zippmann. 295 Dindorf and Nauck (after Wunder). 301 f. Hense and Nauck. 305 G. H. Müller. 321 Nauck (with *τὸς* *εἰ* for *ἐπεὶ* in 320). 322 f. Nauck would reduce these two vv. to one. 336 Hense and Nauck (omitting *τ'* after *ὧν* in 337). 356 f. Wunder and Blaydes. 362 f. Wunder and Blaydes. 394 Herwerden and Hense. 444 Wunder and Nauck. 488 f. Dindorf. 526—530 Wunder and Bergk. 584—587 Dindorf. 585 Wunder and Nauck. 596 f. Dindorf. 601 Nauck and Wecklein. 602 f. Paley. 628 Nauck and Wecklein. 680 f. (*Κένταυρος...γλωχίνι*) Nauck. 684 Wunder and Wecklein. 690 Wunder. 696 Wunder. (Dobree and Wecklein suspect the v.) 712 f. Nauck. 732 Hense. 735 Nauck and Wecklein. 743 Hense (proposing *γόναι* for *τὸ γὰρ* in 742). 746 f. (*βαρεῖαν...πατρὸς*) Deventer and Hense. 781 f. Meineke. 791 f. Nauck would reduce these two vv. to one. 798 Schenkl. 801 f. Bergk. 875 ff. Bergk (without defining the limit: p. lix of his ed.). 893—895 Wunder. 907—911 Wecklein. (L. Dindorf had suspected v. 911.) 924 f. (*ἦ χρυσήλατος...περονίς*) Herwerden. 932—935 Jernstedt and Nauck. 943—946 Meineke. 998 f. (*τὸδ'...καταδερχθῆναι*) Wunder. 1060 Nauck and Wecklein. 1107 f. Nauck would reduce these two vv. to one. 1114 f. Bergk would omit one of these two vv. 1144 Hense. 1156 Nauck (with *δέ σοι* for *δ' ὅσοι* in 1155). 1165 Nauck (after Dobree). 1173 Axt and Nauck. 1195—1198 Wunder. 1267 L. Dindorf. 1270—1274 Hense. 1275—1278 Hartung and F. Ritter.

§ 5. Hermann (1st ed. p. xiv) propounded a theory that the *Trachiniae* once existed in two different recensions. He thus sought to explain the fact that in one or two places the text found in our mss. of Sophocles differs from that of ancient citations: see 12 f., and 787 f., with the notes there. In some other passages he saw traces of the two recensions having become mixed: thus verse 84, *ἡ πίπτομεν σοῦ πατρὸς ἐξολωλότος*, belonged to one recension, and verse 85, *κείνου βίον σώσαντος*, *ἡ οἰχόμεσθ' ἄμα*, to the other. Similarly verses 293, 294 were a substitute for v. 295; vv. 523—525, for vv. 526—528; etc. A similar view is expressed by Bergk, in the ‘Adnotatio Critica’ to his ed. of Sophocles, pp. lvii ff. Thus he thinks that vv. 801, 802 and 1144, 1145 belong to the second recension; while in vv. 1114, 1115, and especially in part of the dialogue between the Chorus and the Nurse (875 ff.), he

The theory of two recensions.

discovers a blending of the two editions. ('Aperte duplicis recensiois reliquiae temere confusae sunt in nostris libris,' p. lix, on 875.)

Schneidewin has argued against this theory (*Abhandlung über die Trach. d. Soph.*, in the Transactions of the Göttingen Gesellsch. d. Wiss., vol. VI., 1854). It rests, in fact, on no solid foundation. With regard to the discrepancies between the MSS. and the ancient citations, the only noteworthy cases are the two above-mentioned, in vv. 12 f., and 787 f.; in the former, Strabo's reading, *κύτει* | *βούπρωπος*, is doubtless right; but the *τύπη* | *βούκρανος* of the MSS., whether due to actors or to transcribers, does not help to prove a distinct recension; while in 787 f., where our MSS. must be right (except, probably, in omitting *τ*'), Diogenes Laertius has presumably misquoted by a mere slip of memory. As to the supposed duplications of sense in the passages where a mixing of two texts has been assumed, a study of the context in each case will best show the baselessness of the assumption.

Emenda-
tions.

§ 6. The text of the *Trachiniae* contains its full share of problems; though, as a whole, it is, in my opinion, less corrupt than has often been supposed. In two instances I have admitted emendations of my own to the text, viz. at v. 554 and v. 1019, because the probabilities seemed sufficiently strong to justify that course. It would have been justifiable, perhaps, to do likewise at v. 869; but there, as at v. 526 and v. 911, I have preferred to submit my conjectures in the commentary only. The suggestion made at v. 678 is of a more tentative kind.

Editions,
etc.

§ 7. As to the complete editions of Sophocles which have been consulted, see *Oed. Tyr.* p. lxi, 2nd ed. It may be mentioned that the new issue of Wunder's edition, revised by Wecklein, has lately been completed by the appearance of the *Trachiniae* (vol. II., sect. iii, Leipsic, 1890). Besides the volume by F. A. Paley, containing *Ph.*, *El.*, *Tr.*, *Ai.* (London, 1880), I have consulted also the following separate editions of this play. Sophoclis *Trachiniae*. *Recognovit et adversariis enarravit Ioannes Apitzius.* (Halle, 1833.)—Sophoclis *Trachiniae*, with Notes and Introduction by Alfred Pretor, M.A. (Cambridge, 1877.)—Sophoclis *Trachiniae*. *Codicibus denuo collatis recensuit varietate lectionis instruxit indicibus adornavit Vladimir Subkoff.* (Moscow, 1879.)

METRICAL ANALYSIS.

IN addition to anapaests, the lyric metres used in the *Trachiniae* are the following. (1) Logaoedic, based on the choree (or 'trochee'), $- \cup$, and the cyclic dactyl, which is metrically equivalent to the choree, $\sim \cup$. (2) Choreic, based on the choree. (3) Dactylic. (4) Dochmiac, $\cup : - - \cup | - \wedge$. (5) Verses based on the bacchius, $- - \cup$. For a more detailed account of these metres, readers may be referred to the previous volumes of this edition (*O. C.* p. lviii: *Ant.* p. lvi: *Ph.* p. xlviii).

In the subjoined metrical schemes, the sign — denotes that the ordinary time-value of a long syllable, commonly marked $-$, is increased by one half, so that it becomes equal to $- \cup$ or $\cup \cup \cup$: the sign \sqcup denotes that such time-value is doubled, and becomes equal to $--$ or $- \cup \cup$. The sign \supset means that an 'irrational' long syllable ($\sigma\upsilon\lambda\lambda\alpha\beta\eta$ ἄλογος) is substituted for a short. The letter ω , written over two short syllables, indicates that they have the time-value of one short only.

At the end of a verse, \wedge marks a pause equal to \cup , $\overline{\wedge}$ a pause equal to $-$. The *anacrusis* of a verse (the part preliminary to the regular metre) is marked off by three dots placed vertically, :

The end of a rhythmical unit, or 'sentence,' is marked by \parallel . The end of a rhythmical 'period' (a combination of two or more such sentences, corresponding with each other) is marked by \parallel .

If a rhythmical sentence introduces a rhythmical period without belonging to it, it is called a *προφδός*, or prelude (marked as $\pi\rho$.): or, if it closes it, an *ἐπφδός*, epode, or postlude. Similarly a period may be grouped round an isolated rhythmical sentence, which is then called the *μεσφδός*, mesode, or interlude.

I. Parodos, vv. 94—140.

FIRST STROPHE.—Dactylic, in the ‘Doric’ form, which varies purely dactylic sentences, $\sim\sim\sim\sim\sim\sim\sim$, with the livelier measure, $\sim\sim\sim\sim\sim\sim\sim$. (Schmidt, *Rhythmic and Metric*, p. 41¹.)

- I. 1. $\begin{array}{c} \sim \quad \sim \quad \sim \quad \sim \quad \sim \quad \sim \quad \sim \\ \text{ον} : \text{αιολ} \mid \text{α} \mid \text{νυξ} \text{ εναρ} \mid \text{ιζομεν} \mid \text{α} \overline{\Lambda} \parallel \\ \text{ποθ} : \text{ουμεν} \mid \text{α} \mid \text{γαρ} \text{ φρενι} \mid \text{πυνθανομ} \mid \text{αι} \overline{\Lambda} \end{array}$
2. $\begin{array}{c} \sim \quad \sim \quad \sim \quad \sim \quad \sim \quad \sim \quad \sim \\ \text{τικτ} : \text{ει κατ} \mid \text{ευναξ} \mid \text{ει τε} \text{ φλογ} \mid \text{ιζομεν} \mid \text{ον} \overline{\Lambda} \parallel \\ \text{ταν} : \text{αμφι} \mid \text{νεικη} \mid \text{δηιαν} \mid \text{ειραν} \text{ α} \mid \text{ει} \overline{\Lambda} \end{array}$
3. $\begin{array}{c} \sim \quad \sim \quad \sim \quad \sim \quad \sim \quad \sim \quad \sim \\ \text{αλιον} \mid \text{αλιον} \mid \text{αιτω} \parallel \\ \text{οια} \text{ τιν} \mid \text{αθλιον} \mid \text{ορνω} \end{array}$
4. $\begin{array}{c} \sim \quad \sim \quad \sim \quad \sim \quad \sim \quad \sim \quad \sim \\ \text{τουτο} \mid \text{καρυξ} \mid \text{αι τον} \mid \text{αλκμην} \parallel \text{ας ποθι} \mid \text{μοι ποθι} \mid \text{παις} \overline{\Lambda} \parallel \\ \text{ουποτ} \mid \text{ευναξ} \mid \text{ειν} \text{ α} \mid \text{δακρυτ} \parallel \text{ων βλεφαρ} \mid \text{ων ποθον} \mid \text{αλλ} \overline{\Lambda} \end{array}$
5. $\begin{array}{c} \sim \quad \sim \quad \sim \quad \sim \quad \sim \quad \sim \quad \sim \\ \text{ναι} : \text{ει ποτ} \mid \text{ω λαμπρ} \mid \text{α στεροπ} \mid \text{α φλεγεθ} \mid \text{ων} \overline{\Lambda} \parallel \\ \text{εν} : \text{μναστον} \mid \text{ανδρος} \mid \text{δειμα} \text{ τρεφ} \mid \text{ουσαν} \text{ οδ} \mid \text{ου} \overline{\Lambda} \end{array}$
- II. 1. $\begin{array}{c} \sim \quad \sim \quad \sim \quad \sim \quad \sim \quad \sim \quad \sim \\ \text{η} : \text{ποντι} \mid \text{ας αυλ} \mid \text{ωνας} \mid \text{η δισσο} \parallel \text{αισιν} \mid \text{απειρ} \mid \text{οις κλιθ} \mid \text{εις} \overline{\Lambda} \parallel \\ \text{εν} : \text{θυμι} \mid \text{οις} \text{ ενν} \mid \text{αις αν} \mid \text{ανδρωτ} \parallel \text{οισι} \mid \text{τρυχεσθ} \mid \text{αι} \text{ κακ} \mid \text{αν} \overline{\Lambda} \end{array}$
2. $\begin{array}{c} \sim \quad \sim \quad \sim \quad \sim \quad \sim \quad \sim \quad \sim \\ \text{ειπ} : \text{ω κρατ} \mid \text{ιστευ} \mid \text{ων κατ} \mid \text{ομμα} \parallel \\ \text{δυσ} : \text{τανον} \mid \text{ελπιξ} \mid \text{ουσαν} \mid \text{αισαν} \end{array}$

I. $\begin{array}{c} \cdot \\ 5 = \pi\rho. \\ \cdot \\ 5 \\ \cdot \\ 3 \\ 3 \\ 4 \\ 3 \\ \cdot \\ 5 \end{array}$

II. $\begin{array}{c} \cdot \\ 4 \\ \cdot \\ 4 \\ \cdot \\ 4 \\ \cdot \end{array}$

[These diagrams show the structure of each period. The numerals denote the number of feet in each rhythmical unit, or sentence. The dots mark the beginning and end of each verse. Curves on the right show how single sentences correspond with each other. Curves on the left show the correspondence between groups of sentences.]

¹ These verses are also called ‘dactylo-epitritic.’ That name denotes a dactylic measure with $\sim\sim\sim\sim\sim\sim\sim$ (the *ἐπίτριτος δεύτερος*) prefixed to it. The first foot is then regarded as a true choree, $\sim\sim$, and not as $\sim\sim$, the equivalent of a dactyl.—Cp. W. Christ, *Metrik* § 662 (‘Der daktylo-epitritische Strophengebäude’).

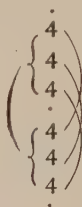
SECOND STROPHE.—1. Dactylic tripodies. II. Logaoedic.

- I. 1. $\overline{} \ \cup \ \cup \quad \overline{} \ \cup \ \cup \quad \overline{} \ > \quad \overline{} \ \cup \ \cup \quad \overline{} \ \cup \ \cup \quad \overline{} \ \overline{}$
 πολλὰ γὰρ | ὥστ' ἀκαμ | ἀντος || ἡ νοτου | ἡ βορε | α τις ||
 ὦν ἐπὶ | μεμφομεν | α σ' αἰδ || οἶα μὲν | ἀντία δ' | οἴσω
2. $\overline{} \ \cup \ \cup \quad \overline{} \ \cup \ \cup \quad \overline{} \ \overline{} \quad \overline{} \ \cup \ \cup \quad \overline{} \ \cup \ \cup \quad \overline{} \ \overline{}$
 κυματ' ἀν | ευρεῖ | ποντῷ || βαντ' ἐπὶ | οντα τ' ἰδ | οἱ $\overline{}$ ||
 φαμι γὰρ | οὐκ ἀπο | τρυεῖν || ἐλπίδα | ταν ἀγαθ' | ἀν $\overline{}$
- II. 1. $> \quad \overline{} \ \cup \quad \overline{} \quad \sim \quad \overline{} \ \cup \quad \overline{} \ \cup \quad \overline{} \ \overline{} \quad \overline{} \ \cup \quad \overline{} \ \cup$
 οὐτ' : ὦ δέ | τον | καδμογεν | ἡ στρεφ || εἰ το δ' | ἀνξ' | εἰ βιοτ | οὐ πολ ||
 χρην : αἰσαν | ἀλγ' | ἦτα γὰρ | οὐδ' ο' || πάντα | κραιν' | ὦν βασιλ' | εὐς ἐπ ||
 $\cup \ \cup \ \cup \quad \overline{} \quad \overline{} \ \cup \ \cup \quad \overline{} \ \overline{}$
 ὑπονόν | ὠσ' | περ πελαγ' | ὅς $\overline{}$ ||
 ἐβαλε | θνατ' | οἰς κρονιδ' | ἀς $\overline{}$
2. $\overline{} \ \cup \ \cup \quad \overline{} \ \cup \quad \overline{} \ \cup \quad \overline{} \ \cup \quad \overline{} \ \cup \quad \overline{} \ \overline{} \quad \overline{} \ \cup \quad \overline{} \ \cup$
 κρησιον | ἀλλὰ | τις θέ | ὦν || αἰεν ἀν | ἀμπλακ | ἦτον | αἰδ || α σφέ δομ |
 ἀλλ' ἐπὶ | πῆμα | καὶ χαρ' | α || πασι κυκλ' | οὐσιν | οἶον | ἀρκτ' || οὐ στροφαδ
- $\overline{} \ \cup \quad \overline{} \quad \overline{}$
 ὦν ἐρ | ὑκ | εἰ $\overline{}$ ||
 ἐς κελ' | εὐθ' | οἱ $\overline{}$

I.



II.



EPODE.—Choreic, in verses of four feet (Per. I.), or of six (Per. II.).

- I. 1. $\cup \quad \overline{} \ \cup \quad \overline{} \quad \overline{} \quad \overline{} \quad \overline{}$
 μὲν : εἰ γὰρ | οὐτ' | αἰολ' | α $\overline{}$ ||
2. $\overline{} \ \cup \quad \overline{} \ \cup \quad \overline{} \ \cup \quad \overline{} \ \cup$
 νυξ' βροτ' | οἰσιν | οὐτέ | κῆρες ||
3. $\overline{} \ \cup \quad \overline{} \ \cup \quad \overline{} \ \cup \quad \overline{} \quad \overline{}$
 οὐ τε | πλουτος | ἀλλ' ἀφ' | ἀρ $\overline{}$ ||
4. $\cup \quad \overline{} \ \cup \quad \overline{} \ \cup \quad \overline{} \ \cup \quad \overline{}$
 βε : βακε | τῷ δ' ἐπ' | ἐρχετ' | αἱ $\overline{}$ ||
5. $> \quad \overline{} \ \cup \quad \overline{} \ \cup \quad \overline{} \quad \overline{}$
 χαῖρ' : εἰν τε | καὶ στερ' | ἐσθ' | αἱ $\overline{}$ ||

II. 1. $\overset{\cup}{\alpha} : \overset{\cup}{\kappa\alpha\iota} \overset{\cup}{\sigma\epsilon} | \overset{\cup}{\tau\alpha\nu} \overset{\cup}{\alpha\nu} | \overset{\cup}{\alpha\sigma\sigma\alpha\nu} | \overset{\cup}{\epsilon\lambda\pi\iota\sigma} | \overset{\cup}{\iota\nu} \overset{\cup}{\lambda\epsilon\gamma} | \overset{\cup}{\omega} \overset{\cup}{\Lambda} ||$

2. $\overset{\cup}{\tau\alpha\delta} : \overset{\cup}{\alpha\iota\epsilon\nu} | \overset{\cup}{\iota\sigma\chi} | \overset{\cup}{\epsilon\iota\nu} \overset{\cup}{\epsilon\pi} | \overset{\cup}{\epsilon\iota} \overset{\cup}{\tau\iota\varsigma} | \overset{\cup}{\omega\delta} | \overset{\cup}{\epsilon} \overset{\cup}{\Lambda} ||$

3. $\overset{\cup}{\tau\epsilon\kappa\nu} : \overset{\cup}{\omicron\iota\sigma} | \overset{\cup}{\iota} | \overset{\cup}{\xi\eta\nu} \overset{\cup}{\alpha} | \overset{\cup}{\beta\omicron\upsilon\lambda\omicron\nu} | \overset{\cup}{\epsilon\iota\delta} | \overset{\cup}{\epsilon\nu} \overset{\cup}{\Lambda} ||$

I.

$\begin{array}{c} \cdot \\ 4 \\ \cdot \\ 4 \\ \cdot \\ 4 \\ \cdot \\ 4 \\ \cdot \\ 4 \\ \cdot \end{array} \left. \vphantom{\begin{array}{c} \cdot \\ 4 \\ \cdot \\ 4 \\ \cdot \\ 4 \\ \cdot \\ 4 \\ \cdot \\ 4 \\ \cdot \end{array}} \right\}$

II.

$\begin{array}{c} \cdot \\ 6 \\ \cdot \\ 6 \\ \cdot \\ 6 \\ \cdot \end{array} \left. \vphantom{\begin{array}{c} \cdot \\ 6 \\ \cdot \\ 6 \\ \cdot \\ 6 \\ \cdot \end{array}} \right\}$

II. Hyporcheme, vv. 205—224.

Choreic, in verses of six, four, or three feet.

I. 1. $\overset{\cup}{\alpha}\overset{\cup}{\nu}\overset{\cup}{\omicron}\overset{\cup}{\lambda\omicron} | \overset{\cup}{\nu\xi\alpha\tau} | \overset{\cup}{\omega} \overset{\cup}{\delta\omicron\mu} | \overset{\cup}{\omicron\iota\varsigma} \overset{\cup}{\epsilon\phi} | \overset{\cup}{\epsilon\sigma\tau\iota} | \overset{\cup}{\omicron\iota\varsigma} \overset{\cup}{\Lambda} ||$

2. $\overset{\cup}{\alpha}\overset{\cup}{\lambda}\overset{\cup}{\alpha}\overset{\cup}{\gamma} | \overset{\cup}{\alpha\iota\varsigma} \overset{\cup}{\alpha} | \overset{\cup}{\mu\epsilon\lambda\lambda\omicron} | \overset{\cup}{\gamma\upsilon\mu\phi\omicron\varsigma} | \overset{\cup}{\epsilon\nu} | \overset{\cup}{\delta\epsilon} \overset{\cup}{\Lambda} ||$

3. $\overset{\cup}{\kappa\omicron\iota\nu\omicron\varsigma} | \overset{\cup}{\alpha\rho\sigma\epsilon\nu} | \overset{\cup}{\omega\nu} \overset{\cup}{\iota\tau} | \overset{\cup}{\omega} \overset{\cup}{\Lambda} ||$

4. $\overset{\cup}{\kappa\lambda\alpha\gamma\gamma} : \overset{\cup}{\alpha} \overset{\cup}{\tau\omicron\nu} | \overset{\cup}{\epsilon\nu\phi\alpha\rho} | \overset{\cup}{\epsilon\tau\rho} | \overset{\cup}{\alpha\nu} \overset{\cup}{\Lambda} ||$

5. $\overset{\cup}{\alpha} : \overset{\cup}{\pi\omicron\lambda\lambda} | \overset{\cup}{\omega} | \overset{\cup}{\pi\rho\omicron\sigma\tau\alpha\tau} | \overset{\cup}{\alpha\nu} \overset{\cup}{\omicron\mu} | \overset{\cup}{\omicron\nu} | \overset{\cup}{\delta\epsilon} \overset{\cup}{\Lambda} ||$

6. $\overset{\cup}{\pi\alpha\iota} : \overset{\cup}{\alpha\nu\alpha} | \overset{\cup}{\pi\alpha\iota\alpha\nu} | \overset{\cup}{\alpha\nu\alpha\gamma\epsilon\tau} | \overset{\cup}{\omega} | \overset{\cup}{\pi\alpha\rho\theta\epsilon\nu} | \overset{\cup}{\omicron\iota} \overset{\cup}{\Lambda} ||$

II. 1. $\overset{\cup}{\beta\omicron} : \overset{\cup}{\alpha\tau\epsilon} | \overset{\cup}{\tau\alpha\nu} \overset{\cup}{\omicron\mu} | \overset{\cup}{\omicron\sigma\pi\omicron\rho} | \overset{\cup}{\omicron\nu} \overset{\cup}{\Lambda} ||$

2. $\overset{\cup}{\alpha\rho\tau\epsilon\mu\iota\nu} | \overset{\cup}{\omicron\rho\tau\upsilon\gamma\iota} | \overset{\cup}{\alpha\nu} \overset{\cup}{\epsilon\lambda\alpha\phi} | \overset{\cup}{\alpha\beta\omicron\lambda\omicron\nu} | \overset{\cup}{\alpha\mu\phi\iota\pi\upsilon\rho} | \overset{\cup}{\omicron\nu} \overset{\cup}{\Lambda} ||$

3. $\overset{\cup}{\gamma\epsilon\iota\tau\omicron\nu} | \overset{\cup}{\alpha\varsigma} \overset{\cup}{\tau\epsilon} | \overset{\cup}{\gamma\upsilon\mu\phi} | \overset{\cup}{\alpha\varsigma} \overset{\cup}{\Lambda} ||$

4. α : εἶρομ | οὐδ ἀπ | ὠσομ | αἰ Λ ||

5. τον : αὐλον | ὦ τυρ | ἀννε | τας εμ | ας φρεν | ος Λ ||

6. ἰδ : ου | μ ἀναταρ | ασσ | εἰ Λ ||
 ενοι μ

III. 1. ο : κισσος | ἀρτι | βακχι | ἀν Λ ||

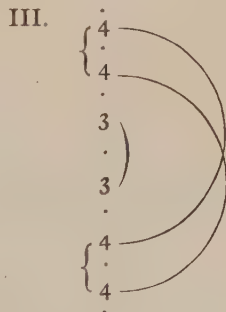
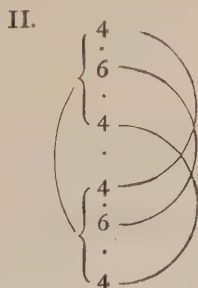
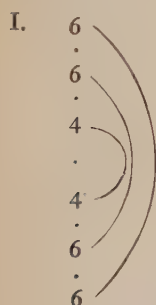
2. ὑπ : οστρεφ | ὦν ἀμ | ἰλλ | ἀν Λ ||

3. ι : ὦ ι | ὦ παι | ἀν Λ ||

4. ἰδ : ὦ φιλ | α γυν | αἰ Λ ||

5. ταδ : ἀντι | πρῶρα | δη | σοι Λ ||

6. βλεπ : εἰν παρ | εστ ἐν | ἀργ | η Λ ||



III. First Stasimon, vv. 497—530.

STROPHE.—Logaoedic.

I. I. ω : ~ ~ ~ ~ ~ > ~ ~ ~
 μέγα : τι σθένος | α κυπρις | ἐκφερετ | αἰ νικ | ας α | εἰ Λ ||
 ο μιν : ἦν ποταμ | οὐ σθένος | ὑψικερ | ὦ τετρ | ἀορ | οὐ Λ

2. και τα | μιν θεων ||
 φασμα | ταύρου

3. παρε : βαν και οπ | ως κρονιδ | αν απατ | ασεν | ου λεγ | ω Λ ||
 αχελ : φος απ | οινιαδ | αν ο δε | βακχι | ασ απ | ο Λ

II. 1. ουδε τον | εννυχον | αιδ | αν Λ ||
 ηλθε παλ | ιντονα | θηβ | ασ Λ

2. η ποσ | ειδα | ωνα τιν | ακτορα | γαι | ασ Λ ||
 τοξα | και λογγ | ασ ροπαλ | ον τε τιν | ασσ | ων Λ

3. αλλ επι | τανδ αρ α | κοιτ | ιν Λ ||
 παις διος | οι τοτ α | ολλ | εις Λ

III. 1. τινες : αμφιγν | οι κατε | βαν προ γαμ | ων Λ ||
 ισαν : ες μεσον | ιεμεν | οι λεχε | ων Λ

2. τιν : ες | παμ | πληκτα | παγκον | ιτα τ | εξ || ηλθον α | εθλ αγ | ων | ων Λ ||
 μον : α δ | ευ | λεκτρος | εν μεσ | ψ κυπρ | ις || ραβδονομ | ει ξυν | ους | α Λ

I. $\begin{array}{c} 6 \\ \cdot \\ 2 \\ \cdot \\ 6 \\ \cdot \end{array}$

II. $\begin{array}{c} 4 \\ \cdot \\ 6 \\ \cdot \\ 4 \\ \cdot \end{array}$

III. $\begin{array}{c} 4 \\ \cdot \\ 6 \\ \cdot \\ 4 \\ \cdot \end{array}$

ÉPODE.—Logaoedic.

I. 1. τοτ : ην χερως | ην δε | τοξ | ων παταγ | ος Λ ||

2. ταυρει | ων τ ανα | μιγδα κερ | ατων ||

3. ην δ : αμφι | πλεκτοι | κλιμακ | ες Λ ||

4. ην δε μετ | ωπ | ων ολο | εντα ||

II. 1. πληγματα | και στονος | αμφ | οιν Λ ||

2. α δ : εν | ωπις | αβρ | α Λ ||

3. τηλ : αυλ | γει παρ | οχθ | ψ Λ ||

4. ηστο τον | ον | προσμεν | ουσ α | κοιτ | αν Λ ||

III. 1. εγ : ω δε | ματ | ηρ μεν | οια | φραζ | ω Λ ||

2. το δ : αμφι | νεικ | ητον | ομμα | νυμφ | ας Λ ||

IV. 1. ελ : εινον | αμμεν | ει Λ ||

2. καπο | ματρος αφ | αρ βε | βακεν ||

3. ωστε | πορτις ερ | ημ | α Λ ||

I. $\begin{array}{c} \cdot \\ 5 = \pi\rho. \\ 4 \\ 4 \\ 4 \end{array}$

II. $\begin{array}{c} \cdot \\ 4 \\ 4 \\ 4 \\ 6 = \epsilon\pi. \end{array}$

III. $\begin{array}{c} \cdot \\ 6 \\ 6 \\ \cdot \end{array}$

IV. $\begin{array}{c} \cdot \\ 3 = \pi\rho. \\ 4 \\ 4 \\ \cdot \end{array}$

IV. Second Stasimon, vv. 633—662.

FIRST STROPHE, forming a single rhythmical period.—Logaoedic.

1. ω : ναυλοχα | και πετρ | αι | α Λ ||
ο : καλλιβο | ας ταχ | υμ | ω Λ

2. θερμα | λουτρα | και παγ | ους Λ ||
αυλος | ουκ αν | αρσι | αν Λ

3. οιτ : ας παρα | ναιετα | οντες | οι τε || μεσσαν | μηλιδα | παρ λιμν | αν Λ ||
αχ : ων καναχ | αν επαν | εισιν | αλλα || θειας | αντιλυρ | ον μουσ | ας Λ

4. χρυσ : αλακατ | ου τ ακτ | αν κορ | ας Λ ||
ο : γαρ διος | αλκμην | ας κορ | ος Λ

5. ενθ : ελλ | αν | ων αγορ | αι Λ ||
σουτ : αι | πασ | ας αρετ | ας Λ

6. πυλ : ατιδ | ες κλε | οντ | αι Λ ||
λαφ : υρ εχ | ων επ | οικ | ους Λ

4
.
4
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4
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4
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4
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4
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4
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SECOND STROPHE.—Period I. Logaoedic. II. Choric.

I. 1. ω ον απ : οπτολιν | ειχομ | εν παντ | α Λ ||
αφικ : οιτ αφικ | οιτο | μη σται | η Λ

2. ω δυο : καιδεκα | μνηον | αμμεν | ουσαι ||
πολυ : κωπον οχ | ημα | ναος | αυτω

II. 1. > χρον : ον πελ | αγιον | ιδριες | ουδεν ||
πριν : τανδε | προς πολ | ιν ανυσ | ειε

2. α δε | οι φιλ | α δαμ | αρ Λ ||
νασι | ωτιν | εστι | αν Λ

3. ταλ : αιν | αν | δυσταλ | αινα | καρδι | αν Λ ||
α : μειψ | ας | ενθα | κληζετ | αι θυτ | ηρ Λ

4. > παγ : κλαντος | αιεν | ωλλυτ | ο Λ ||
οθ : εν μολ | οι παν | ιμερ | ος Λ

5. νυν δ αρ | ης οιστρ | ηθ | εις Λ ||
τας πειθ | ους παγ | χριστ | ψ Λ

6. εξε | λυσ επ | ιπονον | αμερ | αν Λ ||
συγκραθ | εις επ | ι προφασ | ει φαρ | ους Λ

I. $\begin{array}{r} \cdot \\ 4 \\ \cdot \\ 4 \end{array} \right)$

II.

$$\left\{ \begin{array}{c} \cdot \\ 4 \\ \cdot \\ 4 \\ \cdot \\ 6 \\ 4 \\ \cdot \\ 4 \\ \cdot \end{array} \right\} \left(\begin{array}{c} \cdot \\ 4 \\ \cdot \\ 4 \\ \cdot \\ 6 \\ 4 \\ \cdot \\ 4 \\ \cdot \end{array} \right)$$

$5 = 2\pi.$

V. Third Stasimon, vv. 821—862.

FIRST STROPHE.—In Period I., verses 1 and 2 are logaoedic; v. 3 is choreic. In II., 1 and 2 are choreic, and 3 logaoedic. Period III. is wholly choreic.

I. I. ^{CV} ιδ :: ⁻οιον | ⁻ω παιδ | [~]ες προσε | [~]μειξεν αφ | ⁻αρ Λ ||
 ει :: [~]γαρ σφε | [~]κενταυρ | [~]ου φονι | [~]α νεφελ | [~]α Λ

2. τουπ : ος το θε | οπροπον | ημ | ιν Λ ||
 χρι : ει δολο | ποιος αν | αγκ | α Λ

3. τας παλ | αιφατ | ου προ | νοιας]
 πλευρα | προστακ | εντος | ιου

II. I. ^{ον} οτ :: ^{ου ου ου} ελακεν | ^{ου ου ου} οποτε | ^{ου ου ου} τελεο | ^{- ου} μηνος | ^{- ου} εκφερ | ⁻ οι Λ ||
^{ον} ον :: ^{ου ου ου} τεκετο | ^{ου ου ου} θανατος | ^{ου ου ου} ετρεφε δ | ^{- ου} αιολ | ^{- ου} ος δρακ | ⁻ ων Λ

2. δω : δεκατος | αροτος | αναδοχ | αν τελ | ειν πον | ων Λ ||
 πως : οδ αν α | ελιον | ετερον | η τα | νυν ιδ | οι Λ

3. τω διος | αυτο | παιδι | και ταδ | ορθ | ως Λ]
δεινοτατ | ω μεν | υδρας | προστε | τακ | ως Λ

Π. Ι. εμ : πεδα κατ | ουρ | ιζ | ει πως || γαρ αν ο | μη | λευσοσ | ων Λ ||
 φασμ : ατι μελ | αγχ | αιτ | α δ αμ || μυγα νιν | αικ | ιζ | ει Λ

2. ΕΤ :: Ι ΠΟΤ ΕΤ | ΕΠΙΠΟΝ | ΟΝ ΠΟΝ | ΩΝ ΕΧ || ΟΙ ΘΑΝ | ΩΝ ΛΑΤΡ | ΕΙ | ΑΝ Λ ||
 ΝΕΣΣ | ΟΥ ΥΠΟ | ΦΟΝΙΑ | ΔΟΛΙΟ | ΜΥΘΑ || ΚΕΝΤΡ ΕΠ | ΙΖΕΣ | ΑΥΤ | Α Λ

I. 5 = πρ.

$$\begin{pmatrix} 4 \\ \cdot \\ 4 \end{pmatrix}$$

II.

$$\begin{pmatrix} 6 \\ \cdot \\ 6 \\ \cdot \\ 6 \end{pmatrix}$$

III.

$$\begin{pmatrix} 4 \\ \cdot \\ 4 \\ \cdot \\ 4 \end{pmatrix}$$

SECOND STROPHE.—Logaoedic.

I. I. $\overline{\omega\alpha\delta} | \overline{\alpha\tau\lambda\alpha\mu} | \overline{\omega\alpha\alpha\kappa\nu} | \overline{\sigma\varsigma\mu\epsilon\gamma\alpha\lambda} || \overline{\alpha\nu\pi\rho\sigma\sigma\omicron\rho} | \overline{\omega\sigma\alpha\delta\omicron\mu} | \overline{\omicron\iota\sigma\iota\beta\lambda\alpha\beta} | \overline{\alpha\nu\nu\epsilon\omega\nu} ||$
 $\epsilon\rho\rho\omega\gamma | \epsilon\nu\pi\alpha\gamma | \alpha\delta\alpha\kappa\rho\nu | \omega\nu\kappa\epsilon\chi\upsilon\tau || \alpha\iota\nu\omicron\sigma\sigma\omicron\varsigma | \omega\pi\sigma\pi\omicron\iota | \omicron\iota\omicron\nu \alpha\nu | \alpha\rho\sigma\iota\omega\nu$

2. $\alpha : \overline{\iota\sigma\sigma\omicron\upsilon\sigma} | \overline{\alpha\nu\gamma\alpha\mu} | \overline{\omega\nu\tau\alpha\mu\epsilon\nu} | \overline{\alpha\nu\tau\alpha} || \overline{\pi\rho\sigma\epsilon\beta\alpha\lambda} | \overline{\epsilon\tau\alpha\delta\alpha\pi} | \overline{\alpha\lambda\lambda\omicron\theta\rho} | \overline{\omicron\upsilon\Lambda} ||$
 $^1 \upsilon\pi : \omicron\upsilon\pi\omega | \tau\omicron\upsilon\delta\epsilon | \sigma\omega\mu\alpha\gamma\alpha | \kappa\lambda\epsilon\iota\tau\omicron\nu || \epsilon\pi\epsilon\mu\omicron\lambda | \epsilon\pi\alpha\theta\omicron\varsigma | \omicron\iota\kappa\tau\iota\sigma | \alpha\iota\Lambda$

II. I. $\overline{\gamma\eta\omega\mu} : \overline{\alpha\varsigma\mu\omicron\lambda} | \overline{\omicron\nu\tau} | \overline{\omicron\lambda\epsilon\theta\rho\iota} | \overline{\alpha\iota\sigma\iota\sigma\upsilon\nu} | \overline{\alpha\lambda\lambda\alpha\gamma} | \overline{\alpha\iota\varsigma\Lambda} ||$
 $\iota : \omega\kappa\epsilon\lambda | \alpha\iota\nu | \alpha\lambda\omicron\gamma\chi | \alpha\pi\rho\omicron\mu\alpha\chi | \omicron\upsilon\delta\omicron\rho | \sigma\varsigma\Lambda$

2. $\eta : \overline{\pi\omicron\upsilon\omicron\lambda\omicron} | \overline{\alpha\sigma\tau\epsilon\nu} | \overline{\epsilon\iota^2\Lambda} ||$
 $\alpha : \pi\omicron\tau\epsilon\theta\omicron | \alpha\nu\nu\mu\phi | \alpha\nu\Lambda$

3. $\eta : \overline{\pi\omicron\upsilon\alpha\delta\iota\nu} | \overline{\omega\nu} | \overline{\chi\lambda\omega\rho} | \overline{\alpha\nu\Lambda} ||$
 $\alpha\gamma : \alpha\gamma\epsilon\varsigma\alpha\pi | \alpha\iota\pi | \epsilon\upsilon\nu | \alpha\varsigma\Lambda$

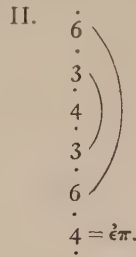
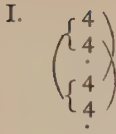
4. $\tau\epsilon\gamma\gamma : \overline{\epsilon\iota\delta\alpha\kappa\rho\nu} | \overline{\omega\nu\alpha\chi\nu} | \overline{\alpha\nu\Lambda} ||$
 $\tau\alpha\nu\delta : \omicron\iota\chi\alpha\lambda\iota | \alpha\varsigma\alpha\iota\chi\mu | \phi\Lambda$

5. $\alpha\delta : \overline{\epsilon\rho\chi\omicron\mu\epsilon\nu} | \overline{\alpha} | \overline{\mu\omicron\iota\rho\alpha\pi\rho\omicron} | \overline{\phi\alpha\iota\nu} | \overline{\epsilon\iota\delta\omicron\lambda\iota} | \overline{\alpha\nu\Lambda} ||$
 $\alpha\delta : \alpha\mu\phi\iota\pi\omicron\lambda | \sigma\varsigma | \kappa\nu\pi\rho\iota\varsigma\alpha\nu | \alpha\nu\delta | \sigma\varsigma\phi\alpha\nu\epsilon\rho | \alpha\Lambda$

6. $\kappa\alpha\iota\mu\epsilon\gamma\alpha\lambda | \alpha\nu | \alpha\tau | \alpha\nu\Lambda ||$
 $\tau\omega\nu\delta\epsilon\phi\alpha\nu | \eta | \pi\rho\alpha\kappa\tau | \omega\rho\Lambda$

¹ I give my conjectural restoration here, to show the metre. In the text (p. 128) I leave the traditional $\omicron\upsilon\pi\omega$ Ἡρακλέους ἀγακλειτόν, which is corrupt, and unmetrical: see commentary on 853 ff.

² $\sigma\tau\acute{\epsilon}\nu\epsilon\iota$ seems corrupt (see comment on 846). If a long syllable could be substituted for the short (as by reading $\delta\lambda\delta'$ $\alpha\lambda\acute{\alpha}\xi\epsilon\iota$), the measure would be $> : \sim \sim \sim | \sim | \sim | - \Lambda ||$, as in v. 3.



VI. Kommos, vv. 878—895.

I. Choreic, with a dochmius as epode. II. Choreic and Loga-
oedic. III. v. 1, logaoidic: 2 and 3, choreic. Two iambic trimeters
follow, separated by a verse of two bacchii. IV. 1 and 4, bacchii:
2 and 3, logaoidic and choreic.

I. 1. $\overset{\cup}{\tau}\alpha\lambda : \overset{\cup}{\alpha}\iota\nu | \overset{\cup}{\omicron}\lambda\epsilon\theta\rho\iota | \overset{\cup}{\alpha} || \overset{\cup}{\tau}\iota\nu\iota \overset{\cup}{\tau}\rho\omicron\pi | \overset{\cup}{\varphi} \overset{\cup}{\theta}\alpha\nu | \overset{\cup}{\epsilon}\iota\nu \overset{\cup}{\sigma}\phi\epsilon | \overset{\cup}{\phi}\eta\varsigma \Lambda ||$

2. $\overset{\omega}{\sigma}\chi\epsilon\tau\lambda\iota : \overset{\omega}{\omega} | \overset{\cup}{\tau}\alpha\tau\alpha \overset{\cup}{\gamma}\epsilon | \overset{\cup}{\pi}\rho\omicron\varsigma || \overset{\cup}{\pi}\rho\alpha\zeta\iota\nu | \overset{\cup}{\epsilon}\iota\pi\epsilon | \overset{\cup}{\tau}\varphi \overset{\cup}{\mu}\omicron\rho | \overset{\cup}{\varphi} \Lambda ||$

3. $\overset{\cup}{\gamma}\iota\nu : \overset{\cup}{\alpha}\iota \overset{\cup}{\xi}\nu\nu\tau\rho\epsilon\chi | \overset{\cup}{\epsilon}\iota \Lambda \text{] }$

II. 1. $\overset{>}{\alpha}\upsilon\tau : \overset{\cup}{\eta}\nu \overset{\cup}{\delta}\iota | \overset{\cup}{\eta}\mu\sigma\tau | \overset{\cup}{\omega}\sigma\epsilon | \overset{\cup}{\tau}\iota\varsigma || \overset{\cup}{\theta}\nu\mu\omicron\varsigma | \overset{\cup}{\eta} \overset{\cup}{\tau}\iota\nu | \overset{\cup}{\epsilon}\varsigma \overset{\cup}{\nu}\omicron\omicron\sigma | \overset{\cup}{\omicron}\iota \Lambda ||$

2. $\overset{\cup}{\tau}\alpha\nu\delta \overset{\cup}{\alpha}\iota\chi\mu | \overset{\cup}{\alpha} \overset{\cup}{\beta}\epsilon\lambda\epsilon | \overset{\cup}{\omicron}\varsigma \overset{\cup}{\kappa}\alpha\kappa | \overset{\cup}{\omicron}\nu \overset{\cup}{\xi}\nu\nu || \overset{\cup}{\epsilon}\iota\lambda\epsilon | \overset{\cup}{\pi}\omega\varsigma \epsilon | \overset{\cup}{\mu}\eta\sigma\alpha\tau | \overset{\cup}{\omicron} \Lambda \text{] }$

III. 1. $\overset{\cup}{\pi}\rho\omicron\varsigma \overset{\cup}{\theta}\alpha\nu\alpha\tau | \overset{\cup}{\varphi} \overset{\cup}{\theta}\alpha\nu\alpha\tau | \overset{\cup}{\omicron}\nu \overset{\cup}{\alpha}\nu\nu\sigma | \overset{\cup}{\alpha}\varsigma\alpha \overset{\cup}{\mu}\omicron\nu | \overset{\cup}{\alpha} \Lambda ||$

2. $\overset{\omega}{\sigma}\tau\omicron\nu\omicron : \overset{\cup}{\epsilon}\nu\tau\omicron\varsigma | \overset{\cup}{\epsilon}\nu \overset{\cup}{\tau}\omicron\mu | \overset{\cup}{\alpha} \overset{\cup}{\sigma}\iota\delta | \overset{\cup}{\alpha}\rho | \overset{\cup}{\omicron}\nu \Lambda ||$

3. $\overset{\cup}{\epsilon}\pi : \overset{\cup}{\epsilon}\iota\delta\epsilon\varsigma | \overset{\cup}{\omega} \overset{\cup}{\mu}\alpha\tau | \overset{\cup}{\alpha}\iota\alpha | \overset{\cup}{\tau}\alpha\nu\delta \overset{\cup}{\nu}\beta\rho | \overset{\cup}{\iota}\nu \Lambda \text{] }$

[Here follow two iambic trimeters, 889 $\epsilon\pi\epsilon\iota\delta\omicron\nu \omega\varsigma \delta\eta$ κ.τ.λ., and 891
 $\alpha\upsilon\tau\eta \pi\rho\omicron\varsigma \alpha\upsilon\tau\eta\varsigma$ κ.τ.λ., separated by a verse of two bacchii, $\tau\iota\varsigma : \eta\nu \pi\omega\varsigma$
 $\phi\epsilon\rho | \epsilon\iota\pi\epsilon \Lambda ||$.]

IV. 1. $\tau\iota$: $\phi\omega\nu\epsilon\iota\varsigma$ $\sigma\alpha\phi$ | $\eta\nu\eta$ Λ ||

2. $\epsilon\tau\epsilon\kappa\epsilon\nu$ | $\epsilon\tau\epsilon\kappa\epsilon$ | $\delta\eta$ $\mu\epsilon\gamma\alpha\lambda$ | $\alpha\nu$ Λ ||

3. α $\nu\epsilon$ | $\omicron\rho\tau\omicron\varsigma$ | $\alpha\delta\epsilon$ | $\nu\upsilon\mu\phi\alpha$ ||

4. $\delta\omicron\mu$: $\omicron\iota\varsigma$ $\tau\omicron\iota\sigma\delta$ $\epsilon\rho$ | $\iota\nu\nu$ Λ ||

I. $\left(\begin{array}{c} 3 \\ 4 \\ 3 \\ 4 \end{array} \right)$

II. $\left(\begin{array}{c} 4 \\ 4 \\ 4 \\ 4 \end{array} \right)$

III. $\left(\begin{array}{c} 5 \\ 5 \\ 5 \end{array} \right)$

IV. 2 bacch. $\left(\begin{array}{c} 4 \\ 4 \\ 2 \text{ bacch.} \end{array} \right)$

dochm. = $\acute{\epsilon}\pi$.

VII. Fourth Stasimon, vv. 947—970.

FIRST STROPHE, forming a single period.—Choreic (vv. 1, 2), and logaoedic (v. 3).

1. $\pi\omicron\tau$: $\epsilon\rho\alpha$ $\pi\rho\omicron\tau$ | $\epsilon\rho\omicron\nu$ $\epsilon\pi$ | $\iota\sigma\tau\epsilon\nu$ | ω Λ ||
 $\tau\alpha$: $\delta\epsilon$ $\mu\epsilon\nu$ $\epsilon\chi$ | $\omicron\mu\epsilon\nu$ $\omicron\rho$ | $\alpha\nu$ $\delta\omicron\mu$ | $\omicron\iota\varsigma$ Λ

2. $\pi\omicron\tau$: $\epsilon\rho\alpha$ $\mu\epsilon\lambda$ | $\epsilon\alpha$ $\pi\epsilon\rho$ | $\alpha\iota\tau\epsilon\rho$ | ω Λ ||
 $\tau\alpha$: $\delta\epsilon$ $\delta\epsilon$ $\mu\epsilon\nu$ | $\omicron\mu\epsilon\nu$ $\epsilon\pi$ | $\epsilon\lambda\pi\iota\sigma$ | $\iota\nu$ Λ

3. $\delta\upsilon\sigma\kappa\rho\iota\tau$ $\epsilon\mu$ | $\omicron\iota\gamma\epsilon$ | $\delta\upsilon\sigma\tau\alpha\nu$ | ψ Λ ||
 $\kappa\omicron\iota\nu\alpha$ δ $\epsilon\chi$ | $\epsilon\iota\nu$ $\tau\epsilon$ | $\kappa\alpha\iota$ $\mu\epsilon\lambda\lambda$ | $\epsilon\iota\nu$ Λ

$\left(\begin{array}{c} 4 \\ 4 \\ 4 \end{array} \right)$
 $4 = \acute{\epsilon}\pi$.

SECOND STROPHE.—I. Choreic, with a logaoedic verse as prelude.
 II. Choreic and logaoedic.

I. 1. $\epsilon\iota\theta$ | $\alpha\nu\epsilon\mu\omicron$ | $\epsilon\sigma\sigma\alpha$ | $\tau\iota\varsigma$ Λ ||
 $\alpha\gamma\chi$ | $\omicron\nu$ δ $\alpha\rho\alpha$ | $\kappa\omicron\nu$ $\mu\alpha\kappa\rho$ | $\alpha\nu$ Λ

2. $\gamma\epsilon\nu$: $\omicron\iota\tau$ $\epsilon\pi$ | $\omicron\upsilon\rho\omicron\varsigma$ | $\epsilon\sigma\tau\iota$ | $\omega\tau\iota\varsigma$ | $\alpha\upsilon\rho$ | $\acute{\alpha}$ Λ ||
 $\pi\rho\upsilon$: $\kappa\lambda\alpha\iota\omicron\nu$ | $\omicron\xi\upsilon$ | $\phi\omega\nu\omicron\varsigma$ | $\omega\varsigma$ α | $\eta\delta$ | $\omega\nu$ Λ
3. η : $\tau\iota\varsigma$ μ $\alpha\pi$ | $\omicron\iota\kappa\iota\sigma$ | $\epsilon\iota\epsilon\nu$ | $\epsilon\kappa$ $\tau\omicron\pi$ | $\omega\nu$ $\omicron\pi$ | $\omega\varsigma$ Λ ||
 $\xi\epsilon\nu$: $\omega\nu$ $\gamma\alpha\rho$ | $\epsilon\xi\omicron\mu$ | $\iota\lambda\omicron\varsigma$ | $\eta\delta\epsilon$ | $\tau\iota\varsigma$ $\beta\alpha\sigma$ | $\iota\varsigma$ Λ

11. 1. $\tau\omicron\nu$: $\zeta\eta\nu\omicron\varsigma$ | $\alpha\lambda\kappa\iota\mu$ | $\omicron\nu$ $\gamma\omicron\nu$ | $\omicron\nu$ Λ ||
 $\pi\alpha\delta$: $\alpha\upsilon$ $\phi\omicron\rho$ | $\epsilon\iota$ $\nu\omega$ | $\omega\varsigma$ $\phi\iota\lambda$ | $\omicron\nu$ Λ

2. $\mu\eta$: $\tau\alpha\rho\beta\alpha\lambda\epsilon$ | α $\theta\alpha\nu$ | $\omicron\iota\mu$ | ι Λ ||
 $\pi\rho\omicron$: $\kappa\eta\delta\omicron\mu\epsilon\nu$ | α $\beta\alpha\rho$ | $\epsilon\iota$ | $\alpha\nu$ Λ

3. $\mu\omicron\nu\nu\omicron\nu$ | $\epsilon\iota\sigma\iota\delta$ | $\omicron\nu\sigma$ $\alpha\phi$ | $\alpha\rho$ Λ ||
 $\alpha\psi\omicron\phi$ | $\omicron\nu$ $\phi\epsilon\rho$ | $\epsilon\iota$ $\beta\alpha\sigma$ | $\iota\nu$ Λ

4. $\epsilon\pi\epsilon\iota$: $\epsilon\nu$ $\delta\upsilon\sigma\alpha\pi$ | $\alpha\lambda\lambda\alpha\kappa\tau$ | $\omicron\iota\varsigma$ $\omicron\delta\upsilon\nu$ | $\alpha\iota\varsigma$ Λ ||
 $\alpha\iota$: $\alpha\iota$ $\omicron\delta$ $\alpha\nu$ | $\alpha\nu\delta\alpha\tau$ | $\omicron\varsigma$ $\phi\epsilon\rho\epsilon\tau$ | $\alpha\iota$ Λ

5. $\chi\omega\rho$: $\epsilon\iota\nu$ $\pi\rho\omicron$ $\delta\omicron\mu$ | $\omega\nu$ $\lambda\epsilon\gamma$ | $\omicron\nu\sigma$ | $\iota\nu$ Λ ||
 $\tau\iota$: $^1\chi\rho\eta$ $\theta\alpha\nu$ | $\omicron\nu\tau\alpha$ $\nu\omega$ | η | $\kappa\alpha\theta$ Λ

6. $\alpha\sigma\pi\epsilon\tau$ | $\omicron\nu$ $\tau\iota$ | $\theta\alpha\nu\mu$ | α Λ ||
 $\upsilon\pi\nu\omicron\nu$ | $\omicron\nu\tau\alpha$ | $\kappa\rho\iota\nu$ | $\alpha\iota$

I. 4 = $\pi\rho$.

$\begin{matrix} \cdot \\ 6 \\ \cdot \\ 6 \\ \cdot \end{matrix}$)

II.

$\begin{matrix} \cdot \\ \{ 4 \\ \cdot \\ 4 \\ \cdot \\ 4 \\ \cdot \\ 4 \\ \cdot \\ 4 \\ \cdot \\ 4 \\ \cdot \} \end{matrix}$

VIII. Lyrics for actors ($\acute{\alpha}\pi\omicron$ $\sigma\kappa\eta\nu\eta\varsigma$), vv. 1004—1043.

FIRST STROPHE, forming a single period.—Dactylic.

(The exclamation ξ ξ , --, is *extra metrum*.)

1. ϵ : $\alpha\tau\epsilon$ μ ϵ | $\alpha\tau\epsilon$ $\mu\epsilon$ | $\delta\upsilon\sigma\mu\omicron\rho\omicron\nu$ | $\upsilon\sigma\tau\alpha\tau\omicron\nu$ ||
 $\omicron\upsilon\delta$ $\alpha\pi\alpha\rho$ | $\acute{\alpha}\xi\alpha\iota$ | $\kappa\rho\alpha\tau\alpha$ $\beta\iota$ | α $\theta\epsilon\lambda\epsilon\iota$

¹ It is not necessary to the correspondence of Glyconic verses in strophe and antistrophe that the dactyl should hold the same place: see *Philoctetes*, Metr. Analysis p. lxi.

ΣΟΦΟΚΛΕΟΥΣ
ΤΡΑΧΙΝΙΑΙ

ΣΟΦΟΚΛΕΟΥΣ

ΤΡΑΧΙΝΙΑΙ

THE *Trachiniae*, alone among the seven plays, has no ancient ὑπόθεσις. In order to supply this defect, a scholiast transcribed a passage from the *Bibliotheca* of Apollodorus (2. 7. 5—7). This extract is prefixed to the play in the Laurentian MS. (p. 64 B), with the heading, ἐκ τῆς Ἀπολλοδώρου βιβλιοθήκης ὑπόθεσις. In the Aldine edition of Sophocles (the *editio princeps*) the extract was printed, without the name of Apollodorus, as ΤΡΑΧΙΝΙΩΝ ΥΠΟΘΕΣΙΣ. Subsequent editors continued the tradition, though they restored the heading given in L.

The passage is, however, wholly out of place here. In fact, a student to whom the *Trachiniae* was new could not confuse his mind more effectually than by reading this extract from the *Bibliotheca* under the impression that it contained an outline of the plot. Apollodorus, in compiling the legends of Heracles, followed an order fundamentally different from that supposed in the play. He placed the marriage with Deianeira *after*, not before, the labours for Eurystheus, the slaying of Iphitus, and the servitude to Omphalè. (Introduction, § 8.) The scholiast, who made the extract and called it an Argument, was content that it began with the marriage and ended with the pyre. His text varies considerably from the MSS. of Apollodorus. (See

Heyne's edition of Apollodorus, vol. 1. pp. 215 ff.: Dindorf, *Schol. Soph.* vol. II. pp. 21 ff.)

Equally irrelevant to the *Trachiniae* are the thirteen hexameters, enumerating thirteen labours of Heracles, which the Laurentian ms. gives at the end of the play (p. 79 B), with the title ἄθλοι (*sic*) Ἡρακλέους. They occur also in *Anthol. Plan.* 4. 92, without the author's name. Tzetzes (*Histor.* 2. 490) ascribed them to Quintus Smyrnaeus; but they resemble rather the purely mechanical work of a grammarian.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΔΗΙΑΝΕΙΡΑ.	ΑΓΓΕΛΟΣ.
ΔΟΥΛΗ ΤΡΟΦΟΣ.	ΛΙΧΑΣ.
ΥΛΛΟΣ.	ΗΡΑΚΛΗΣ.
ΧΟΡΟΣ ΓΥΝΑΙΚΩΝ ΤΡΑΧΙΝΙΩΝ.	ΠΡΕΣΒΥΣ.

The Laurentian ms. (L) prefixes *θε* (*θεράπεινα*) to v. 49, while indicating *τροφός* in the later scene (847 ff.). Hence it could be inferred that *δούλη τροφός* should be read as denoting two distinct persons. This view prevailed in the older editions, including those of Brunck and Hermann. Recent editors usually identify the speaker at v. 49 with the *τροφός* of 847 ff. This is a dramatic gain, since the effect of 847 ff. is strengthened by our previous knowledge of the Nurse's attachment to Deianeira. [In the Aldine ed. the speaker at v. 49 is strangely designated as *παιδαγωγός*.]

The Chorus consists of fifteen Trachinian maidens (cp. 143, 211), friends of Deianeira.

The parts were probably distributed as follows:—protagonist, Deianeira and Heracles; deuteragonist, Hyllus and Lichas; tritagonist, the Nurse, the Messenger, and the Old Man.

STRUCTURE OF THE PLAY.

1. πρόλογος, 1—93.
2. πάροδος, 94—140.
3. ἐπεισόδιον πρῶτον, 141—496, including a short ὑπόρχημα, or 'dance-song,' 205—224.
4. στάσιμον πρῶτον, 497—530.
5. ἐπεισόδιον δεύτερον, 531—632.
6. στάσιμον δεύτερον, 633—662.
7. ἐπεισόδιον τρίτον, 663—820.
8. στάσιμον τρίτον, 821—862.
9. ἐπεισόδιον τέταρτον, 863—946.
10. στάσιμον τέταρτον, 947—970.
11. ἔξοδος, 971—1278, including a μέλος ἀπὸ σκηνῆς, 1004—1043.

According to Nauck, the first ἐπεισόδιον ends at v. 204, and the second consists of vv. 225—496, the choral song in vv. 205—224 being the first στάσιμον. The play has then five epeisodia and five stasima.

ΔΗΙΑΝΕΙΡΑ.

ΛΟΓΟΣ μὲν ἔστ' ἀρχαῖος ἀνθρώπων φανείς,
 ὥς οὐκ ἂν αἰῶν' ἐκμάθοις βροτῶν, πρὶν ἂν
 θάνῃ τις, οὐτ' εἰ χρηστὸς οὐτ' εἴ τῳ κακός·
 ἐγὼ δὲ τὸν ἐμόν, καὶ πρὶν εἰς Ἄιδον μολεῖν,
 ἔξοιδ' ἔχουσα δυστυχῇ τε καὶ βαρύν·
 ἦτις πατρός μὲν ἐν δόμοισιν Οἰνέως,
 ναίουσ' <ἐτ'> ἐν Πλευρῶνι, νυμφείων ὄκνου
 ἄλγιστον ἔσχον, εἴ τις Αἰτωλὶς γυνή.
 μνηστήρ γὰρ ἦν μοι ποταμός, Ἀχελῶον λέγω,

5

L=cod. Laur. 32. 9 (first half of eleventh century). r=one or more of the later MSS. This symbol is used where a more particular statement is unnecessary. 'MSS.' after a reading, means that it is in all the MSS. known to the editor.

1 μὲν ἔστ' L: not μὲν ἔστ'.—ἀνθρώπων MSS.: ἀνθρώποις a grammarian in Cramer *Anecd. Oxon.* 4. 328, 21. 3 θάνῃ L: θάνοι r. 6 δόμοισιν] The first hand in L wrote δόμοις; the first corrector (S) added *ιν*. 7 ναίουσ' <ἐτ'> ἐν Πλευρ-

Scene:—At Trachis, before the house of Heracles.

1—93 Prologue. Deianeira declares her anxiety concerning Heracles, who has been fifteen months absent. Her son Hyllus sets forth to seek his father in Euboea.

1 λόγος...ἀνθρώπων, as Archil. fr. 86 αἰνὸς τις ἀνθρώπων ὅδε: Pind. *O.* 7. 54 ἀνθρώπων παλαιὰ ῥήσιες, id. *N.* 9. 6 ἔστι δέ τις λόγος ἀνθρώπων: *Ai.* 664 ἡ βροτῶν παροιμία. ἀρχαῖος goes adverbially with φανείς, 'put forth of old'; cp. *Ant.* 593 f. ἀρχαῖα... | ...πίπτοντ': and *ib.* 621 σοφία γὰρ ἐκ τοῦ κλεινὸν ἔπος πέφανται (n.). L's accentuation, ἔστ', is right: ἔστι φανείς as=πέφανται would be weak here. For the order of the words (ἀνθρώπων separating ἀρχαῖος from φανείς), cp. *Ant.* 944 f. As to the γνώμη itself, see *O. T.* 1529 n.

Boissonade (*Notul. in Trach.*, 1), replying to the criticism that this γνώμη passed as Solon's, quotes a remark of Balzac's to this effect: 'though Deianeira was older than Solon, she was younger than proverbial philosophy.' So Ajax quotes a maxim ascribed to Bias (*Ai.* 679).

3 θάνῃ. The *v. l.* θάνοι would be possible only if ἂν were absent. Cp. 164 cr. n.—οὐτ' εἴ τῳ: for τῳ in the second clause, cp. *Ant.* 257 n.

4 ἐγὼ δὲ τὸν ἐμόν κ.τ.λ.: for the tribrach, cp. *Ph.* 1232 n.—She can dispute the old saying, because she forebodes

that her life will be bitter to the end. The pathos here depends less on retrospect than on presentiment: cp. 37, 46.—This passage illustrates Aristotle's remark that a person who speaks with strong feeling (παθητικῶς) may effectively impugn the truth of popular maxims (τὰ δεδημοσιευμένα): *Rhet.* 2. 21 § 13.

6 πατρός μὲν κ.τ.λ. No δέ answers to this μὲν. The antithesis is between her woes before and after marriage; of the latter she begins to speak at v. 27.

7 ναίουσ' <ἐτ'> ἐν Πλευρῶνι. This insertion of ἐτ' is the best remedy. The word is forcible, as marking that her sorrows began while she was still a young maiden. Cp. *Ph.* 23, where, as here, the text of L has lost ἐτ' before a word beginning with ε.

To A's reading, ναίουσ' ἐν Πλευρῶνι, there are two objections. (a) While ἐνι (=ἐνεστί) is frequent, there is no instance of ἐνι for ἐν in tragic iambs; though Eur. admits it in lyrics. (b) There is no example in tragic iambs of a short vowel thus lengthened before πλ at the beginning of the next word; though such lengthening would have been legitimate in the epic hexameter. Cp. W. Christ, *Metrik* § 18 (2nd ed.).—Paley reads ναίουσα δ' (with B): but the δέ would be weak here.

Πλευρῶνι. The ancient Pleuron stood in a fertile plain of Aetolia, near the mountain called Κούριον, a few miles

DEIANEIRA.

THERE is a saying among men, put forth of old, that thou canst not rightly judge whether a mortal's lot is good or evil, ere he die. But I, even before I have passed to the world of death, know well that my life is sorrowful and bitter; I, who in the house of my father Oeneus, while yet I dwelt at Pleuron, had such fear of bridals as never vexed any maiden of Aetolia.

For my wooer was a river-god, Achelöus,

ρῶνι Erfurdt: ναίουσ' ἐν Πλευρῶνι L. For ναίουσ' ἐν, some of the later MSS. have (1) ναίουσ' ἐνι, as A, (2) ναίονσα δ', as B, or (3) ναίουσά γ', as V². Other conjectures are ναίονσ' ἐτι (omitting ἐν), Wunder: ναίονσιν, M. Seyffert: ναίοντος, Jernstedt.—νυμφείων γ: νυμφίων L.—ὄκνον MSS. (except Vat., δγκον): ὄτλον schol. in L (as a v. l.), and marg. of K. **B** ἔσχον made from ἔχων in L.

w.n.w. of Calydon. About 230 B.C. that site was deserted, and a new Pleuron was founded more to the s.w., not far from the modern Mesolonghi. (Strabo 10. 451: Leake, *North*. Gr. 1. 115 ff.) In the *Iliad* Pleuron figures among the chief Aetolian towns (2. 639, with four others: 13. 217, with Calydon only).

Calydon was usually represented as the seat of Oeneus (*Il.* 9. 529 ff.: Apollod. 2. 7. 5: Diod. 4. 34); and Ovid calls Deianeira *Calydonida* (*Met.* 9. 112). It is not known whether Sophocles was following some earlier poet in preferring Pleuron. But it is noteworthy that a tragedy of Phrynichus, dealing with the death of Meleager, was called Πλευρώνιαι (Paus. 10. 31 § 4); and the Chorus would naturally belong to the home of Althaea (the wife of Oeneus).

δκνον. The v. l. ὄτλον ('trouble,' rt τal) is a less fitting word here: the point is the anguish of her dreadful *suspense* (15, 24). Though ὄτλεῖν is not rare, the noun occurs only in Aesch. *Th.* 18 παιδείας ὄτλον.

B ἀλγιστον. The positive would be more usual, since εἰ τις follows; but the superl. is not redundant, if taken as absolute ('very grievous'), and not relative ('the most grievous'). Cp. *O. C.* 1006 εἰ τις γῆ θεοὺς ἐπίσταται | τιμαῖς σεβίζειν, ἥδε τῶδ' ὑπερφέρει; and Eur. *Andr.* 6 νῦν δ', εἰ τις ἄλλη, δυστυχιστάτη γυνή. Soph. has εἴπερ τις ἄλλος in *O. T.* 1118, but more often εἰ or εἴπερ τις simply (as *O. C.* 1664, *Al.* 488); and so Aesch. *Ag.* 934.—ἔσχον, not εἶχον, because she thinks of the ordeal, not as a process, but as a past moment of life; cp. *Ant.*

225 πολλὰς γὰρ ἔσχον φροντίδων ἐπιστάσεις. This is better than to give ἔσχον its commoner sense, 'came to have' (*Ant.* 1229, *Ph.* 1420).

9 μνηστήρ: this legend had already been treated by Archilochus (c. 670 B.C.), and by Pindar: see *Introd.*—'Ἀχελῷον. The Achelöus rises at the centre of Pindus, in Mount Lacom, the great watershed of northern Greece, and, after a course of some 130 miles from N. to S., flows into the Ionian Sea. Its lower waters formed the boundary between Acarnania on the west and Aetolia on the east. The modern name, 'White River' (Aspropotamo), is due to the yellowish colour which the stream derives from a clayey bed.

To the Greeks, Achelöus was the king of rivers (*Il.* 21. 194 κρείων Ἀχελῷος). He was the 'eldest son of Oceanus and Tethys': Acusilaüs fr. 11 a (Müller *Frag. Hist.* 1. 101) Ὠκεανὸς δὲ γαμεῖ Τηθὺν ἑαυτοῦ ἀδελφὴν· τῶν δὲ γίγνονται τρισχίλιοι ποταμοί· Ἀχελῷος δὲ αὐτῶν πρεσβύτατος καὶ τετίμηται μάλιστα. The oracle at Dodona,—which was not far west of the river's sources,—'enjoined sacrifice to Achelöus in all its responses' (schol. *Il.* 21. 194). In Acarnania ἀγῶνες were held in his honour (schol. *Il.* 24. 616). The cult of this river-god was, however, not merely local, but Panhellenic. Such pre-eminence is enough to explain how he became a type of πηγαῖον ὕδωρ generally, without assuming the more than doubtful kinship of ἄχ with aqua. For Greek, it should rather be ἄπ, as in Μεσσάπιοι.

ὅς μ' ἐν τρισὶν μορφαῖσιν ἐξήτει πατρός, 10
 φοιτῶν ἐναργῆς ταῦρος, ἄλλοτ' αἰόλος
 δράκων ἐλίκτος, ἄλλοτ' ἀνδρείῳ κύτει
 βούπρωρος· ἐκ δὲ δασκίου γενειάδος
 κρουνοὶ διερραίνοντο κρηναίου ποτοῦ.
 τοιόνδ' ἐγὼ μνηστῆρα προσδεδεγμένη 15
 δύστηνος αἰὲ κατθανεῖν ἐπηυχόμην
 πρὶν τῆσδε κοίτης ἐμπελασθῆναί ποτε.
 χρόνῳ δ' ἐν ὑστέρῳ μὲν, ἀσμένῃ δέ μοι,
 ὁ κλεινὸς ἦλθε Ζηνὸς Ἀλκμήνης τε παῖς·
 ὅς εἰς ἀγῶνα τῷδε συμπεσῶν μάχης 20
 ἐκλύεται με. καὶ τρόπον μὲν ἂν πόνων
 οὐκ ἂν διείποιμ'. οὐ γὰρ οἶδ'. ἀλλ' ὅστις ἦν
 θακῶν ἀταρβῆς τῆς θέας, ὅδ' ἂν λέγοι·
 ἐγὼ γὰρ ἤμην ἐκπεπληγμένη φόβῳ,
 μή μοι τὸ κάλλος ἄλγος ἐξεύροι ποτέ. 25
 τέλος δ' ἔθηκε Ζεὺς ἀγώνιος καλῶς,

12 f. κύτει|βούπρωρος Strabo 10. 458: τύπῳ|βούκρανος MSS. The edition of Brunck was the first which gave Strabo's reading. **16** αἰὲ|alel L. Cp. cr. n. on *Ani.* 76.—ἐπηνχόμην|ἐπενχόμην L. Cp. *Ani.* 1164 (comment.). **17** τῆσδε κοίτης] Schneidewin conj. ταῖσδε κοίταις. Bergk would reject the verse. **18** δέ μοι] δ' ἐμοί T, V². **19** ἀλκμήνησ made from ἀκλήμνησ in L. **23** θακῶν] θώκων L,

10 ἐν τρισὶν μορφαῖσιν. The power of self-transformation, which Greek fancy gave especially to deities of water, was a lively symbol of the unstable element. Proteus exerts that power against Menelaus (*Od.* 4. 456), Nereus against Heracles (Apollod. 2. 5. 11), Thetis against Peleus (schol. Pind. *N.* 3. 55, Soph. fr. 155 and 556). Each is desperate, and must try every resource. And so, here, self-change expresses passionate importunity. Mythology found a reflex in daily speech when Greeks said, παντοῖος γίγνεται δεόμενος.

11 ἐναργῆς, in visible form, before the eyes of Oeneus: cp. 224. The word suggests that sense of awe which came to a Greek at the thought of a δαίμων actually appearing to a mortal: *Il.* 20. 131 χαλεποὶ δὲ θεοὶ φαίνεσθαι ἐναργεῖς: 'tis perilous when a god is seen face to face. *Od.* 16. 161 οὐ γὰρ πῶ πάντεσσι θεοὶ φαίνονται ἐναργεῖς: *ib.* 3. 420 (Athena) ἦ μοι ἐναργῆς ἦλθε. Verg. *Aen.* 4. 358 *ipse deum manifesto in lumine vidi.*

Achelous occurs in works of art under

each of the three forms which he takes here.

(1) ταῦρος. This regular embodiment of a river-god symbolised both the roar of the torrent, and, as Strabo adds, the twistings of the stream (*καμπαί*), *ὡς καλοῦσι κέρατα* (10. 458). Coins of Acarnania (after 300 B.C.) show Achelous as a bull with human head; and Soph. may have had this type in mind, for it appears on coins of Magna Graecia as early as 500 B.C.

(2) αἰόλος δράκων ἐλίκτος. The image is peculiarly appropriate, since the Achelous, in parts of its course, is so tortuous. For αἰόλος, 'gleaming,' cp. n. on *Ph.* 1157. A vase-painting shows the Achelous, in combat with Heracles, as a serpent with the head and arms of a man, and an ox's horns (Gerhard, *Auserl. Vasenbilder*, vol. 2, no. 115).

(3) ἀνδρείῳ κύτει βούπρωρος κ.τ.λ. A human figure, with human face, and a shaggy beard, but with the forehead, horns, and ears of an ox. The Achelous appears thus on an archaic coin of Meta-

who in three shapes was ever asking me from my sire,—coming now as a bull in bodily form, now as a serpent with sheeny coils, now with trunk of man and front of ox, while from a shaggy beard the streams of fountain-water flowed abroad. With the fear of such a suitor before mine eyes, I was always praying in my wretchedness that I might die, or ever I should come near to such a bed.

But at last, to my joy, came the glorious son of Zeus and Alcmena; who closed with him in combat, and delivered me. How the fight was waged, I cannot clearly tell, I know not; if there be any one who watched that sight without terror, such might speak: I, as I sat there, was distraught with dread, lest beauty should bring me sorrow at the last. But finally the Zeus of battles ordained well,

with gl. *θαῖκος ἡ καθέδρα* (*sic*) above. The circumflex is perh. from S; the first *ω* seems to have been made from *α*. *θακῶν* A, with most MSS.: *θακῶν* cod. Ven. 617 (acc. to Subkoff).—*δδ'*] *δ δ'* Hermann: *δ δ'* Pretor. **24 f.** Dobree notes these two vv. as tautological after *ἀταρβής*, and Schenkl rejects them. Hartung and Nauck reject v. 25. **26** *ἐθηκε]* *ἐθηκεν* L.

pontum in Lucania (Millingen, *Anc. Coins of Greek Cities and Kings*, pl. 1, no. 21). The words *ἐκ δὲ δασκίου γενεᾶδος*, κ.τ.λ., coupled with such evidence, make it clear that *βούπρωρος* means, 'with front' (not, 'head') of ox. In this sense, it is fitter than *βούκρανος*: and Strabo's reading (cr. n.) is thus confirmed.—*κύτει*. The word *κύτος* (rt *κυ*) means 'a cavity,' then 'a vessel': hence, fig., the human body as encasing the vital organs: Plat. *Tim.* 74 A *ἀπὸ τῆς κεφαλῆς διὰ παντὸς τοῦ κύτους*. See Appendix.

14 *διεπραινόντο*, 'were sprinkled abroad': a word applied by Arist. to the 'diffusion' of fire by rapid movement, *Meteor.* I. 3 (p. 341a 30) *τὸ...πῦρ...διαπραινέσθαι τῇ κινήσει*.—*κρηναίου ποτοῦ*, the water as it flowed from the *κρήνη*, fount, of the river. This phrase recurs in *Ph.* 21, and (plur.) in fr. 559. Hesiod *Theog.* 340 calls the Acheloiūs *ἀργυροδίνην*.

15 *προσδεγμένη*, 'expecting' such a suitor; i.e., looking forward to his becoming her husband (525). Cp. the usage of the epic aor. partic., *Il.* 10. 123 *ἐμὴν ποτιδέγμενος ὀρμήν*. The normal Attic sense, 'having received,' is inadmissible. She could not yet be doomed to the visits of a wooer who had not even gained her father's consent.

17 *τῆσδε κοίτης*. Though the compound *ἐμπελάζειν* elsewhere (as in 748) takes a dat., it can also take a gen., like

the simple verb (*Ph.* 1327 *πελασθεὶς φύλακος*). So a gen., instead of the more usual dat., stands with *συντυχῶν* (*Ph.* 320), *ἐντυχῶν* (*ib.* 1333), *ὑπαντήσας* (*ib.* 719).

18 *μὲν...δέ*: not, indeed, soon enough to prevent the anguish of which she has spoken (v. 16), yet to her joy.—*δσμένη* ...*μοι*: *O. T.* 1356 n.

21 f. *ἐκλύεται*, here simply = *ἐκλύει* (cp. *Ant.* 1112 n., and *O. T.* 1003), rather than 'delivers for himself,' i.e., to be his bride.—*διέποιμ'*, tell clearly: *O. T.* 854 n. The place of the first *ἀν* serves to emphasise *τρόπον* (*O. T.* 339 n.).—*πόνων*, of warfare, *Ph.* 248 n.

23 *τῆς θέας*: for the gen., cp. *O. T.* 885 *Δίκας ἀφόβητος*.—*δδ'*, after *ὅστις*, as in *Ant.* 463 f. The drawback to *δ δ'* here is that it would be unduly emphatic: see *Ph.* 87, Appendix.

24 f. These two verses are plainly genuine. It is idle to condemn them merely because they are not indispensable. Nauck, who spares v. 24, rejects v. 25 because Deianeira ought to speak of her fate as depending 'on the issue of the combat, not on her beauty.' As if her beauty was not the cause of the combat. It might as well be objected to v. 465, *τὸ κάλλος αὐτῆς τὸν βίον διώλεσεν*, that Iolē was the victim of war.—*ἑξέυροι*: cp. *Ph.* 287 *γαστρὶ μὲν τὰ σύμφορα | τόξον τόδ' ἐξήρρισκε*.

26 *Ζεὺς ἀγώνιος*, the supreme arbiter in all trials of strength,—as at Argos he

εἰ δὴ καλῶς. λέχος γὰρ Ἑρακλεῖ κριτὸν
 ξυστᾶσ' αἰεὶ τιν' ἐκ φόβου φόβον τρέφω,
 κείνου προκηραίνουσα· νύξ γὰρ εἰσάγει
 καὶ νύξ ἀπωθεῖ διαδεδεγμένη πόνον. 30
 κάφύσαμεν δὴ παῖδας, οὓς κείνός ποτε,
 γῆτης ὅπως ἄρουραν ἔκτοπον λαβών,
 σπείρων μόνον προσεῖδε κάξαμῶν ἅπαξ.
 τοιοῦτος αἰὼν εἰς δόμους τε καὶ δόμων
 αἰεὶ τὸν ἄνδρ' ἔπεμπε λατρεύοντά τω. 35
 νῦν δ' ἡνίκ' ἄθλων τῶνδ' ὑπερτελῆς ἔφυ,
 ἐνταῦθα δὴ μάλιστα ταρβήσας' ἔχω.
 ἐξ οὗ γὰρ ἔκτα κείνος Ἰφίτου βίαν,
 ἡμεῖς μὲν ἐν Τραχίνι τῇδ' ἀνάστατοι
 ξένω παρ' ἀνδρὶ ναίομεν, κείνος δ' ἔπου 40
 βέβηκεν οὐδείς οἶδε· πλὴν ἐμοὶ πικρὰς

28 ξυστᾶσ' r: ξυνστᾶσ' L.—αἰεὶ] αἰεὶ (made from αἰεὶ) L. 30 διαδεδεγμένη r:
 διαδεγμένη L. 31 κάφύσαμεν δὴ L, A, etc.: κάφυσσα μὲν δὴ B, with a few others.
 34 εἰς δόμους τε καὶ δόμων] ἐκ δόμων τε κείνους B, and so Brunck. 35 αἰεὶ]
 αἰεὶ L.—τω] In L τωι has been made from πω by S. 37 ταρβήσας'] ταρβή-

was σθένιος (Paus. 2. 32 § 7). So Hermes is ἀγώνιος (Pind. *I.* 1. 60 etc.), as patron of the palaestra. The ἀγώνιοι θεοὶ of Aesch. *Suppl.* 189, besides these two, are Apollo and Poseidon,—who presided respectively over the Pythian and Isthmian ἀγῶνες, as Zeus over the Olympian and Nemean: see *ib.* 182—194, and Prof. Tucker's note on v. 163 (= 189 Dind.).

27 f. The tone of εἰ δὴ is sceptical, as that of εἴπερ is usu. confident: cp. Eur. *Or.* 17 (quoted by Schneidewin), ὁ κλεινός, εἰ δὴ κλεινός, Ἀγαμέμνων. The pause after the second foot suits the pensive stress on εἰ δὴ καλῶς: cp. *Ant.* 658 ἀλλὰ κτενώ, πρὸς ταῦτ' ἐφυνεύτω Δία, etc.—λέχος, nom., in the sense of 'bride' (cp. 360, and *Ai.* 211). The accus. in *Ai.* 491, τὸ σὺν λέχος ξυνήλθον ('came into thy bed'), is warranted by the verb of motion, as in Eur. *Ph.* 817, ἡ δὲ σύναιμον λέχος ἦλθεν. But λέχος ξυστᾶσά τιμι could not well mean 'joined to him in marriage' (as though λέχος were a kind of cognate acc.).—κριτὸν, chosen by himself (cp. 245), is also best suited to λέχος as = 'bride.' For ξυστᾶσ' cp. Isocr. *Ep.* 4 § 8, ἐπειδὴ ξυνέστηκέ μοι ('since he has been associated with me').

29 f. προκηραίνουσα (κῆρ), feeling

anxiety about him, μεριμνῶσα κατὰ τὸ κέαρ (schol.). The compound occurs only here: Eur. has the simple κηραίνω as = 'to be anxious' (*Hipp.* 223, *H. F.* 518). Distinguish the other κηραίνω, from κῆρ, 'to harm' (Aesch. *Eum.* 128, δρακαίνης ἐξεκῆραναι μένος).

νύξ γὰρ εἰσάγει κ.τ.λ.: 'for one night ushers in a trouble, and another, in succession (to the former night), expels it,'—to make room for some fresh anxiety. This is a poetical amplification of αἰεὶ τιν' ἐκ φόβου φόβον τρέφω. Each night torments her, as she lies awake, with some new surmise as to her husband's fate.—πόνον is governed by both verbs.

διαδεδεγμένη is used absolutely: its object, if expressed, would have been τὴν προτέραν νύκτα: cp. Her. 8. 142 ὥς δὲ ἐπαύσατο λέγων Ἀλέξανδρος, διαδεξάμενοι ('in their turn') ἔλεγον οἱ ἀπὸ Σπάρτης ἄγγελοι. Thus διαδεδεγμένη serves at once (a) to show that the words νύξ εἰσάγει καὶ νύξ ἀπωθεῖ refer to different nights; and (b) to suggest the new πόνος—not expressly mentioned—which the second night brings; since the task in which it is διάδοχος to the first is that of harassing the sufferer's mind. See Appendix.

31 ff. οὓς κείνός ποτε κ.τ.λ. The point

—if well indeed it be: for since I have been joined to Heracles as his chosen bride, fear after fear hath haunted me on his account; one night brings a trouble, and the next night, in turn, drives it out. And then children were born to us; whom he has seen only as the husbandman sees his distant field, which he visits at seed-time, and once again at harvest. Such was the life that kept him journeying to and fro, in the service of a certain master.

But now, when he hath risen above those trials,—now it is that my anguish is sorest. Ever since he slew the valiant Iphitus, we have been dwelling here in Trachis, exiles from our home, and the guests of a stranger; but where he is, no one knows; I only know that he is gone, and hath pierced my heart

σας L first hand, corrected by S.

after *ἰφίτου* and at β, which may have been π.

38 *Ἰφίτου βίαν*] In L there is an erasure

after *ἰφίτου* and at β, which may have been π. 39 *ἀνάστατοι ἀνάσταστοι* L, the

scribe having inadvertently repeated the contraction for στ. 40 *δπου*] *δποι* Brunck.

of the comparison, which has been prompted by the word *σπείρων*, is merely the rarity of the visits. *ποτέ* = 'at some time or other' (cp. *ὅψέ ποτε*, *χρόνῳ ποτέ*): it could not, by itself, mean 'only now and then.' The sentence begins as if *ποτέ* were to be followed by some such general phrase as *διὰ χρόνον*:—*οὗς κείνός ποτε... διὰ χρόνον προσεΐδε*, 'whom he saw only at uncertain intervals.' The interposed simile, however, leads the poet to employ a phrase adapted to the special case of the *γῆτης*,—viz., *σπείρων μόνον κάξαμῶν ἀπαξ*. The *γῆτης* sees his distant field only twice a year. But it is not meant that Heracles visits his home just twice a year. Nor has *ἐξαμῶν* any figurative application to him, such as 'reaping the joy' of seeing his children. It is an irrelevant detail. This is quite Homeric. See, e.g., *Il.* 13. 62 ff., where Poseidon, soaring into the air, is likened to a bird which soars *διώκειν ὄρνειον ἄλλο*: though the sea-god is pursuing no one.—*ἀπαξ* seems best taken with *ἐξαμῶν* only.

34 f. *αἰῶν*, fortune in life; *Ph.* 179.—*εἰς δόμους τε καὶ δόμων*: this order of words is the most forcible: no sooner did he regain his home, than he had to leave it again. The reversed order (which Brunck prefers) would give greater prominence to his moments of rest.—*τῷ*: Eurystheus (1049), whose name she shrinks from uttering.

36 f. *ἀθλων τῶνδ'*, the labours of Eurystheus.—*ὑπερτελής*, rising clear of them: Eur. *Ion* 1549 *ὄκων... ὑπερτελής* (appearing above it): Aesch. *Ag.* 359

ὑπερτελέσαι | μέγα δουλείας | γάγγαμον ἄτης.—*ἔφν* seems to be here no more than *ἐγένετο* (as in *El.* 236, and often). Some, however, understand, 'now that his inborn force has prevailed,' etc.—*ταρβήσας' ἔχω* = *τετάρβηκα*. The periphrasis is somewhat rare when the verb is intrans.; but cp. *O. T.* 731 *οὐδέ πω λήξαντ' ἔχει*.

38 *ἔκτα*, the only Sophoclean example of this form (on which see Monro, *Hom. Gr.* § 13). Both Aesch. (*Eum.* 460) and Eur. (*Bacch.* 1290, etc.) use *κατέκταν* in dialogue, but not *ἔκταν*.—*Ἰφίτου βίαν*: for the periphrasis, cp. *Ph.* 314.

39 *ἐν Τραχίνι*. Heracles was dwelling at Tiryns when he slew Iphitus, as related in vv. 270 ff. Then, with Deianeira and his children, he removed from Tiryns to Trachis, and soon afterwards Zeus sent him forth into servitude (276).—*ἀνάστατοι* (*O. C.* 429 n.) alludes to compulsion used by Eurystheus: the word would not suit a voluntary migration. This had happened fifteen months ago.

40 *ξένῳ παρ' ἀνδρὶ*: Ceÿx, king of Trachis, who is not named in this play. Hes. *Scut.* 353 (Heracles speaks) *Τρηχίνα δέ τοι παρελαύνω | ἐς Κήρυκα ἀνακτα' ὁ γὰρ δυνάμει τε καὶ αἰδοῖ | Τρηχίνος προβέβηκε*. The Hesiodic *Κήρυκος γάμος* described a marriage-feast given by that king, at which Heracles was a guest. Apollodorus (2. 7 § 7) and Diodorus (4. 36 § 57) mention Ceÿx.—*δπου*, not *δποι*, since *βέβηκεν* implies, 'is now': cp. *O. C.* 52.

41 f. *πλήν*: cp. *O. C.* 1643 *ἀλλ' ἔρπεθ'*

ὠδῖνας αὐτοῦ προσβαλὼν ἀποίχεται.
 σχεδὸν δ' ἐπίσταμαί τι πῆμ' ἔχοντά νιν·
 χρόνον γὰρ οὐχὶ βαιόν, ἀλλ' ἤδη δέκα
 μῆνας πρὸς ἄλλοις πέντ' ἀκήρυκτος μένει.
 κάστιν τι δεινὸν πῆμα· τοιαύτην ἐμοὶ
 δέλτον λιπὼν ἔστειχε, τὴν ἐγὼ θαμὰ
 θεοῖς ἀρώμαι πημονῆς ἄτερ λαβεῖν.

45

ΤΡΟΦΟΣ.

δέσποινα Δηάνειρα, πολλὰ μὲν σ' ἐγὼ
 κατεῖδον ἤδη πανδάκρυτ' ὀδύρματα
 τὴν Ἡράκλειον ἔξοδον γοωμένην·
 νῦν δ', εἰ δίκαιον τοὺς ἐλευθέρους φρενοῦν
 γνώμαισι δούλαις, κάμὲ χρὴ φράσαι τὸ σόν·
 πῶς παισὶ μὲν τοσοῖσδε πληθύεις, ἀτὰρ
 ἀνδρὸς κατὰ ζήτησιν οὐ πέμπεις τινά,
 μάλιστα δ' ὄνπερ εἰκὸς ὕλλον, εἰ πατρὸς
 νέμοι τιν' ὥραν τοῦ καλῶς πράσσειν δοκεῖν;

50

55

42 αὐτοῦ L: αὐτοῦ Hermann. 44—48 Wunder brackets these five vv. 47 ἔστει-
 χε, τὴν MSS.: Dindorf conj. ἔστειχεν, ἦν. 49 Δηάνειρα] δηάνειρα L, as always.
 53 τὸ σόν] The first hand in L wrote τὸ σον, meaning τὸσον. (The original acute accent
 on το, though faint, is still visible.) Then an early corrector (perhaps S) made this
 into τὸ σόν: and σόν was further corrected (with ink of a darker shade) to σόν:
 here, again, the grave accent is traceable in an erasure. Lastly, a later hand placed

ὡς τάχιστα· πλὴν ὁ κύριος | Θησεὺς παρέ-
 στω.—ὠδῖνας: cp. 325.—αὐτοῦ, objective
 gen.: cp. *Ant.* 858 πατρὸς...οἴκτον (*about*
 him): *Ph.* 1039 κέντρον...ἐμοῦ. αὐτοῦ is
 clearly right: the harshness of αὐτοῦ may
 be measured by supposing that, instead
 of it, we had Ἡρακλέους or τάνδρος.

44 f. δέκα...πρὸς ἄλλοις πέντε.
 Twelve years before this time, the oracle
 at Dodona had told Heracles that, at
 the end of twelve years (824), he should
 have rest. Fifteen months before this
 time, Heracles had given Deianeira the
 δέλτος on which he had written down
 that oracle (1167). He had then told her
 that, if he did not return at the end of
 fifteen months, she might assume that he
 was dead (164 ff.).—ἀκήρυκτος. No
 herald has come, either to announce his
 approach, or to give any tidings of him.

46 The emphasis is on κάστιν, not
 on δεινόν. When she ponders the oracle,
 her grave misgiving (43) becomes certi-

tude.—τοιαύτην, giving the ground for a
 statement: *O. C.* 747 n.

47 f. τὴν, a rare instance of the art.
 used as relat. pron. in dialogue without
 metrical necessity: see *O. C.* 747 n. The
 motive here may have been a wish to
 avoid four consecutive endings in ν.—
 πημονῆς ἄτερ. If the δέλτος should prove
 to have foretold the death of Heracles,
 then she would have received it σὺν
 πημονῇ: it would have been a harbinger
 of woe.—As to Wunder's rejection of vv.
 44—48, see Appendix.

49 ff. πολλὰ μὲν...νῦν δ': the thought
 is, 'though hitherto I have been silent,
 now I must speak.' γοωμένην takes
 πολλὰ...πανδάκρυτ' ὀδύρματα as 'inner'
 (or 'cognate') accus., and τὴν Ἡρ. ἔξοδον
 as object: Schneidewin cp. *Eur. Med.*
 205 ἄχρα μογερά βοᾷ | τὸν ἐν λέχει προ-
 δόταν.

52 f. φρενοῦν, pres., since the act
 may be conceived as continuing or re-

with cruel pangs for him. I am almost sure that some evil hath befallen him; it is no short space that hath passed, but ten long months, and then five more,—and still no message from him. Yes, there has been some dread mischance;—witness that tablet which he left with me ere he went forth: oft do I pray to the gods that I may not have received it for my sorrow.

NURSE.

Deianeira, my mistress, many a time have I marked thy bitter tears and lamentations, as thou bewailedst the going forth of Heracles; but now,—if it be meet to school the free-born with the counsels of a slave, and if I must say what behoves thee,—why, when thou art so rich in sons, dost thou send no one of them to seek thy lord;—Hyllus, before all, who might well go on that errand, if he cared that there should be tidings of his father's welfare?

the acute over τὸ (wishing to restore τόσον), but without deleting the other accents. The marginal schol. recognises both readings, but gives precedence to τὸ σόν:—τὸ σοὶ συμφέρον ἢ τόσον ἀντὶ τοῦ ὀλίγου. The later MSS. are divided: A has τόσον, which stands in the Aldine, and in all editions before Schaefer's (1810). Porson on *Med.* 461 (= 459 Dind.) first advocated τὸ σόν. 55 ἀνδρὸς] Wecklein conj. τάνδρως. 57 νέμοι, L, A, and most MSS.: νέμει r (as Vat. and Harl.).

peated; but φράσαι, aor., with ref. to the particular utterance: cp. *Ph.* 95 ἐξαμαρτεῖν...νικᾶν: *id.* 667 f. θιγγάνειν...δοῦναι.

καὶ με κ.τ.λ. Two constructions are possible: I prefer the first. (1) καὶ = 'and,' depending on εἰ, and the apodosis begins with the direct question, πῶς κ.τ.λ. (2) καὶ = 'even' (cp. *Ant.* 719 n., κάπ' ἐμοῦ), and the apodosis begins with καὶ με χρῆ. But the first is more deferential; and the very abruptness of πῶς κ.τ.λ. is natural here.

φράσαι τὸ σόν, 'to prescribe thy part' (*O. C.* 625 n.), i.e., to say what it becomes thee to do. There is only a verbal resemblance to Eur. *I. A.* 1167 (compared by Schneid.), ἡ' μὲ χρῆ λέγειν τὰ σά; 'am I to make thine answer for thee?'—The *v. l.* τόσον is weaker, whether taken to mean 'so bold a speech,' or (with the schol.) 'just thus much.' And the form itself is rare in Sophocles (*Ai.* 277 δις τόσ': *id.* 185 lyr. τόσσον).

54 f. τοσοῖσδε. Besides Hyllus, the eldest child of Deianeira, legend gave her three other sons, and one daughter (Apollod. 2. 7 § 8; Diod. 4. 37; Paus. 1. 32 § 5). Cp. vv. 1153 ff. For the parataxis (πληθύνει μὲν, ἀτὰρ οὐ πέμπεις), cp.

O. T. 419 n.—κατὰ ζήτησιν: Isocr. or. 17 § 4 χρήματα δοὺς ἐξέπεμψεν ἅμα κατ' ἐμπορίαν καὶ κατὰ θεωρίαν.

56 f. εἰ πατὴρ νέμοι τιν' ὦραν τοῦ...δοκεῖν: instead of εἰ νέμοι τιν' ὦραν τοῦ τὸν πατέρα...δοκεῖν. The gen. πατρός, placed at the beginning of the clause, illustrates the normal Greek tendency to announce the subject of the statement at the outset (as in τοῦτον οἶσθ' εἰ ζῶν κυρεῖ, *Ph.* 444 n.). The second gen., τοῦ...δοκεῖν, is 'epexegetic,' as defining the ὦραν. But it is not in apposition with πατρός ('care for his father,—that is, care for his being deemed,' etc.). Rather the two genitives are linked to ὦραν with slightly different shades of meaning;—'care, on his father's account, for his being deemed.' Instead of τοῦ...δοκεῖν, we might have had a relative clause, ὅπως ἂν...δοκῇ. But, since ὦραν could take a gen., that constr. was preferred as more compact. Cp. Dem. or. 2 § 4 τοῦτων οὐχὶ νῦν ὁρῶ τὸν καιρὸν τοῦ λέγειν (the speaking-time for these things). *Id.* or. 5 § 22 λαβεῖν ἐβούλετο τὴν δόξαν τοῦ πολέμου τοῦ δοκεῖν δι' αὐτὸν κρῖσιν εἰληφέναι.

δοκεῖν here = 'be believed to be': cp. Thuc. 6. 17 ἔως...ὁ Νικίας εὐτυχῆς δοκεῖ

- ἐγγὺς δ' ὁδ' αὐτὸς ἀρτίπους θρώσκει δόμους·
ὥστ' εἴ τί σοι πρὸς καιρὸν ἐννέπειν δοκῶ,
πάρεστι χρῆσθαι τάνδρι τοῖς τ' ἐμοῖς λόγοις. 60
- ΔΗ. ὦ τέκνον, ὦ παῖ, καὶ ἀγεννήτων ἄρα
μῦθοι καλῶς πίπτουσιν· ἦδε γὰρ γυνὴ
δούλη μὲν, εἶρηκεν δ' ἐλεύθερον λόγον.

ΤΑΛΟΣ.

- ποῖον; δίδαξον, μήτερ, εἰ διδακτά μοι.
- ΔΗ. σέ πατρὸς οὕτω δαρὸν ἐξενωμένου 65
τὸ μὴ πυθέσθαι ποῦ ὅστιν, αἰσχύνην φέρειν.
- ΤΑ. ἀλλ' οἶδα, μύθοις εἴ τι πιστεύειν χρεών.
- ΔΗ. καὶ ποῦ κλύεις νιν, τέκνον, ἰδρῦσθαι χθονός;
- ΤΑ. τὸν μὲν παρελθόντ' ἄροτον ἐν μήκει χρόνου
Λυδῇ γυναικὶ φασὶ νιν λάτριν πονεῖν. 70
- ΔΗ. πᾶν τοῖνυν, εἰ καὶ τοῦτ' ἔτλη, κλύοι τις ἄν.
- ΤΑ. ἀλλ' ἐξαφεῖται τοῦδέ γ', ὥς ἐγὼ κλύω.
- ΔΗ. ποῦ δῆτα νῦν ζῶν ἢ θανὼν ἀγγέλλεται;

58 ἀρτίπους θρώσκει L: B. F. Westcott conj. ἀρτι ποῦ ὁθρῶσκει: Fröhlich. ἀρτι προσθρῶσκει: O. Hense (making vv. 57 f. into one), νέμει τιν' ὥραν· ἀρτι δ' ἐσθρῶσκει. 60 τοῖς τ'] So L. Some of the later MSS. have τοῖς, without τ' (which, in A, is written above); and Hartung adopts this. Hermann, τοῖς γ'.

62 μῦθοι] μύθοι L.—ἦδε] ἦδε L (the ' added by S). The mis-spelling seems due to a confusion between ἦδε and ἦ δέ. 66 ποῦ ὅστιν] πῶς οὕτω L (sic). Nauck and

εἶναι, 'while he has the reputation of being successful' (not 'seems': he really was so). The meaning is, 'Hyllus ought to go in search of news, if he cared to dispel our painful anxiety.' The τροφός chooses words which avoid any suggestion of disaster to Heracles, and say only that his welfare has yet to be ascertained.

νέμοι is better attested than νέμει, and also fitter, as implying the deferential εἰκὸς ἂν εἶη, not the blunt εἰκὸς ἐστίν. See Appendix.

58 ἀρτίπους, with *opportune* foot (ἀρτίως καὶ ἡρμοσμένως τῷ καιρῷ πορεύεται, schol.). Cp. the similar phrases for a timely arrival; O. T. 78 εἰς καλὸν: *Ani.* 386 ἐς δέων περᾶ: 387 ποῖα ζῦμμετρος προῖβην τύχῃ; *Al.* 1168 ἐς αὐτὸν καιρὸν: Aesch. *Theb.* 373 εἰς ἀρτίκολλον ἀγγέλου λόγου μαθεῖν. Elsewhere ἀρτίπους = 'with sound foot' (ἀρτιος, well-compacted),

as *Il.* 9. 505. And so some take it here, as if it were meant to suggest his fitness for the mission: but this seems frigid. The poet was perhaps thinking of ἀρτι rather than of ἀρτιος: and ἀρτι certainly occurs in composition, not only with verbs (as ἀρτιθανής), but also with nouns, as ἀρτιδακρυς (*Eur. Med.* 903), ἀρτίπλουτος (*Eur. Suppl.* 742). Still, ἀρτίπους, as used here, could be taken from ἀρτιος, in the sense of 'fitted' to the occasion, καιρῖος.—θρώσκει δόμους: O. C. 643 δόμους στείλχειν ἐμοῖς. He is hastening to tell his mother the news which he has just heard (67).

59 f. πρὸς καιρὸν: cp. O. T. 325 n. —τοῖς τ' is clearly right: Deianeira can at once act on the counsel by sending Hyllus. With τοῖς simply, or τοῖς γ', the sense would be much weaker: 'Hyllus can do as I suggest.'

Lo! there he comes, speeding towards the house with timely step; if, then, thou deemest that I speak in season, thou canst use at once my counsel, and the man.

Enter HYLLUS.

DE. My child, my son, wise words may fall, it seems, from humble lips; this woman is a slave, but hath spoken in the spirit of the free.

HY. How, mother? Tell me, if it may be told.

DE. It brings thee shame, she saith, that, when thy father hath been so long a stranger, thou hast not sought to learn where he is.

HY. Nay, I know,—if rumour can be trusted.

DE. And in what region, my child, doth rumour place him?

HY. Last year, they say, through all the months, he toiled as bondman to a Lydian woman.

DE. If he bore that, then no tidings can surprise.

HY. Well, he has been delivered from that, as I hear.

DE. Where, then, is he reported to be now,—alive, or dead?

others write *ποῦ ἔστιν*.—*φέρειν* Valckenaer: *φέρει* MSS.: *φέροι* Wunder. 67 *μύθοις* L, with most MSS.: *μύθοις γ'* Harl., Ald. Cp. 73. 68 *ιδρύσθαι*] *ιδρύσθαι* L. 69 *ἄροτον* γ: *ἄροτρον* L. Cp. 825. 73 *θανών* L: *θανών γ' τ.*

61 ff. *ὦ τέκνον, ὦ παῖ*, an affectionate form of address, as in *Ph.* 260, Eur. *Hec.* 172, etc.—*ἀγεννήτων*, prop. 'not begotten' (*O. C.* 973), then, 'of no birth,' 'low-born,' like *ἀγεννής* and *ἀγενής*.—*καλῶς πίπτουσιν*, fall happily,—a metaphor from dice: Eur. *El.* 1100 *τὰ μὲν γὰρ εὖ*, | *τὰ δ' οὐ καλῶς πίπτοντα δέρκομαι βροτῶν*.—*ἐλευθέρων*=*ἐλευθέρων*: cp. Eur. fr. 828 *πολλοῖσι δούλοις τοῦνομ' αἰσχρόν*, ἡ δὲ φρήν | *τῶν οὐχὶ δούλων ἔστ' ἐλευθερωτέρα*.

64 *διδασκὰ*: for the plur., cp. *Ph.* 524 (*αἰσχροί*), and *O. C.* 554 n. The sing. occurs below, 671.

65 f. *σέ...τὸ μὴ πυθέσθαι*: for the place of *σέ*, cp. *Ant.* 710 *ἀλλ' ἄνδρα, κελ' τις ἦ σοφός, τὸ μανθάνειν | πόλλ' αἰσχρόν οὐδέν*. It is needless to conjecture *σοί*.—*ἐξενωμένου*: cp. *El.* 865 *ξένος...κέκευθεν* ('he has been buried in a foreign land'). Shaksp. *H. VIII.* 2. 2. 129 *Kept him a foreign man* (=kept him out of England).—*ποῦ ἔστιν*: for this mode of writing, cp. *Ph.* 16 n.—*φέρειν* is a certain correction of *φέρει*: in answer to his question, she is quoting the slave's speech.

67 *μύθοις*, L's reading, is as good as

μύθοις γ', though no better. L has lost *γε* in some other places (as *Ant.* 648, 1241): but, on the whole, it seems best not to assume such a loss here.

68 *ιδρύσθαι*. The length of his absence prompts her conjecture that he has fixed his abode somewhere: cp. 101 *κλιθεῖς*.

69 f. *μὲν* here is not answered by *ἀλλ'* in 72.—*ἄροτον*, ploughing-season (*Hes. Op.* 448), hence, 'year': cp. 825. So *πῶα*= 'summer,' Rhianus *ap.* Paus. 4. 17 § 6 *χειματὰ τε πῶας τε δύω*.—*ἐν μήκει χρόνου*, 'at the full length of that period,' i.e., from beginning to end of the year.—*Δυδῆ*: Omphalē: see on 252.

71 *εἰ καὶ τοῦτ' ἔτλη*: 'if he indeed bore this.' *καὶ* here emphasises *τοῦτ'* *ἔτλη*: cp. *Ant.* 1127 *δεινὸν γ' εἶπας, εἰ καὶ ζῆς θανών*: and *O. T.* 305 n. If *καὶ* were taken with *τοῦτο* only ('even this'), it would imply former disgraces. Cp. 1218 n.

72 *ἀλλά*, like 'well,' here refers to D.'s bitter comment: *that* disgrace, at any rate, is past.

73 *ἡ θανών*: a fine touch. She is prepared to hear anything now; even that he is dead. And *ἐξαφείται* was ambiguous.

- ΤΛ. Εὐβοῖδα χώραν φασίν, Εὐρύτου πόλιν,
ἐπιστρατεύειν αὐτόν, ἣ μέλλειν ἔτι. 75
- ΔΗ. ἄρ' οἶσθα δῆτ', ὦ τέκνον, ὡς ἔλειπέ μοι
μαντεῖα πιστὰ τῆσδε τῆς χώρας πέρι;
- ΤΛ. τὰ ποῖα, μήτερ; τὸν λόγον γὰρ ἀγνοῶ.
- ΔΗ. ὡς ἡ τελευταῖν τοῦ βίου μέλλει τελεῖν,
ἣ τοῦτον ἄρας ἄθλον εἰς *τό γ' ὕστερον 80
τὸν λοιπὸν ἤδη βίοτον εὐαίων' ἔχειν.
ἐν οὖν ῥοπῇ τοιαῦδε κειμένῳ, τέκνον,
οὐκ εἰ ξυνέρξω; ἡνίκ' ἡ σεσώσμεθα
[ἡ πίπτομεν σοῦ πατρὸς ἐξολωλότος]
κείνου βίον σώσαντος, ἡ οἰχόμεσθ' ἄμα. 85
- ΤΛ. ἀλλ' εἰμι, μήτερ· εἰ δὲ θεσφάτων ἐγὼ
βάξιν κατήδη τῶνδε, καὶν παλαιοὶ παρή·
νῦν δ' ὁ ξυνήθης πότμος οὐκ *εἷα πατρὸς
ἡμᾶς προταρβείν οὐδὲ δειμαίνειν ἄγαν.

74 Εὐβοῖδα] L has the δ of εὐβοῖδα written small, in an erasure: the first hand prob. wrote εὐβοῖα, which S corrected, also changing χώραν to χώραν. 77 χώρας] ὡ from ὦ in L. Dronke conj. ὥρας: Dobree, πείρας, or ὁδοῦ: Wecklein, ὁρμῆς.

79 ὡς ἡ 1: ὡς οἱ L.—τελεῖν] Nauck conj. περᾶν. 80 ε. ἄθλον] ἄθλον L.—τὸν λοιπὸν L, with most MSS.: τὸ λοιπὸν 1 (as B, Vat.). For conjectures, see below. 83 σεσώσμεθα] σεσώμεθα Wecklein. Cp. Photius s.v. σέσωται:—σέσωται καὶ σεσωμένος οἱ παλαιοὶ ἀνευ τοῦ σ' καὶ διεξωμένοι φησὶ Θουκυδίδης· οἱ δὲ νεώτεροι σέσωσμαι.

74 ε. Εὐβοῖδα (as in Aesch. fr. 29), contr. for Εὐβοῖδα, acc. of Εὐβοῖς. In Eur. *El.* 442 the MSS. give Εὐβοῖδας, for which Seidler wrote Εὐβοῖδας. For the nom., the longer form Εὐβοῖς is used below (237, 401).—πόλιν is in appos. with Εὐβοῖδα χώραν. Oechalia in Euboea was the seat of Eurytus, but it is in accordance with epic precedent to regard him as reigning over the whole island,—like Chalcodon in the *Philoctetes* (489 n.), and Elephenor in the *Iliad* (2. 536 ff.).—ἡ μέλλειν ἔτι, sc. ἐπιστρατεύσειν: O. C. 1074 ἔρδουσ' ἡ μέλλουσιν;

76 ἔλειπε seems to differ from ἔλιπε here only as being somewhat more vivid, —i.e., as serving to suggest the moment when he was doing the act (cp. 47 δέλτων λιπὼν ἔστειχε). See Appendix.

τῆσδε τῆς χώρας πέρι. There is no reason to suspect χώρας. The oracle said that, at this time, he was to go through his last labour. The Euboean war, she infers, is that labour.

78 ἀγνοῶ. As Heracles had long spared Deianeira a knowledge of the pro-

phesy (158), so she had hitherto spared her son.

79 τελευταῖν...τελεῖν: cp. Theognis 1166 εἶτ' ἂν ὁδοῦ τελέης τέρματ' ἐπ' ἐμπορίην.

80 ε. ἄρας, having taken up, as a burden to be borne. The midd. would be usual in this sense (Eur. *Ion* 199 αἰρόμενος πόνους): but the act. is also admissible, just as in *Ph.* 706 οὐ φορβὰν...αἴρων (n.). So in *Il.* 23. 736 we have the act. ἀέθλια δ' ἰσ' ἀνελόντες ('having won like prizes'), but *ib.* 823 the midd., ἀέθλια ἰσ' ἀνελέσθαι.

εἰς τό γ' ὕστερον, Reiske's simple correction of εἰς τὸν ὕστερον, is much the best. τὸν ὕστερον cannot be defended by understanding χρόνον: the two passages in which τὸν αἰὲν has been explained as τὸν αἰὲν χρόνον are both corrupt (O. C. 1584, *El.* 1075).—The redundancy of τὸν λοιπὸν ἤδη after εἰς τό γ' ὕστερον is not greater than that in *Ph.* 1103 ff. δς ἤδη μετ' οὐδενὸς ὕστερον | ἀνδρῶν εἰσοπίσω τάλας...δλοῦμαι: where the text is certain. For other conjectures, see Appendix.—

HY. He is waging or planning a war, they say, upon Euboea, the realm of Eurytus.

DE. Knowest thou, my son, that he hath left with me sure oracles touching that land?

HY. What are they, mother? I know not whereof thou speakest.

DE. That either he shall meet his death, or, having achieved this task, shall have rest thenceforth, for all his days to come.

So, my child, when his fate is thus trembling in the scale, wilt thou not go to succour him? For we are saved, if he find safety, or we perish with him.

HY. Ay, I will go, my mother; and, had I known the import of these prophecies, I had been there long since; but, as it was, my father's wonted fortune suffered me not to feel fear for him, or to be anxious overmuch.

84 f. ἡ πίπτομεν σοῦ πατρός ἐξολωλότος | κείνου βίον σώσαντος ἢ οἰχόμεσθ' ἄμα L, with three dots (:•) after ἄμα. So the other MSS.: except that one or two (as L², T) omit ἡ before οἰχόμεσθ', or have ἡ κ οἰχόμεσθ' (as V²). See below. **86** εἰμι made from εἰμι in L. **87** κατήδη Brunk: κατήδην (not κατήδην) L.—παρὴ Elmsley and Dindorf: παρὴν MSS. **88** νῦν Wakefield conj. πρὶν, and so Campb. reads.—εἶα Vauvilliers: ἐὰ MSS.—Brunck, changing νῦν δ' to ἀλλ', places vv. 88, 89 after v. 91. Dindorf, following Hermann's earlier view, ejects them.

βίον ἐύαλόν': cp. O. T. 518 βίον... τοῦ μακράωνος.

82 ἐν οὖν ῥοπή... κειμένῳ: cp. O. C. 1510 ἐν τῷ δὲ κείσαι τοῦ μόρου τεκμηρίῳ; ('what sign of thy fate holds thee in suspense?')—answering the words, ῥοπή βίου μοι. Alcaeus *ap. Ar. Vesp.* 1235 ἀντρέψεις ἔτι τὰν πόλιν· ἃ δ' ἔχεται ῥοπᾶς ('its fate hangs in the trembling scale'). For ῥοπή cp. also O. T. 961 n.

83—85 ἡνίκ' ἢ σεώσωμεθα... οἰχόμεσθ' ἄμα. Verses 83 and 85 are probably right as they stand, while v. 84 is spurious. The original form of the interpolation was, however, I think, καὶ πίπτομεν σοῦ πατρός ἐξολωλότος, intended to follow οἰχόμεσθ' ἄμα, in order to supply the condition opposed to κείνου βίον σώσαντος. Then it struck a reviser that the passage would be more forcible if καὶ πίπτομεν were changed to ἡ πίπτομεν, and v. 85 were omitted.

This view of the original text may be supported by a consideration which does not seem to have been noticed. The very circumstance which prompted the interpolation—viz., the absence of the condition for οἰχόμεσθ' ἄμα—is an admirable dramatic touch. For, while Deianeira and her hearers would understand ἄμα as

meaning, ἄμα οἰχομένην, her death is really to be linked with his victory.

For a similar piece of textual history, cp. Eur. *Andr.* 6, where the true text is νῦν δ', εἰ τις ἄλλη, δυστυχεστάτη γυνή; but there was another reading, which made two verses of it:—νῦν δ' οὐ τις (or νῦν δὴ τις) ἄλλη δυστυχεστέρα γυνή | ἐμοῦ πέφυκεν ἢ γενήσεται ποτε. Of the second v., the schol. there says, οἱ ὑποκριταὶ τὸν λαμβον προσέθηκαν. See Appendix.

The synzesis in ἡ οἰχόμεσθ' cannot be strictly paralleled: but cp. *Ant.* 535 τὸ μὴ εἰδέναι. I had thought of ἡ κείμεσθ', which derives some support from the fact that ἡ κ (sic) οἰχόμεσθ' occurs as a variant (cr. n.): but οἰχόμεσθ' is better, and is probably sound.

88 νῦν δ' ὁ ξυνήθης κ.τ.λ. The νῦν here, and the νῦν in v. 90, are both right: only here we must read εἶα for ἐὰ, with Vauvilliers. The repetition of νῦν is excused by the change of sense: in v. 88 it means, 'as it was': in v. 90, simply 'now.' Cp. *El.* 1334 ff. ('if I had not taken care, ye would have been lost,') νῦν δ' εὐλόβειαν τῶνδε προϋθέμην ἐγώ. | καὶ νῦν ἀπαλαχθέντε κ.τ.λ.: where the senses of νῦν change just as here. It is well to note that repetitions of common words, which

νῦν δ' ὥς ξυνίημι, οὐδὲν ἐλλείψω τὸ μὴ οὐ 90
 πᾶσαν πυθέσθαι τῶνδ' ἀλήθειαν πέρι.

ΔΗ. χώρει νυν, ὦ παῖ· καὶ γὰρ ὑστέρῳ τό γ' εὖ
 πράσσειν, ἐπεὶ πύθοιτο, κέρδος ἐμπολᾷ.

ΧΟΡΟΣ.

στρ. α'. ὄν αἰόλα νύξ ἐναριζομένα
 2 τίκει κατευνάζει τε φλογιζόμενον, 95
 3 Ἄλιον, Ἄλιον αἰτῶ
 4 τοῦτο καρῦξαι, τὸν Ἀλκμήνας πόθι μοι πόθι παῖς
 5 ναίει ποτ', ὦ λαμπρᾷ στεροπᾷ φλεγέθων,
 6 ἣ ποντίας αὐλῶνας, ἣ δισσαῖσιν ἀπείροις κλιθεῖς. 100

90 μὴ MSS.: μὴ οὐ Brunck, and so most edd. 92 νυν] νῦν L. 93 πύθοιτο made from πύθοιο in L. 94—102 L divides the vv. thus:—δν—| τίκει—| ἄλιον· ἄλιον—| τοῦτωι—| ἀλκμήνας—| ναίει—| ἣ ποντίας—| δισσαῖσιν—| ἐπ'—| θυμα. 94 ἐναριζομένα] O. Hense conj. ἐπαναιρομένα: K. Fecht, μεταμειβομένα: Wecklein, συνοριζομένα (i.e., 'on the threshold of day'): Blaydes, ἀφανιζομένα. 97 τοῦτο r:

would otherwise be awkward, are often justified by such variations of meaning; see, e.g., the double ἀλλά in *Ph.* 524 ff., and *ib.* 645 ff.; and the fourfold *ἔγωγε* *ib.* 757 ff.

For other instances of νῦν with a past tense, cp. *O. C.* 273, *Ai.* 445, 1060.

90 τὸ μὴ: it is unnecessary to write τὸ μὴ οὐ: cp. 742: *O. T.* 1387 f. οὐκ ἂν ἐσχόμην | τὸ μὴ ποκλῆσαι (n.). *Ant.* 443 οὐκ ἀπαρνοῦμαι τὸ μὴ: *Ph.* 348 ff.

92 f. καὶ γὰρ ὑστέρῳ = καὶ ('even') ὑστέρῳ γάρ. This use of καὶ γάρ,—where καὶ affects a following adj.,—is somewhat rare; but cp. fr. 86. 9 καὶ γὰρ δυσειδὲς σῶμα καὶ δυσώνυμον | γλώσση σοφὸν τίθησιν etc.: *O. T.* 334 καὶ γὰρ ἂν πέτρον etc.: *Ai.* 669 καὶ γὰρ τὰ δεινὰ etc. More often, in such cases, γάρ follows that which καὶ affects, as *Ph.* 1268 καὶ τὰ πρὶν γάρ.

τό γ' εὖ | πράσσειν: for the place of the art., cp. *O. C.* 265 n. 'Even to one who is late, good fortune, if he should ever hear of it, brings gain.' The general sentiment, 'better late than never,' is adapted to the particular case. Hyllus is going in search of tidings; and even now, if he hears good tidings, he will have his reward. The words ἐπεὶ πύθοιτο make it clear (I think) that τὸ εὖ πράσσειν has here its ordinary sense, 'faring well,'—not the much rarer sense, 'acting aright' (like *πράσσοντα καλῶς*, *O. C.* 1764 n.). The optat. gives abstract generality, which suits a γνώμη (*Ant.* 666 n.).

—ἐμπολᾷ. Any profitable action may be said, by a metaphor from trading, to 'bring in' gain. The bold phrase here is qualified by the fact that τὸ εὖ πράσσειν is followed by ἐπεὶ πύθοιτο. It is not, strictly, the thing ascertained, but the act of ascertaining it, that ἐμπολᾷ κέρδος.—Distinguish the phrase in *Ph.* 303 ἐξεμπολήσει κέρδος ('sell off wares at a profit').

94—140 Parodos. (1) 1st strophe, 94—102, = 1st antistr., 103—111. (2) 2nd str., 112—121, = 2nd antistr., 122—131. (3) Epode, 132—140. For the metres see Metrical Analysis.

The Chorus now enters. The free-born maidens of Trachis who compose it are the friends and confidantes of Deianeira, who to them is *ἄνασσα* (137), but not *δέσποινα* (49).

They have not heard the news that Heracles is, or will soon be, in Euboea (74 f.). O that the Sun-god would tell them where he is, on sea or land! Meanwhile Deianeira must not lose heart. Joy follows grief; and Zeus is mindful of his children.

94 f. αἰόλα, 'gleaming' with stars: cp. 11: Eur. fr. 596 περὶ δ' ὀρφναῖα | νύξ αἰολόχρως, ἄκριτός τ' ἄστρων | ὄχλος.—ἐναριζομένα might be merely 'slain,' but seems here to have its proper sense, 'slain and despoiled.' One point which favours this view has not been noticed. The inverted order of the words ('chiasmus') has its usual effect for the ear,—viz., to indi-

Now that I have the knowledge, I will spare no pains to learn the whole truth in this matter.

DE. Go, then, my son; be the seeker ne'er so late, he is rewarded if he learn tidings of joy.

CHORUS.

Thou whom Night brings forth at the moment when she is despoiled of her starry crown, and lays to rest in thy splendour, tell me, I pray thee, O Sun-god, tell me where abides Alcmena's son? Thou glorious lord of flashing light, say, is he threading the straits of the sea, or hath he found an abode on either continent?

τούτῳ L.—καρῦξαι] *kārŷxai* L. 98 πόθι μοι πόθι μοι παῖς L, with most MSS.: πόθι μοι πόθι παῖς T (with Triclinius). πόθι μοι πόθι μοι (omitting παῖς), Wunder. Schneidewin conj. πόθι μοι πόθι γὰς. 99 λαμπρὰ στεροπαῖ made by S from λαμπρὰ στεροπαῖ in L. 100 f. ποντίας L (with ου written over a by first hand): ποντίους A, with most of the other MSS.—*dis-sai-sin* à *piéris* Erfurd. The MSS. have *dis-sai-sin*

cate that φλογιζόμενον balances ἐναριζόμενα, as κατευνάζει balances τίκτει. And this is so, if ἐναριζόμενα implies, not only 'slain,' but 'despoiled,'—thus serving, with αἰόλα, to suggest that bright panoply which Night is still wearing when the Dawn comes to vanquish her,—ere the Sun-god has yet issued from her womb. Cp. Aesch. *Ag.* 279 τῆς νῦν τεκούσης φῶς τὸδ' εὐφρόνης.

The text has been much suspected (see *cr. n.*), but without reason. The imagery, indeed, does not form a consistent whole: Night is slain, and then overcomes. But this is merely one of many instances in which the poet's language wavers between the figurative and the literal.

κατευνάζει τε φλογιζόμενον. The passage is marred by placing the comma, as some do, after τε, and taking the partic. with αἰτῶ. Cp. Byron, *Corsair*, canto III.: 'Slow sinks, more lovely ere his race be run, | Along Morea's hills the setting sun; | Not, as in northern climes, obscurely bright, | But one unclouded blaze of living light.'

97 τοῦτο is in appos. with τὸν Ἀλκμήνῃς πόθι...ναίει. The objection to taking καρῦξαι as governing a double acc. (like λέγειν τινά τι) is, here, that the emphasis on τοῦτο would then be unsuitable; since, under the circumstances, the knowledge which they desire about Heracles can be only, πόθι ναίει.

98 πόθι μοι πόθι παῖς. In the MS. reading, πόθι μοι πόθι μοι παῖς, either the second μοι, or παῖς, must be omitted: the

antistrophic words are βλεφάρων πόθον, ἄλλ' (107). The strong reason for retaining παῖς is that, as the constr. would have been so clear without it, it is very unlikely to have been inserted; while the repetition of μοι would have been a most easy error. For τὸν Ἀλκμ., followed by παῖς in the relat. clause, Schneidewin cp. Eur. *H. F.* 840 γινῶ μὲν τὸν Ἦρας οἶός ἐστ' αὐτῷ χόλος, and id. fr. 1039. 3 ὅρας τὸν εὐτράπεζον ὡς ἡδὺς βλος.

Porson is cited by Wunder and other editors as the authority for omitting παῖς. But Porson (on *Hec.* 1030) said only that it is possible to omit παῖς,—adding that it is better to retain it (omitting the second μοι):—'potes ejicere παῖς et legere πόθι μοι πόθι μοι. Sed alterum melius.'

99 ὦ...φλεγέθων: for this direct invocation (continued in 102), following Ἄλιον αἰτῶ, cp. *O. T.* 164 προφάνητέ μοι (after Ἄρτεμιν and Φοῖβον).—στεροπαῖ, usu. 'lightning,' here, 'flashing light'; so the word is used of flashing armour (*Il.* 11. 83, etc.).

100 f. ἡ ποντίας...κλιθεῖς. The general sense is simply, 'where is he on sea or land?' ποντίας, rather than ποντίους (see *cr. n.*), is probably right. According to Athenaeus (p. 189 D), αἰλῶν is masc. in Attic prose, but fem. in poetry: he quotes Soph. (fr. 503) ἐπακτίας αἰλῶνας, and Carcinus (fr. 1) βαθείαν εἰς αἰλῶνα. Although, then, πόντιος could be used as an adj. of two terminations, Soph. may have preferred the distinctively fem. form here. In Aesch. *P. V.* 731, however, the word

7 εἴπ', ὦ κρατιστεύων κατ' ὄμμα.

ἀντ. α'.

ποθουμένα γὰρ φρενὶ πυνθάνομαι

2 τὰν ἀμφινεικῇ Δηϊάνειραν αἰεί,

3 οἶά τιν' ἄθλιον ὄρνιν,

105

4 οὐποτ' εὐνάξιν ἀδακρύτων βλεφάρων πόθον, ἀλλ'

5 εὐμναστον ἀνδρὸς δεῖμα τρέφουσιν ὁδοῦ

6 ἐνθυμίῳις εὐναῖς ἀνανδρώτοισι τρύχεσθαι, κακὰν 110

7 δύστανον ἐλπίζουσιν αἶσαν.

στρ. β'.

πολλὰ γὰρ ὥστ' ἀκάμαντος ἢ νότου ἢ βορέα τις

ἀπείρουν (L), δισσαῖσιν ἀπείροισι (A, Ald.), or δισσαῖς ἀπείροις (T). 102 κατ' ὄμμα] Nauck conj. πάντῃ. 103 ποθουμένα] Nauck conj. πόθου πλέμ: Musgrave,

is masc., αὐλῶν' ἐκπερᾶν Μαιωτικόν (of the Cimmerian Bosphorus).

The constr. is, πόθῳ (= πού) ναλεῖ ἢ ποντίας αὐλῶνας ἢ δισσ. ἀπείροις κλιθεῖς; lit., 'where he is situated, either on the sea-straits, or in a resting-place on one of the two continents.' ναλεῖ thus governs an acc. in the first clause, while in the second it stands intransitively with a partic. For a similar difference in form between the clauses after ἢ—ἢ, cp. Thuc. 4. 5 ἐν δλιγῳρίᾳ ἐποιοῦντο (τοὺς Ἀθηναίους), ὡς... ἢ οὐχ ὑπομενοῦντας σφᾶς, ἢ ῥαδίως ληφόμενοι βίᾳ: where the acc. ὑπομενοῦντας (governing σφᾶς) is better taken as depending on the verb than as absol. For ναλεῖν as = merely 'to be in a place,' cp. O. C. 117, ποῦ ναλεῖ, said, as here, of a wanderer.

δισσ. ἀπείροις κλιθεῖς, lit., 'resting upon' them, as on a support; i.e., having found an abode on land, instead of roaming over sea. The phrase was suggested by the epic use of κέκλιμαι, as said (α) of land which slopes down to the water's edge,—thus, as it were, 'resting on' the water; Od. 13. 234 ἀκτὴ | κέθ' ἀλλ' κέκλιμένη: (β) of a person who dwells on the edge of water; Il. 5. 709 λιμνῇ κέκλιμένος Κηφισίδι (where see Leaf): ib. 15. 740 πόντῳ κέκλιμένοι (the Greeks 'leaning on' the sea): ib. 16. 67 ῥηγμῖνι θαλάσσης | κέκλιται. So in Pind. O. 1. 92 the buried Pelops is described as Ἀλφειοῦ πόρῳ κλιθεῖς, 'resting by' (lit. 'upon') 'the stream of the Alpheus.' Here, however, Soph. has modified the usage,—the dat. denoting land, not water; and the sense is not, dwelling 'on the shore of' either conti-

nent, but simply, anywhere within their limits.

This use of δισσαῖσιν is possible only because πόθῳ precedes. We could not say (e.g.), δισσαῖς ἡπείροις οἰκεῖ, meaning 'he dwells in one of the two continents.' But it is correct to say, ποῦ δισσαῖς ἡπείροις οἰκεῖ; meaning, 'where in (either of) the two continents is his home?'

'The two continents' (Europe and Asia, Africa being included in the latter) mean, 'the habitable world.' Isocr. or. 4 § 179 τῆς γὰρ γῆς ἀπάσης τῆς ὑπὸ τῷ κόσμῳ κειμένης διχα τετμημένης, καὶ τῆς μὲν Ἀσίας τῆς δ' Εὐρώπης καλουμένης. Varro *De Ling. Lat.* 4 *Ut omnis natura in caelum et terram divisa est, sic caelum in regiones, terra in Asiam et Europam.* (Sallust, however, remarks that the division into three continents had been more usual: *Jug.* 17.)

ποντίας αὐλῶνας is merely a general expression for the sea. The phrase was suggested by the Aegaeon, with its *interfusa nilentes* | ... *aequora Cycladas* (Hor. C. 1. 14. 19). Paley understands:—'Is he near home, in the Euripus (αὐλῶνας), or midway between both continents, i.e., in the Hellespont?' Mr Whitelaw, too, thinks that the Hellespont is meant, and that δισσ. ἀπείροις = 'on a slope looking towards both continents,'—the sea being regarded as an eminence.

102 κρατιστεύων κατ' ὄμμα: cp. Il. 3. 277 Ἡελίος θ', δς πάντ' ἐφορᾷ καὶ πάντ' ἐπακούεις. For κατὰ, cp. 379; O. T. 1087 κατὰ γνώμαν ἴδρις, n.

103 ποθουμένα = ποθούση, a midd. found only here, yet not suspicious, since

Speak, thou who seest as none else can see !

For Deianeira, as I hear, hath ever an aching heart ; she, ^{1st anti-}the battle-prize of old, is now like some bird lorn of its mate ; ^{strophe.}she can never lull her yearning, nor stay her tears ; haunted by a sleepless fear for her absent lord, she pines on her anxious, widowed couch, miserable in her foreboding of mischance.

As one may see billow after billow driven over the wide ^{2nd}strophe.

πονουμένα : Meineke, πτοουμένα : O. Hense, φοβουμένα. **104** τὰν τῶν (not τᾶν) L. **108** τρέφουσιν Casaubon : φέρουσαν MSS. **109** εὐναῖς] εὐναῖς τ' Triclinius. **112—121** L divides the vv. thus:—πολλά — | ἢ νότον — | κύματ' — | βάντ' — | οὕτω — | τρέφει — | πολύπονον — | κρήσιον — | αἰέν — | σφε — ἐρύκει. — O. Hense, whom Nauck follows, places vv. **112—121** after vv. **122—131**. **113** βορέα L : βορέου r.

the context excludes the pass. sense. The 'longing mind' is clearly Deianeira's ; ποθυμένα could not well denote the 'anxious' or 'tender' feeling of the Chorus. As πυνθάνομαι is devoid of emphasis,—like a parenthetic 'so I hear,'—the order of the words is not too bold.

104 τὰν ἀμφινεικῇ : cp. 527 : Aesch. Ag. 686 τὰν δορίγαμβρον ἀμφινεικῇ θ' Ἑλέναν. Not, 'with two suitors' (Paley).—αἰέ belonged, in the poet's thought, to τρύχεσθαι, but is cut off from it by the adversative form in which the sentence is worked out (οὐποτ' εὐνάξιν..., ἀλλ', instead of οὐποτ' εὐνάξουσιν). It could not well be taken with ποθυμένα : still less with πυνθάνομαι.

105 ὄρνιν. The nightingale may be meant (cp. 963, *El.* 148 ᾧ Ἴτυν αἰέν Ἴτυν δλοφύρεται) ; but it is also possible that the image is general, as in *Ant.* 423 ff.

106 f. ἀδακρῶτων proleptic : cp. *Ant.* 1200 ὀργὰς εὐμενεῖς κατασχεθεῖν, and *ib.* 791 n.—βλεφάρων πόθον : cp. fr. 729 ὀμμά-τεως πόθος.

108 It is simplest to construe εὐ-μασπον δαῖμα ὁδοῦ ἀνδρός, though the adj. might go with ἀνδρός, and δαῖμα with ὁδοῦ only. Casaubon's emendation τρέφουσιν (cp. 28) has been generally received. But the MS. φέρουσαν must not be lightly rejected. If right, it means 'bearing' as a burden ; cp. *O. T.* 93 τῶνδε γὰρ πλέον φέρω | τὸ πένθος. The word is, however, much more suitable to πένθος than to δαῖμα. And we cannot compare passages in which φέρειν is said of the temper or mood which a person 'carries' within him, as Eur. *Hērph.* 118 σπλάγχχον ἔντονον φέρων (cp. *Ant.* 705 n., and *ib.*

1090). A scribe might easily have written φέρουσαν for τρέφουσιν by a mere slip,—as the true ἔβαλ' became ἔλαβ' in *Ph.* 680, or as in *Ant.* 180 the true φόβον seems to have been made in L from σοφον : cp. also the variant μένειν for νέμοι below, in 163. On the whole, I believe that τρέφουσιν is right.

110 f. ἐνθυμίοις εὐναῖς ἀνανδρώτοιςι τρύχεσθαι, lit., is afflicted by that desolateness of her bed which is always in her thoughts, = ἐνθυμουμένην εὐνὰς ἀνανδρώτους τρύχεσθαι. This may be freely rendered, 'pines on her anxious, widowed couch.' But the dat. is really causal, not locative ; and the schol.'s explanation of ἐνθυμίοις by μεριμνητικαῖς ('full of care') assumes a sense which seems neither necessary nor tenable. Everywhere else ἐνθύμιος means 'dwelling in the mind,' and is said of that which lies heavy on the soul, as a cause of misgiving or anxiety. So *O. T.* 739 τί δ' ἐστὶ σοι τοῦτ' ; Οἰδίπους, ἐνθύμιον ;—ἐλπίζουσιν, of evil foreboding, as ἐλπίζει in *At.* 799.—δύστανον, Deianeira.

112 πολλὰ γάρ... ἔδοι. For κύματα ἢ νότον ἢ βορέα (waves belonging to, i.e. raised by, them), cp. *Il.* 2. 396 τὸν δ' (sc. σκόπελον) οὐ ποτε κύματα λείπει | παντοίων ἀνέμων, δτ' ἂν ἐνθ' ἢ ἐνθα γένωνται. Note the last clause as parallel with the mention of two opposite winds here,—showing that Sophocles had that passage in mind.—κύματ' ἂν... ἔδοι is clearly right : εὐρέι πόντῳ is a locative dat. of a common kind, like *El.* 174 μέγας οὐρανῷ | Ζεύς.

Three other views claim notice. (1) ἐν, not ἂν, should be inserted after κύματ', and ἔδοι taken as a potential opt., 'might see.' But in Attic poetry the opt. is so

- 2 κύματ' *ἄν εὐρέϊ πόντῳ βάντ' ἐπιόντα τ' ἴδοι, 115
 3 οὕτω δὲ τὸν Καδμογενῆ *στρέφει, τὸ δ' αὖξει, βίτου
 πολύπονον ὥσπερ πέλαγος
 4 Κρήσιον. ἀλλὰ τις θεῶν αἰὲν ἀναμπλάκητον Ἴδιδα
 σφε δόμων ἐρύκει. 120

ἀντ. β.

- ὦν ἐπιμεμφομένα σ' *αἰδοῖα μὲν, ἀντία δ' οἴσω.
 2 φαμί γὰρ οὐκ ἀποτρύνειν ἐλπίδα τὰν ἀγαθὰν 125
 3 χρῆναί σ'. ἀνάληγτα γὰρ οὐδ' ὁ πάντα κραίνων βα-
 σιλεὺς ἐπέβαλε θνατοῖς Κρονίδας.

114 κύματ' ἄν εὐρέϊ Porson and Wakefield: κυμάτ' ἐν εὐρέϊ Erfurdt: κύματ' εὐρέϊ MSS. (κύματα εὐρέϊ Triclinius): εὐρέϊ κύματα Brunck. 115 ἐπιόντα τ' ἴδοι MSS.

For ἴδοι, Erfurdt gave ἴδῃ. ἐπιόντ' ἄν ἴδοι Zippmann (with ἐν εὐρέϊ in v. 114), and so Subkoff: ἐπιόντ' ἄν ἴδοι Hense, with ἡ βορέα του (instead of τις) in 113.

117 στρέφει Reiske: τρέφει MSS. In B and Lc the gloss τὸ μὲν precedes τρέφει. —τὸ δ'] τόδ' B, T.—αὖξει made from ἄξει by S in L. 118 ὥσπερ A: ὥστε L.

120 ἀναμπλάκητον] ἀπλάκητον L (and so Hesych., ἀπλάκητον, ἀναμάρτητον). But

used only where there is some stress on the notion of the possible or conceivable; as in *Ant.* 605 τίς...κατάσχοι; (n.): see *O. C.*, Append. on 170, p. 275 (2d ed.). (2) ἐν is to be inserted, but ἴδοι changed to ἴδῃ, an epic subjunct. of comparison, as in *Il.* 2. 474 f. ὥστε...διακρίνωσιν. But there is no Attic example of this; for in *Eur. Hec.* 1026 the ἐκπέση of the MSS. should be ἐκπεσεῖ. (3) The objection to Zippmann's compromise—κύματ' ἐν...βάντ' ἐπιόντ' ἄν—is the harsh asyndeton, which is foreign to the poet's manner.

βάντ' ἐπιόντα τ', lit., 'having passed by, and coming on.' The spectator sees wave after wave go by.—Others understand, 'driven back, and then coming on again' (Blaydes, 'ebbing and flowing'). This gives a forced sense to βάντ'.

116 ff. οὕτω δὲ: cp. *El.* 25 ff. ὥσπερ γὰρ ἵππος...ὡσαύτως δὲ σύ.—τὸν Καδμογενῆ (cp. *O. T.* 1, n.), not merely because he was born at Thebes (Θηβαγενής, *Hes. Th.* 530); but because, though Alcmena and Amphitryon were Argive Perseidae, the youthful Heracles had been adopted into the 'Cadmean' nobility of Thebes. This was symbolised by the tripod dedicated on the boy's behalf in the Ismenion, after he had served as δαφναφόρος of the Ismenian Apollo. (Paus. 9. 10. 4.)

Construe:—βίτου πολύπονον (πέλαγος), ὥσπερ πέλαγος Κρήσιον, (τὸ μὲν) στρέφει τὸ δ' αὖξει τὸν Καδμογενῆ. With Κρήσιον cp. *Hor. C.* 1. 26. 1 ff. The

image is that of a strong swimmer buffeting a rough sea. One wave twists him aside (στρέφει) from his course: the next sweeps him onward, lifting him on its crest. It is characteristic of Sophocles that, in the second clause, he has preferred αὖξει to αἰρει, through thinking of that which the *uplifting* wave figures,—viz., the *honour* won by the hero. For the omission of τὸ μὲν (implied by τὸ δ') before στρέφει, cp. *Il.* 22. 157 τῇ ῥα παραδραμέτην, φεύγων, ὃ δ' ὀπισθε διώκων. Remark that βίτου πολύπονον could not stand for τὸ βίτον πολύπονον: and the τὸ δ' before αὖξει in no way alters this fact. It is therefore necessary, as it is easy, to supply πέλαγος from what follows.

Among those who receive στρέφει (due to Reiske) are Dindorf, Nauck, Wecklein, Hartung. The last-named, however, takes it as 'overturns,' referring it to the swimmer being *plunged down* into the trough of the sea. For this sense of στρέφει, see on *O. C.* 1453 f. But here the idea of 'turning aside or back' better suits the image of reverses alternating with triumphs. στρέφει was said of the wrestler who 'twists back' his foe (*Pollux* 3. 155: cp. ἀποστρέφας in *Ar. Eq.* 264).

As to the MS. τρέφει, we may observe:—(1) *Eur. Hipp.* 367 ὦ πόνοι τρέφοντες βροτοὺς may fairly be quoted to show that the sense here might be, 'troubles make up the life of Heracles.' (2) But the context seems to show that,

deep by the tireless south-wind or the north, so the trouble of his life, stormy as the Cretan sea, now whirls back the son of Cadmus, now lifts him to honour. But some god ever saves him from the house of death, and suffers him not to fail.

Lady, I praise not this thy mood; with all reverence will I ^{2nd anti-} speak, yet in reproof. Thou dost not well, I say, to kill fair hope ^{strophe.} by fretting; remember that the son of Cronus himself, the all-disposing king, hath not appointed a painless lot for mortals.

the schol. in L has the true ἀναμπλάκῃτον, in which μ, having been accidentally omitted, is written over π,—thus illustrating the origin of ἀπλάκῃτον.—'Αἶδα] αἶδα L, A, etc.: αἶδα B. **121** ἐρύκει] ἐρύκοι T. **122 f.** ἐπιμεμφομένα σ' r: L has ἐπιμεμφομένασ, followed by a full stop (σ. having been inadvertently substituted for σ').—αἰδοῖα Musgrave: ἀδεία MSS. O. Hense conj. εἶδισα (Nauck, σεῖδισα): Subkoff, σοι | λεία. **127** ἀνάλητα] M. Schmidt conj. ἀλλάκτα. **128** ἐπέβαλε r: ἐπέβαλλε L.

instead of this, we require a word (*a*) which shall convey the idea of *veixing*, and (*b*) which can be opposed to *αὔξει*. For other views of the passage, see Appendix.

119 ff. ἀλλά: (*though* he is harassed), yet he is not suffered to perish (cp. 88). Since the words τὸ δ' αὔξει may be regarded as parenthetical, the idea of *trouble* remains the dominant one in the sentence before ἀλλά: hence the antithesis is logical.—ἀναμπλάκῃτον, 'unerring,' in the sense, 'not stumbling or failing,' ἀπταιστον (schol.), ἀσφαλῆ. Cp. O. T. 472 Κῆρες ἀναπλάκῃτοι. As to the forms with and without μ, see n. there.—ἐρύκει, a somewhat strange phrase (though θάνατον ἐρύκειν τινός would be natural), since it might suggest that he wished to reach Hades: cp. II. 18. 126 μηδὲ μ' ἔρυκε μάχης.

122 ὦν, causal gen.: II. 1. 65 εὐχολῆς ἐπιμέφεται: Thuc. 8. 109 μέμψεται...τῶν...γεγενημένων. The pron. refers back to vv. 103—111, which spoke of Deianeira's laments. There is no real obscurity in this, since her grief is the main theme of the ode, and the second strophe (112—121) referred to the fate of Heracles as the cause of that grief.

Hense (whom Nauck follows) thinks that this second antistrophe (122—131) requires to be transposed, so as to become the second strophe, immediately following v. 111. But this change is worse than unnecessary. It is liable to the fatal objection that vv. 132 ff. (μένει γὰρ etc.) are then severed from the thought which they develop (vv. 129—131 ἀλλ' ἐπὶ πῆμα καὶ

χαρὰ etc.). They are brought into a context which does not suit them (vv. 119—121 ἀλλὰ τις θεῶν etc.).

123 αἰδοῖα, Musgrave's correction of ἀδεία, is certain. In L the α of ἀδεία is at the end of a v., and the loss of ι after it would have been peculiarly easy (see Autotype Facsimile, p. 66 A). The difficulty of ἀδεία is not the construction, which, if somewhat harsh, is quite possible: 'I will counsel in a pleasant vein' (the adj. used adverbially), 'though the counsel is adverse.' The objection is the sense. 'In a pleasant vein' must mean, 'suggesting thoughts of comfort': as in O. T. 82 ἡδύς, 'pleasant,' = 'bringing good news.' But, since ἀντρία expresses remonstrance against her *despair*, there is then no proper antithesis with ἀδεία. Further, the word required by the context is clearly one which shall temper opposition with deference: as αἰδοῖα does.—ὄσω, *proferam*, 'bring forward,' 'suggest': cp. O. C. 166 λόγον εἰ τιν' ὀσεις | πρὸς ἐμὸν λέσχαν. Isocr. or. 7 § 6 τούτων ἐνεργεῖν ἔχω παραδείγματα. Not, 'give an adverse judgment,' like ψήφον φέρειν.

124 f. γὰρ, prefacing the statement (O. T. 277 n.).—ἀποτρύνειν, 'fret away.' The midd. occurs in Ant. 339 γὰν...ἀποτρύεται. (Cp. Tac. Hist. 2. 76 si quid...ferociae habuit...commissationibus deteritur.)—ἐλπῖδα τῶν ἀγαθῶν, that brighter forecast which the case permits: cp. Ai. 606 κακῶν ἐλπιδ' ἔχων.

126 ff. ἀνάλητα, a lot with no pain in it; for the absol. neut. pl., cp. Od. 8. 413 θεοὶ δέ τοι ὀλβια δοῖεν. Elsewhere ἀνάληγτος = 'insensible to pain,' or 'un-

4 ἀλλ' ἐπὶ πῆμα καὶ χαρὰ πᾶσι κυκλοῦσιν, οἷον ἄρκτου
στροφάδες κέλευθαι. 130

ἐπ.

μένει γὰρ οὐτ' αἰόλα
νύξ βροτοῖσιν οὔτε κῆρες
οὔτε πλούτος, ἀλλ' ἄφαρ
βέβακε, τῷ δ' ἐπέρχεται
χαίρειν τε καὶ στέρεσθαι. 135
ἃ καὶ σὲ τὰν ἀνασσαν ἐλπίσιν λέγω
τάδ' αἰὲν ἴσχειν· ἐπεὶ τίς ᾧδε
τέκνοισι Ζῆν' ἄβουλον εἶδεν; 140

ΔΗ. πεπυσμένη μὲν, ὡς ἀπεικάσαι, πάρει

129 πῆμα καὶ χαρὰ made from πῆματι καὶ χαρᾷ in L. For χαρὰ Hermann wrote χαράν. 130 οἷον] Nauck writes αἰὲν. 132 οὐτ' αἰόλα νύξ] Meineke conj.

feeling.'—οὐδ' ὁ πάντα κρ. κ.τ.λ.: 'a painless lot *not even* Zeus hath appointed,' i.e., 'Zeus *himself* hath not appointed.' It is the will of Zeus himself that mortals should have pain along with joy. For this use of οὐδέ, emphasising a person, cp. 280: *O. C.* 590 (n. on οὐδέ σοί). In *Il.* 5. 22 οὐδ' ἐ γάρ οὐδέ κεν αὐτὸς ὑπέκφυγε (as in *Od.* 8. 32, a like case), it is the second οὐδέ, belonging to αὐτός, that is parallel with οὐδ' here.—ἐπέβαλε: since the reference is to an eternal law, it seems best to take the aor. as = a perfect, rather than as gnomic ('usually imposes'). For the sense, cp. Eur. *Med.* 1112 πῶς οὖν λύει... | τήνδ' ἐτι λύπην... | θυητοῖσι θεοὺς ἐπιβάλλειν; *Il.* 6. 357 οἷον ἐπὶ Ζεὺς θῆκε κακὸν μόρον.

129 f. ἐπὶ...κυκλοῦσιν = ἐπικυκλοῦσι, by tmesis: 'come round in turn' to all. Others prefer to join ἐπὶ πᾶσι, 'over the heads of all,' thinking that this suits the imagery (from stars) better; but the first view seems more in accord with idiom. There is no other sound instance of an intrans. κυκλεῖν in a writer of the 5th cent. B.C.; for in *El.* 1365 κυκλοῦνται is probably right; it was so written by the first hand in L, and then altered by another to κυκλοῦσι. But Arist. uses ἀνακυκλεῖν intransitively: *De Gen. et Corr.* 2. 11 (p. 338 a 4) ἀνάγκη (τὴν γένεσιν) ἀνακυκλεῖν καὶ ἀνακάμπτειν: and so again in *Meteor.* 1. 3 (p. 339 b 28). In later Greek, too, this usage was current, as appears from Plut. *Mor.* 160 F (δελφίνες...κυκλοῦντες).

There is no reason, then, for doubting that Soph. admitted the use here; cp. the intrans. ἐπινωμᾶν and προσενώμα in *Ph.* 168, 717. Nauck, holding with Herm. that κυκλοῦσιν must be transitive, adopts his χαράν for χαρὰ, and further changes οἷον to αἰὲν, thus destroying the beautiful simile, and reducing ἄρκτου...κέλευθαι to an equivalent for περιτελλόμεναι ὥραι.

ἄρκτου στροφάδες κέλευθαι. As the Great Bear moves ever round the pole, so joy and sorrow come round in unceasing rotation. The peculiar fitness of the comparison is in the fact that the Bear never disappears below the horizon: *Il.* 18. 487 ἄρκτον τ'...ἢ τ' αὐτοῦ στρέφεται, 'that revolves *in its place*,'—'having no share in the baths of Ocean.' *Ov. Met.* 13. 293 *immutabilemque aequoris arcton*. Cp. Soph. fr. 396 ἄρκτου στροφάς τε καὶ κυνὸς ψυχρὰν δύσιν.

132 ff. οὐτ' αἰόλα (94) νύξ κ.τ.λ., the 'paratactic' form, instead of, 'as night does not abide, so neither does woe,' etc.—κῆρες, here merely 'calamities,' συμφοραί, a sense recognised by Hesych. s. v. κῆρες. The sing. oft. has this meaning (cp. 454): but the plur. usu. denotes either (a) 'the Fates,' as in *O. T.* 472, or at least 'death-dooms,' as in *Il.* 12. 326.

ἀλλ' ἄφαρ βέβακε: the subject is *each* of the preceding nouns, the verb agreeing in number with the nearest (*O. C.* 8 n.): 'but (each) is suddenly gone (from one), while joy, and the loss of it, come to

Sorrow and joy come round to all, as the Bear moves in his circling paths.

Yea, starry night abides not with men, nor tribulation, nor Epode. wealth; in a moment it is gone from us, and another hath his turn of gladness, and of bereavement. So would I wish thee also, the Queen, to keep that prospect ever in thy thoughts; for when hath Zeus been found so careless of his children?

DE. Ye have heard of my trouble, I think, and that hath

οὐτ' ἄμαρ οὔτε [?] οὐ νύξ.

Hense conj. κεδναῖσιν.

ἀγνώμων'.

εἰκάσαι.

134 βέβακε γ: βέβηκε L.

139 τὰδ' αὖν]

140 τέκνοισι| τέκνοισιν L. ἄβουλον] Wecklein conj.

141 ἀπεικάσαι MSS.: Hermann conj. ἐπεικάσαι: Wunder, σάφ'

another man in his turn.'—τῷ δ' is opposed to the τῷ μὲν implied in the preceding clause. It is true that the main point is the changing experience of the individual, rather than the transference of joy or woe to his neighbour. But these two notions are closely linked here by the image of joy and woe coming round, as the Bear revolves about the pole. Cp. Her. 1. 207 (Croesus to Cyrus), ἐκείνο πρῶτον μάθε, ὡς κύκλος τῶν ἀνθρωπῆων ἐστὶ πρηγμαμάτων, περιφερόμενος δὲ οὐκ ἐὰν αἰεὶ τοὺς αὐτοὺς εὐτυχεῖν.—For χαίρειν τε καὶ στέρεσθαι as nomin. (without art.) to ἐπέρχεται, cp. Aesch. Ag. 181 παρ' ἄκοντας ἦλθε σωφρονεῖν.

Other views are as follows. (1) The constr. is, ἀλλὰ χαίρειν τε καὶ στέρεσθαι ἄφαρ βέβακε (τῷ μὲν), τῷ δ' ἐπέρχεται. This is less simple. (2) τῷ δ' = simply 'and to him,'—i.e., to the person from whom woe or joy 'has gone.' But: (a) τῷ δ' surely implies an antithesis. (δ) The clause τῷ δ' ἐπέρχεται κ.τ.λ. would thus mean merely, 'and then his experiences begin over again.'

137 ff. α, 'as to which things,' 'wherefore': Isocr. or. 8 § 122 α καὶ πάντων μάλιστα ὧν τις θαυμάσειεν ὅτι προχειρίζεσθε δημαγωγούς. So the sing. δ, Thuc. 2. 40 δ τοῖς ἄλλοις ἀμαθία μὲν θράσος λογισμὸς δὲ δκνον φέρει.

Others suppose that α is governed by ἴσχειν, and that τὰδ' is pleonastic. But this view is not proved by the alleged examples. They are:—(1) Eur. Andr. 1115 ὧν Κλυταιμνήστρας τόκος | εἰς ἤν, ἀπάντων τῶνδε μηχανορράφος. Here, however, ὧν is masc., referring to the λόχος mentioned just before, and a comma

should follow ἤν. (2) Eur. I. A. 155 σφραγίδα φύλασσο' ἤν ἐπὶ δέλτω | τῇδε κομίζεις. Here the v. l. τῇδε is clearly right.

For λέγω as='command,' with acc. and inf., cp. Ph. 101 n.—ἐλπίσιν ἴσχειν: ἐν would usu. be added to the dat.: cp. Ant. 897 ἐν ἐλπίσιν τρέφω. So Thuc. 2. 8 ὀργῇ εἶχον...τοὺς Ἀθηναίους, instead of the regular ἐν ὀργῇ (id. 2. 18 etc.). Cp. too O. C. 1678, ἐν [MSS. εἰ] πόθῳ λάβοις, with Plut. Alc. 18 ὀργῇ δ' ἄμα καὶ φόβῳ τὸ γεγονὸς λαμβάνοντες.—τὰν ἀνασσαν, wife of the son of Zeus, and so having the better reason to hope.—ἄβουλον, having no πρόνοια for them: cp. El. 546 ἀβούλου...πατρός (alluding to Agamemnon's sacrifice of his daughter). Racine has an unconscious echo of this verse, *Athalie*, acte 2, sc. 7, 'Dieu laissait-il jamais ses enfants au besoin?'

141—496 First ἐπιστόδιον. Deianeira confides to the Chorus her special cause for anxiety at this time,—viz., the oracle. Lichas arrives from Euboea. Deianeira learns the history of Iolē.

141 ἀπεικάσαι: cp. Eur. Or. 1298 Ἐλένης τὸ κύκμ' ἐστίν, ὡς ἀπεικάσαι. These are isolated examples of ἀπεικάω so used: for in O. C. 16 (where see n.) we must read ὡς σάφ' εἰκάσαι. Elsewhere ἀπεικάω τι is 'to express the likeness of a thing,' either in art, or (as in Soph. fr. 154. 2) by a comparison. Hence Herm. wished to read here the usual word ἐπεικάσαι (cp. 1220). He dismissed the example in the *Orestes* by saying that there ὡς ἀπεικάσαι means, 'to compare the voice heard with Helen's voice': but that is obviously a forced explanation.

πάθημα τοῦμόν· ὡς δ' ἐγὼ θυμοφθορῶ
 μήτ' ἐκμάθοις παθοῦσα, νῦν δ' ἄπειρος εἶ.
 τὸ γὰρ νεάζον ἐν τοιοῖσδε βόσκεται
 χώροισιν αὐτοῦ, καὶ νῦν οὐ θάλπος θεοῦ, 145
 οὐδ' ὄμβρος, οὐδὲ πνευμάτων οὐδὲν κλονεῖ,
 ἀλλ' ἡδοναῖς ἄμοχθον ἐξαίρει βίον
 ἐς τοῦθ', ἕως τις ἀντὶ παρθένου γυνή
 κληθῇ, λάβῃ τ' ἐν νυκτὶ φροντίδων μέρος,
 ἥτοι πρὸς ἀνδρὸς ἢ τέκνων φοβουμένη. 150
 τότ' ἂν τις εἰσίδοιτο, τὴν αὐτοῦ σκοπῶν
 πράξιν, κακοῖσιν οἷς ἐγὼ βαρύνομαι.
 πάθῃ μὲν οὖν δὴ πόλλ' ἔγωγ' ἐκλαυσάμην·
 ἐν δ', οἷον οὐπω πρόσθεν, αὐτίκ' ἐξερῶ.
 ὁδὸν γὰρ ἦμος τὴν τελευταίαν ἄναξ 155
 ὥρματ' ἀπ' οἴκων Ἡρακλῆς, τότ' ἐν δόμοις
 λείπει παλαιὰν δέλτον ἐγγεγραμμένην

143 ἐκμάθοις] ἐκμάθης Harl.—νῦν δ' L, with most MSS.: νῦν τ' Harl. **145** χώροισιν αὐτοῦ] In L the first hand wrote αὐτοῦ: S then placed a rough breathing over α, without deleting the other (cp. *Ph.* 715 cr. n.), thus leaving αὐτοῦ. A, with most MSS., has αὐτοῦ: but the Aldine, αὐτοῦ. **146** οὐδὲν κλονεῖ] L has an erasure of

ἐπεικάζω is strictly, to 'enter upon' conjecture, ἐπί giving the notion of advance, as in ἐπινοῶ: while ἀπεικάζω, when used as here, is rather 'to throw off,' or 'hazard,' a guess,—ἀπό being used as in ἀποκινδυνεύω.

142 θυμοφθορῶ, from the epic θυμοφθόρος, occurs only here: for the form cp. ψυχόρραγῶ.

143 μήτ' ἐκμάθοις...νῦν δ' ἄπειρος εἶ: i.e., 'mayest thou remain ignorant,—as thou now art.' For the combination of a wish with a fact, cp. 582 ff., *Ant.* 686 n.—νῦν δ' has better authority than νῦν τ'. Greek expression had a pervading bent towards antithesis, and this tendency sometimes asserted itself after a sentence had begun in the 'paratactic' form. Thus here, νῦν δ' sprang from the thought, 'you may, indeed, know in the future,—though I trust that you will not,—but now, at least, you do not.' I therefore keep νῦν δ'. Each traditional instance of τε...δέ should be carefully weighed before changing δέ to τε. Cp. 285 f., 333 f., 1151 ff.: *Ant.* 1096, *Ph.* 1312 f.: and for the negative μήτε followed by δέ, *O. C.* 421 f.

144 ff. τὸ γὰρ νεάζον κ.τ.λ. The

young life grows in 'regions of its own,'—sheltered, like some tender plant, from scorching heat, from violent rain, and from rough winds. τοιοῖσδε refers to the preceding words, νῦν δ' ἄπειρος εἶ: i.e., 'such'='thus untroubled.' For this retrospective τοιοῖσδε, cp. *Ai.* 148. βόσκεται: cp. *Ai.* 558 τέως δὲ κούφοις πνεύμασιν βόσκου, νέαν | ψυχὴν ἀτάλλων. χώροισιν αὐτοῦ: schol. τοῖς ἰδίοις αὐτοῦ τόποις. He notices the other reading αὐτοῦ, which Paley supports by the Homeric αὐτοῦ ἐν Τροίῃ (*Il.* 2. 237), etc.: but here it would be both weak and obscure. For the image of the sheltered plant, cp. *Il.* 18. 56 (Thetis of Achilles), ὁ δ' ἀνέδραμεν ἔρρει ἴσος, | τὸν μὲν ἐγὼ θρέψασα, φυτὸν ὥς γουνῶ ἀλωῆς κ.τ.λ.—

θάλπος...ὄμβρος...πνευμάτων: Schneid. cp. *Od.* 5. 478 (of θάμνοι) τοὺς μὲν δρ' οὐτ' ἀνέμων διάη μένος ὑγρὸν ἀέντων, | οὔτε ποτ' ἥελιος φαέθων ἀκτίσιν ἐβαλλεν, | οὐτ' ὄμβρος περάσσκε διαμπερές.

The text is as clearly sound as the passage itself is beautiful. But numerous changes have been proposed: for these, see Appendix. Here I will only remark that the genuineness of the words καὶ

brought you here; but the anguish which consumes my heart—ye are strangers to that; and never may ye learn it by suffering! Yes, the tender plant grows in those sheltered regions of its own; and the Sun-god's heat vexes it not, nor rain, nor any wind; but it rejoices in its sweet, untroubled being, till such time as the maiden is called a wife, and finds her portion of anxious thoughts in the night, brooding on danger to husband or to children. Such an one could understand the burden of my cares; she could judge them by her own.

Well, I have had many a sorrow to weep for ere now; but I am going to speak of one more grievous than them all.

When Heracles my lord was going from home on his last journey, he left in the house an ancient tablet, inscribed with

perh. three letters before οὐδὲν, and κλονεῖ made from κλονεῖν.

150—152 Din-

dorf now rejects these three vv.: he formerly rejected v. 150⁴ only (ed. 1860).

150 πρὸς ἀνδρὸς] Tournier conj. πρὸ τάνδρως.

151 τότ' L: τόδ' r.—αὐτοῦ L:

αὐτοῦ r.

νιν—which most of the conjectures assume to be corrupt—is confirmed by a fragment of the orator Antiphon (no. XXVIII. 10 in Sauppe, *Oratt. Att.* vol. II. p. 151), where he speaks of education as a permanent influence:—ἐν νέῳ σώματι ὅταν τις τὴν παιδευσιν γενναίαν ἐναρῶσθαι, ζῇ τοῦτο καὶ θάλλει διὰ παντὸς τοῦ βίου, καὶ αὐτὸ οὔτε ὄμβρος οὔτε ἀνομβρία ἀφαιρείται. The last sentence is manifestly a reminiscence of καὶ νιν οὐ θάλπος θεοῦ | οὐτ' ὄμβρος κ.τ.λ.

147 f. ἡδοαῖς, a dat. of attendant circumstance, 'amid' them.—ἐξαίρει βίον, 'uplifts its life'; a phrase suggested by the image of the plant shooting up (cp. *Il.* 18. 56 ἀνέδραμεν, *Od.* 6. 163 ἔρνος ἀνερχόμενον), but also implying, 'exults in its life': cp. *Ai.* 1066 μηδὲν δεινὸν ἐξάρης μένος.—ἔως without ἄν, as *Ph.* 764, *O. C.* 77, *Ai.* 555: but ἔως ἄν in *Ph.* 1000, *O. T.* 834, *O. C.* 114, fr. 736. 5.

149 f. ἐν νυκτὶ, though virtually equiv. to ἐννυχίων, belongs by constr. to λάβῃ: in the (sleepless) night she receives her portion of those cares which haunt a wife. Cp. 29 f.: *Ar. Eq.* 1290 ἐννυχίαισι | φροντίσι.—Not: 'on the marriage-night.'—ἦτοι...ῆ, as *Ant.* 1182, *Aesch. Ag.* 662, *Eur. Ion* 431: but ἦ...ῆτοι (*Pind. N.* 4. 5) does not occur in Trag.—πρὸς ἀνδρὸς...φοβουμένη, lit., 'feeling a fear from the quarter of her husband'; i.e., 'fearing on his account.' Cp. *El.* 783 νῦν δ' ἀπηλλάγην φόβου |

πρὸς τῆσδ', where the last three words cohere. It is needless to take the partic. as pass. ('alarmed by him').

151 f. αὐτοῦ, the masc., because, though thinking of a wife, she puts her thought in an abstract form: cp. *El.* 771 οὐδὲ γὰρ κακῶς | πάσχοντι μῖσος ὧν τέκη προσγίγνεται: *Ant.* 463 (ῥοτῖς).—κακοῖσιν οἷς=κακὰ οἷς. The antecedent, when attracted into the case of the relat. pron., usu. follows it (*O. C.* 56), unless it stands at the beginning of the sentence, in acc. (as below, 283 n.), or, more rarely, in nom. (*O. C.* 1150). But the peculiar form found here can be paralleled. *Plat. Men.* 96 A ἔχεις οὖν εἰπεῖν ἄλλου ὁτινοῦν πράγματος οὐ οἱ μὲν φάσκοντες διδάσκαλοι εἶναι...ὁμολογοῦνται κ.τ.λ. *Dem.* or. 2 § 2 μὴ μόνον πόλεων καὶ τόπων ὧν ἡμὲν ποτε κύριοι φαίνεσθαι προΐεμένους. [*προτεσθαι* never takes a gen., like *μεθεσθαι*.]—It is also possible to take κακοῖσιν οἷς as=οἷς κακοῖς: for this use of ὅς, see on *O. C.* 1171. But I prefer the other view.

153 μὲν οὖν δῆ: the only Sophoclean instance of this formula, which was always rarer than either μὲν οὖν alone, or μὲν δῆ (627). δῆ here really=ῆδη: cp. *Ant.* 823 ἡκουσα δῆ.

155 ἡμος: cp. *O. T.* 1134 n.—τὴν τελευταίαν: when he left home (for Lydia), fifteen months before: cp. 39 n.

157 f. δελτον: the tablet mentioned in 47, recording the oracle given to Heracles at Dodona.—ἐγγεγραμμένην

ξυνθήμαθ', ἄμοι πρόσθεν οὐκ ἔτλη ποτέ,
 πολλοὺς ἀγῶνας ἐξιών, οὐπω φράσαι,
 ἀλλ' ὥς τι δράσων εἶρπε κοῦ θανούμενος. 160
 νῦν δ' ὥς ἔτ' οὐκ ὦν εἶπε μὲν λέχους ὃ τι
 χρεῖη μ' ἐλέσθαι κτήσιν, εἶπε δ' ἦν τέκνοις
 μοῖραν πατρώας γῆς διαιρετὸν νέμοι,
 χρόνον προτάξας, ὥς τρίμηνον ἡνίκα 165
 χώρας ἀπείη κἀνιαύσιος βεβώς,
 τότ' ἦ θανεῖν χρεῖη σφε τῶδε τῷ χρόνῳ,
 ἦ τοῦθ' ὑπεκδραμόντα τοῦ χρόνου τέλος
 τὸ λοιπὸν ἤδη ζῆν ἀλυπήτῳ βίῳ.
 τοιαῦτ' ἔφραζε πρὸς θεῶν εἰμαρμένα
 τῶν Ἡρακλείων ἐκτελευτᾶσθαι πόνων, 170

158 ἄμοι] ἄμοι L: ἄ μοι Ald. Tourner conj.

161 λέχους] Naber conj. λάχους.—δ τι] L has δ τι (sic): there is nothing, then, to show that the scribe meant *ὅτι* rather than *ὃ τι*. But the Aldine and all the earlier edd. have *ὅτι*. Musgrave, while keeping *ὅτι* in his text, first recommended *ὃ τι* (ed. 1809).

162 χρεῖη Brunck: χρεῖ' ἦ L (with *ει* in an erasure, from *η*). Cp. cr. nn. on *O. T.* 555, *O. C.* 268, *Ant.* 884. 163 διαιρετὸν L: διαιρετὴν r (as Harl.): A has διαιρετὸν with *ἦν* written above. Hermann, with Lobeck (*Paralip.* p. 482), writes διαιρετον.—νέμοι L, with most

ξυνθήμαθ', 'inscribed with tokens,' i.e., the writing in which Heracles had taken down the oracle (1167). The acc. with the pass. partic. denotes the object of the act. verb (ἐγγράφω ξυνθήματα. δέλτος): cp. Her. 7. 69 λευτέας ἐναμμένοι: Xen. *An.* 5. 4. 32 ἐστιγμένους ἀνθέμια: Verg. *Ecl.* 3. 106 *inscripti nomina*. The word ξυνθήματα recalls the Homeric *σήματα λυγρά* (*Il.* 6. 168),—now generally held to denote some kind of alphabetic or syllabic writing (*Introd. to Homer*, p. 112, n. 1). In later Greek *συνθήματα* meant a preconcerted cipher: Polyb. 8. 17. 9 *συνθ. λαβῶν καὶ πλῆτεις* ('a letter in cipher, and credentials'): cp. id. 8. 18. 9 *συνθηματικά γράμματα*. There is possibly a touch of designed archaism in the poet's phrase; he may have felt that it suited the heroic age to speak of writing as a mystery. This is more likely than that he thought of Heracles as using secret symbols.

159 ἀγῶνας ἐξιών: cp. *Ai.* 290 ἀφορμὰς πεῖραν: Thuc. 1. 15 *στρατείας...οὐκ ἐξήρσαν*: Dem. or. 19 § 163 *ὅτε...τὴν προτέραν ἀπῆρομεν πρεσβείαν*.—οὐπω, after οὐ, the compound negative after the simple, is normal (like οὐκ ἐστὶν οὐδέν, etc.); not

an irregular repetition, like that in 1014 (n.).—ἔτλη, brought himself to do it: cp. 1070.

160 ὥς τι δράσων: for *δρᾶν τι* (to do something notable), cp. *O. C.* 732 n.: for the place of *τι*, *ib.* 280 n.

161 ff. ἔτ' οὐκ ὦν: cp. *Ph.* 1217 *ἔτ' οὐδέν εἰμι*: and, for the place of *ἔτ'*, also *O. T.* 24 n.—εἶπε μὲν...εἶπε δ': *epanaphora*: *O. C.* 610 n. The *δέλτος* (157) contained the oracle only. Heracles first expounded this (hence the *aor.* part. *προτάξας* in 164); then he gave his testamentary directions,—not in writing, but merely by word of mouth.

εἶπε...ὃ τι χρεῖη μ' ἐλέσθαι λέχους κτήσιν, 'he said what I was to take for myself as marriage-property,' i.e., 'as my property in right of our marriage.' This means, in accordance with the Attic usage of the poet's age, that she was to take as her own the dowry (*προῖξ*) which she had brought to her husband, together with any gifts that he might have made to her. Thus a widow is described as *ἀπολιπούσα τὸν οἶκον καὶ κοιμισμένη τὴν προῖκα*, [Dem.] or. 40 § 7. The bride's father (or other representative before the law, *κύριος*) kept a record of the *προῖξ*, with a view to its re-

tokens which he had never brought himself to explain to me before, many as were the ordeals to which he had gone forth. He had always departed as if to conquer, not to die. But now, as if he were a doomed man, he told me what portion of his substance I was to take for my dower, and how he would have his sons share their father's land amongst them. And he fixed the time; saying that, when a year and three months should have passed since he had left the country, then he was fated to die; or, if he should have survived that term, to live thenceforth an untroubled life.

Such, he said, was the doom ordained by the gods to be accomplished in the toils of Heracles;

MSS.: μένειν A, Harl., Ald.

164 *τρίμηνος* Wakefield: *τρίμηνον* MSS.—*ήνικα* Dawes: *ήνικ'* *αν* MSS. 165 *ἀπείλη* [*ἀπεί* (*sic*) L, with *ει* written over *η*, and *η* over *ει*, by the first hand.—*κάνιαύσιος* MSS.: *κάνιαύσιον* Brunck (writing *κάνιαύσιον*).

166—168 Dobree suspected these three vv., which Dindorf rejects. 166 *χρεή σφε* [*χρεή*, *ήσφε* L. 167 *τοῦθ'*] Wunder conj. *τοῦθ'*—*ὑπεκδραμόντα* MSS.: *ὑπεκδραμόντα* conj. 169 *τοιαῦτ'...* *εἰμαρμένα*] Nauck

proposes to read *οἷζον...εἰμαρμένον*, and to omit vv. 166—168. 170 Wunder and Dindorf reject this v.: O. Hense would read *τὸν Ἡράκλειον ἐκτελευτᾶσθαι*

πόνον. (with a full stop), and place the v. before v. 169.

covery at the husband's death, or in the event of a divorce: Isaeus or. 3 § 35 *ἐὰν ἀπολίπη ἡ γυνὴ τὸν ἄνδρα, ἢ ἐὰν ὁ ἀνὴρ ἐκπέμψῃ τὴν γυναῖκα, οὐκ ἔξεστι πράξασθαι τῷ δόντι* [*i.e.* the father, or *κύριος*] *ὃ μὴ ἐν προικὶ τιμήσας ἔδωκεν*: 'which, when he gave it, he did not record at a certain value, as part of the dower.' Thus in [Dem.] or. 47 § 57 a widow claims some pieces of property on the ground *ὅτι αὐτῆς εἴη ἐν τῇ προικὶ τετιμημένα*.

ἣν τέκνοις νέμοι: 'what share of their father's land he assigned by division to his sons,' *i.e.*, 'assigned to them severally.'—*διαιρετόν*: for the verbal adj. of two terminations, cp. *O. T.* 384 n.

164—168 The constr. is:—*χρόνον προτάξας*, having first prescribed the time [for the division of the property],—*ὡς* (saying) that,—*ήνικα χώρας ἀπείλη βεβώς τρίμ. χρόνον κάνιαύσ.*, when he should have been absent from the country, after his departure for fifteen months,—*τότε χρεή σφε τ' θανείν τῷδε τῷ χρ.*, *ἢ...ζήν κ.τ.λ.* The words *χρόνον προτάξας* refer to his having expounded the oracle to her before he gave the directions as to his property: *ὡς* depends on the notion of 'saying' contained in *προτάξας*; and the sentence, *ὡς, ήνικα...ἀπείλη, χρεή,* explains *χρόνον προτάξας*.

I leave the MS. *τρίμηνον...κάνιαύσιος*

unaltered, because it is conceivable that, while *τρίμηνον* was prompted by the *χρόνον* before it, *κάνιαύσιος* should have been adapted to *βεβώς*. Cp. the personal constr. with *χρόνιος* (*O. C.* 441 n.), *χθιζός, παννύχιος*, etc. But I should prefer *κάνιαύσιον*.—The repetition *χρόνον...χρόνω*...*χρόνον* does not warrant a suspicion (cp. *O. C.* 554 n.): it expresses her anxiety to be precise as to the all-important point.—*ὑπεκδραμόντα* is lit., 'having run out from beneath,' having 'eluded' the imminent danger: *Ant.* 1086 *τῶν σὺ θάλπος οὐχ ὑπεκδραμεῖ*. *Her.* 1. 156 *ἦν τὸ παρεὸν ὑπεκδραμῶσι*. As the *χρόνου τέλος* is here a perilous crisis, *ὑπεκδρ.* is more forcible than the conjecture *ὑπεκδραμόντα*, which would mean simply, 'having passed.'

The arguments which have been brought against vv. 166—168 are examined in the Appendix.

169 f. *τοιαῦτ' ἔφραξε...πόνων*. Among the various explanations of the gen. *τῶν Ἡρακλείων πόνων*, two seem better than the rest; and I prefer that which I place first.

(1) It is a gen. of connection, equiv. to the gen. with *περὶ*, and going with the whole phrase *εἰμαρμένα ἐκτελευτᾶσθαι* rather than with either word alone. 'He said that such things were destined to be

ὥς τὴν παλαιὰν φηγὸν αὐδῆσαι ποτε
 Δωδῶνι δισσωὶν ἐκ Πελειάδων ἔφη.
 καὶ τῶνδε ναμέρτεια συμβαίνει χρόνου
 τοῦ νῦν παρόντος, ὥς τελεσθῆναι χρεῶν.
 ὥσθ' ἡδέως εὐδονσαν ἐκπηδᾶν ἐμέ
 φόβῳ, φίλοι, ταρβούσαν, εἴ με χρὴ μένειν
 πάντων ἀρίστου φωτὸς ἑστερημένην.

175

ΧΟ. εὐφημίαν νῦν ἴσχυ'. ἐπεὶ καταστεφῇ
 στεῖχονθ' ὁρῶ τιν' ἄνδρα πρὸς χαρὰν λόγων.

ΑΓΓΕΛΟΣ.

δέσποινα Δηάνειρα, πρῶτος ἀγγέλων
 ὅκνου σε λύσω· τὸν γὰρ Ἀλκμήνης τόκον
 καὶ ζῶντ' ἐπίστω καὶ κρατοῦντα κακὸν μάχης
 ἄγοντ' ἀπαρχὰς θεοῖσι τοῖς ἐγχωρίοις.

180

171 αὐδῆσαι ποτε] αὐδῆσαι ποτέ (from ποτέ) L.
 L. 174 φ O. Hense, and so Nauck: ὡς MSS.

conj. δεμνίων: Herwerden, ὥστ' εὐθέως: Mekler, ὥστ' ἐνδεῶς. 177 The first hand in L had omitted this v., the last of p. 66 B. It has been added, not by the scribe himself, but by the diorthotes (S). A similar instance is Ph. 1263,

173 ναμέρτεια γ: ναμερτεία

175 ὥσθ' ἡδέως] Wecklein

177 The

accomplished *in regard to* the toils of Heracles.' This is only a rarer and bolder form of the gen. used in poetry after verbs of 'speaking about' (El. 317 τοῦ κασιγνήτου τί φῆς;), 'asking about' (Ph. 439 φωτὸς ἐξερήσομαι, 'hearing about' (O. C. 307 κλύων σοῦ). And there is another passage of Sophocles which shows a similarly bold use of it, viz., O. C. 355 (μαντεῖα) ἃ τοῦδ' ἐχρήσθη σώματος, 'the oracles that had been given concerning me': an example which (to my mind) strongly confirms this view.

(2) It is also possible, though less probable, that the gen. should be taken as partitive with ἐκτελευτᾶσθαι: destined to be accomplished as part of (in the number of) his toils. For this we might compare such uses of the partitive gen. as πλεὺν τοῦ πρώτου στόλου (Ph. 73), ἐξετάζεσθαι τῶν συγχειρόντων (Dem. or. 21 § 202), ἀριθμεῖσθαι τῶν μακάρων, etc.

(3) πόνων depends on πρὸς θεῶν εἰμαρμένα as if it were a subst. εἰμαρμένην:—'he said that such a doom for the toils of H. was to be fulfilled.'

(4) πόνων depends on ἐκτελευτᾶσθαι as equiv. to τελευτῇ γίνεσθαι: 'he said that such events were to be accomplished as the end of his toils.' I do not think

that the Greek words will bear either of the two latter versions.

171f. ὥς τὴν παλαιὰν φηγὸν κ.τ.λ. A note on the Oracle at Dodona, illustrative of this passage and of vv. 1166—1168, will be found in the Appendix. The signs were taken from the movement and rustling of the oak's leaves; and these signs were interpreted by the priestesses called Πελειάδες. Cp. fr. 414 τὰς θεσπιῶδους ἱεράς Δωδωνίδας. Euripides spoke of three such priestesses; but Pindar, like Sophocles, gave the number as two (schol. here). In saying that the oak 'spake' (αὐδῆσαι) by their mouths, he follows the established mode of expression with regard to it. See, e.g., Lucian Amor. 31 ἡ ἐν Δωδωνῇ φηγὸς...ἱερὰν ἀπορρήξασα φωνήν. Constantine Porphyry. 2. 55 Δωδωνῇ, ἐφ' ἧς ἡ δρὺς ἡ φθεγγομένη τὰ τῶν δαιμόνων μυστήρια.

Others understand:—(1) 'by the agency of two doves': i.e., the signs from the oak were somehow combined with, or explained by, signs derived from birds. (2) 'The oak spake from between two doves'; i.e. a symbolical dove, of stone or metal, stood on either side of the tree. The Appendix will show what can be said for or against each of these theories. Here

as the ancient oak at Dodona had spoken of yore, by the mouth of the two Peleïades. And this is the precise moment when the fulfilment of that word becomes due; so that I start up from sweet slumber, my friends, stricken with terror at the thought that I must remain widowed of the noblest among men.

CH. Hush—no more ill-omened words; I see a man approaching, who wears a wreath, as if for joyous tidings.

MESSANGER.

Queen Deianeira, I shall be the first of messengers to free thee from fear. Know that Alcmena's son lives and triumphs, and from battle brings the first-fruits to the gods of this land.

where see cr. n. **179** *χαράν*] Brunck gave, from his own conjecture, *χάριν*, which is found in one of the later MSS., L² (= Lb of Dind., M of Blaydes, cod. Laur. 31. 10, 14th cent.). The other MSS., so far as I know, agree in *χαράν*. **181** *τόκον* L., with most MSS.: *γόνον* B, Lc.

it may be noted that neither seems to accord so well with the phrase *αὐδησαι ἐκ*. It was through the inspired *lips* that the utterance of the oak became a 'voice.'

Δωδώνη, as in fr. 413, 415: so fr. 412 *Δωδώνος*. The nom. *Δωδών* is not extant; unless it should be restored to a verse which Steph. Byz., s. v. *Δωδώνη*, quotes from Simmias of Rhodes (c. 320 B.C.), *Ζηνὸς ἔδος Κρονίδαο μάκαιρ' ὑπεδέξατο Δωδών*. For the locative dat., cp. *O. T.* 900 *τὸν Ἀβαῖσι ναόν*.

173 f. *ναμέρτεια*: for the Doric form, see on *Ant.* 715 n. Cp. Aesch. *Pers.* 246 (dial.) *ναμερτῇ λόγον* (so Porson for *νημερτῇ*).—*πάνδε*=the predictions (of the alternative issues, prosperity or death): *ναμέρτεια*= 'precision,' i.e. the precise term of fifteen months. *συμβαίνει*= 'comes right,' 'tallies' (cp. 1174; and with dat., 1164). Thus the sense is:—'The precise term foretold by these prophecies tallies [with the period which has actually elapsed] at the present time,' *ὥς* (= *ὥστε*) *τελεσθῆναι χρεών*, 'so that they must be fulfilled.' (With *χρεών* we may understand either *ἐστί* or *εἶναι*: the former is simpler: for the ellipse, cp. *Ai.* 668 *ἄρχοντές εἰσιν, ὥσθ' ὑπείκτεον*.) In other words, 'This is precisely the time when the fulfilment of these predictions falls due.' The schol. saw that *ὥς* is for *ὥστε* (*ὥστε* ὁπότερον *πραχθῆναι*). The change to *φ* is needless, and worse.

Others understand:—(1) 'The true fulfilment of these words as (*ὥς*) they are to be accomplished'; or (2) 'the truth of

the prediction *that* (*ὥς*) these things are to be accomplished.'

This is one of those passages in which the manner of Sophocles recalls that of Vergil. The general meaning is simple and clear; but a verbal analysis demands the nicest care.

175 f. *ἡδέως* has been variously altered, from a feeling that it is out of harmony with the tone of 29 f. and 149; but the word is well fitted to express that *even* a sound sleep, when it came to her, was apt to be suddenly broken.—*φόβῳ* goes with *ταρβοῦσαν*, which it strengthens: cp. *O. T.* 65 *ὑπνῳ γ' εὐδοντα* (n.); *Ant.* 427 *γόοισιν ἐξέμωξεν*. (*O. C.* 1625 and *Ph.* 225 are not similar.)

178 f. *εὐφημίαν* refers to the ominous *ἐστερημένῃν*: cp. *Ai.* 361 f. *Αἰ... ἀλλά με συνδάξον*. | *XO.* *εὐφημα φώνει*.—*καταστεφῇ*, with a wreath of laurel: cp. *O. T.* 83 n.—*πρὸς χαράν λόγων* refers to *καταστεφῇ*: 'in view of (suitably to) joyous news.' Brunck's reading, *πρὸς χάριν λόγων*, would be weaker ('on account of his tidings').

180 *πρῶτος ἀγγέλον*, forestalling Lichas: the words mark his eagerness to assert his claim on her gratitude (190 f.).

181 f. *γάρ* as in 155.—*κρατοῦντα*, the pres. (= 'is victorious'), as oft. *νικῶν*: cp. n. on *O. T.* 437.—*ἀπαρχάς* refers more especially to the train of *αἰχμαλωτίδες* which the Messenger had seen with Lichas, but can also include the spoils which were to come later with Heracles. For *ἀπαρχή* said of human beings, cp.

- ΔΗ. τίν' εἶπας, ὦ γεραῖέ, τόνδε μοι λόγον;
 ΑΓ. τάχ' ἐς δόμους σουὺς τὸν πολυζήλον πόσιν 185
 ἦξιν, φανέντα σὺν κράτει νικηφόρῳ.
 ΔΗ. καὶ τοῦ τόδ' ἀστῶν ἢ ξένων μαθὼν λέγεις;
 ΑΓ. ἐν βουθερεῖ λειμῶνι πρὸς πολλοὺς θροεῖ
 Δίχας ὁ κῆρυξ ταῦτα· τοῦδ' ἐγὼ κλύων
 ἀπῆξ', ὅπως τοι πρῶτος ἀγγείλας τάδε 190
 πρὸς σοῦ τι κερδάναιμι καὶ κτόμην χάριν.
 ΔΗ. αὐτὸς δὲ πῶς ἀπεστίν, εἵπερ εὐτυχεῖ;
 ΑΓ. οὐκ εὐμαρεία χρώμενος πολλῇ, γύναι.
 κύκλῳ γὰρ αὐτὸν Μηλιεὺς ἅπας λεῶς
 κρίνει παραστάς, οὐδ' ἔχει βῆναι πρόσω.
 τὸ γὰρ ποθοῦν ἕκαστος ἐκμαθεῖν θέλων 195
 οὐκ ἂν μεθεῖτο, πρὶν καθ' ἡδονὴν κλύειν.
 οὕτως ἐκείνος οὐχ ἐκὼν, ἐκούσι δὲ

186 ἦξιν, φανέντα σὺν κράτει ἦξιν φανέντα· συγκράτει (with ν written over γ) L.
 187 τοῦ τόδ' [sic] L. τοῦτο δ' Ald.: του τόδ' Canter: τοῦ τόδ' Brunck.
 [Dindorf, ed. 1860, has: 'τοῦτο δ' pr. τοῦτοδ' (sic) sec.,' which Subkoff repeats. The Autotype Facsimile (p. 67 A) will show, however, that the supposed acute on ν is merely a short upward stroke from the lower end of ϕ in φανέντα (v. 186), this ϕ standing just over the ν of τοῦτο. Cp. the ϕ of εὐφῆμιαν, καταστεφῆ (178), νικηφόρῳ (186).] 188 βουθερεῖ Wecklein reads βουθόρῳ: Hense conj. βουκερεῖ: Nauck,

Arist. fr. 443 (p. 1550 b 39) *ap.* Plut. *Thes.* 16 Κρήτας...ἀνθρώπων ἀπαρχὴν εἰς Δελφούς ἀποστέλλειν. So in Eur. *Ph.* 202 the captive Φοῖνισσαι describe themselves as ἀκροθίνια Λοξία.—θεοῖσι (for the synzesis, *O. C.* 964 n.) τοῖς ἐγγυρίοις, esp. Zeus Οἰταῖος (200), Apollo, and Artemis Ortygia (210 ff.). Cp. 245 (of the captives) αὐτῷ κτήμα καὶ θεοῖς κριτόν.

184 τίνα...τόνδε: *O. C.* 68 n., *Ph.* 441. The Messenger has been explicit; but she is bewildered with joy. So in Aesch. *Ag.* 268 the Chorus makes the κῆρυξ repeat his tidings. Cp. below, 876 f.

185 πολυζήλον, in this context, is best taken as 'exciting much ζῆλος,' 'admired by all': though it could also mean merely, 'very prosperous.' In *O. T.* 381 (n.) it means, 'full of emulation.'—φανέντα adds vividness to the thought of the joy that awaits her: cp. 199 ἐμφανῆ, 224 ἐναργῆ.—σὺν of attendant circumstance (*O. T.* 17).—κράτει νικηφόρῳ: κράτος is the superior strength, the mastery (*Ph.* 594 n.), which νίκη φέρεται: cp. 497: *O. C.* 1088 σθένει πινικέλω ('triumphant might').

187 ἀστῶν ἢ ξένων, i.e. 'from whom

in the world?' Cp. *El.* 975 τίς γάρ ποτ' ἀστῶν ἢ ξένων. So far as the ξένοι are definitely conceived here, they may be supposed to arrive from Euboea.

188 βουθερεῖ: only here. Hesychius gives the right sense,—ἐν ᾧ βόες θέρουσιν ὥρα νέμονται. A poet might feel that a simple compound of βοῦς and θέρος would suffice for a picturesque epithet of λειμῶν: i.e., 'the meadow of the oxen's summer' would readily suggest 'the meadow which is the summer pasture of oxen.' Those who object to such a compound seem to try it by the standard of prose.—Hesychius adds to his explanation of βουθερεῖ: καὶ βουθόρῳ τὸ αὐτό. Wecklein adopts this, as = 'in which oxen jump about': but surely they must be οἰστροπλήγες to behave so. The word occurs only in Aesch. *Suppl.* 301 βουθόρῳ ταύρῳ (= qui vaccam salit).—The λειμῶν was in the plain of Malis, between Trachis and the Malian Gulf: cp. 194 n.

190 τοι implies that the motive was a natural one, which she will readily comprehend: cp. the frankness of the messenger in *O. T.* 1005, and of the ἐμπορος in *Ph.* 552.

DE. What news is this, old man, that thou hast told me?

ME. That thy lord, admired of all, will soon come to thy house, restored to thee in his victorious might.

DE. What citizen or stranger hath told thee this?

ME. In the meadow, summer haunt of oxen, Lichas the herald is proclaiming it to many: from him I heard it, and flew hither, that I might be the first to give thee these tidings, and so might reap some guerdon from thee, and win thy grace.

DE. And why is *he* not here, if he brings good news?

ME. His task, lady, is no easy one; all the Malian folk have thronged around him with questions, and he cannot move forward: each and all are bent on learning what they desire, and will not release him until they are satisfied. Thus their eagerness detains him against his will;

βουβότω or βουνόμω.—πρὸς πολλοὺς Herm.: πρόσπολος MSS. 189 κήρυξ] κήρυξ L, as in *O. T.* 753 (corr. from κήρυξ), and *ib.* 802;: though below, in 757, κήρυξ.—τοῦ δ' (*sic*, not τοῦδ') L, made from τὸν δ' by S. 190 τοι] omitted in Harl.: Brunck conj. σοι. 191 κτῶμην] κτῶμην L. 193 εὐμαρεῖα...πολλῇ] In L the first hand wrote εὐμαρεῖα...πολλῇ: S added ι to each word, correcting ἡ to ῆ. 195 παραστάς] Paley (ed. 1880) conj. περιστάς.—ἐχει] Schneidewin conj. ἐᾷ. 198 ἐκούσι δέ] For δέ Blaydes writes δῆ; Nauck conj. ἐκουσίοις.

192 εἴπερ εὐτυχεῖ: if he comes with good news, and may therefore expect a cordial welcome (cp. 229).

193 (ἄπεστιν), οὐκ εὖμ. χρώμενος, because he does not enjoy much facility (for moving forward). For the partic. in a reply, cp. *Ph.* 1228.

194 Μηλιεύς: for the Ionic form, cp. *Ph.* 4 n. Trachis was on a rocky spur under the heights ('Trachinian Rocks') which bound the plain of Malis on s. and w.; the distance from the (ancient) coast-line of the Malian Gulf was about six miles.—ἄπας: not only the Τραχινιοί (the highlanders of Malis), but the Παράλιοι also. As to Malis, cp. *Ph.* Introd. p. ix.

195 κρίνει = ἀνακρίνει: cp. 314, 388, *Ant.* 399.—παραστάς: a crowd has gathered round him (κύκλω); and the eager people keep pressing close up to him, to put their questions. So this partic. is used of one who comes close up to a person, in a threatening way: *O. C.* 992 εἰ τίς σε... | κτείνει παραστάς: *El.* 295 βοᾷ παραστάς. Thus, while the conjecture περιστάς would merely supplement κύκλω, παραστάς really adds a new touch.—βῆναι, aor., set forward from the place where he is halting: stronger than βαίνειν, keep moving on. Cp. βῆναι said of death, *O. C.* 1226.

196 τὸ γὰρ ποθοῦν κ.τ.λ. I leave τὸ...ποθοῦν in the text, not feeling certain that it is corrupt; though I am disposed to read, with E. Thomas, τὰ γὰρ ποθεῖν. A discussion of other views will be found in the Appendix. Here I note these points.

(1) If τὸ...ποθοῦν is sound, it means, 'the feeling of desire' in the questioner's mind. It cannot mean 'his desire' in the sense of 'that which is desired by him' (τὸ ποθοῦμενον schol.). This, at least, is the inference from all the evidence available; see nn. on *O. C.* 267, 1604.

(2) τὸ ποθοῦν ἐκμαθεῖν cannot mean, then, 'to learn what is desired.' ἐκμαθεῖν, if it is to govern τὸ ποθοῦν, must be explained as having a pregnant sense, ἐκπληῖσαι μαθών, 'to satisfy the desire by learning.' Some analogies might be quoted (*Ant.* 399): but the phrase seems impossibly harsh.

(3) It remains, then, to take τὸ ποθοῦν as an acc. of reference: 'with regard to his curiosity, wishing to be fully informed.' This is awkward; but it is not inconceivable.

198 οὐχ ἐκῶν, ἐκούσι δέ: the omission of μέν is like that in *Ph.* 971 οὐκ εἰ κακὸς σὺ, πρὸς κακῶν δ' ἀνδρῶν μαθὼν κ.τ.λ. Cp. *Ant.* 276 (the φύλαξ) πάρειμι δ' ἄκων

- ξύνεστιν· ὅφει δ' αὐτὸν αὐτίκ' ἐμφανῇ.
 ΔΗ. ὦ Ζεῦ, τὸν Οἰτης ἄτομον ὃς λειμῶν' ἔχεις, 200
 ἔδωκας ἡμῖν ἀλλὰ σὺν χρόνῳ χαράν.
 φωνήσατ', ὦ γυναῖκες, αἱ τ' εἴσω στέγης
 αἱ τ' ἐκτὸς αὐλῆς, ὥς ἄελπτον ὅμμι' ἐμοὶ
 φήμης ἀνασχὼν τῆσδε νῦν καρπούμεθα.
 ΧΟ. *ἀνολολυξάτω δόμοις ἐφ'εστίοις 205
 ἀλαλαγαῖς *ἅ μελλόνυμφος, ἐν δὲ

200 δς] L has δσ made from ὦσ by S. 201 χρόνῳ χαράν] made from χρόνω χαρά in L. 202 φωνήσατ'] A stroke before this word in L indicates a change of person. 204 ἀνασχὼν] ἀνασχῶν (ὦ from ὦ) L, with ο written over ω.—τῆσδε] Blaydes conj. τῆσδ' δ. 205—224 L divides the vv. thus:—ἀνολο-

οῦχ ἐκοῦσιν. Here, too, perhaps, the conceit is meant to be a trait of homely humour.

200 τὸν Οἰτης ἄτομον . . . λειμῶν'. The uplands of Oeta were sacred to Zeus (1191). Lands dedicated to gods might be cultivated for the profit of the temples (238 n.). Sometimes, however, they were left idle, or served merely for ornament. It was in such cases more especially that they were said to be ἀνεμένα. Cp. Plato *Legg.* 761 C εἰ τί που ἄλσος ἢ τέμενος περὶ ταῦτα ἀνεμένον ἦ, τὰ ρεύματα ἀφιέντες εἰς αὐτὰ τὰ τῶν θεῶν ἱερὰ κοσμήσαι. Athen. p. 503 C τοὺς ἄλσώδεαι καὶ συσκίους τόπους τοὺς τοῖς θεοῖς ἀνεμένους. So Demeter reproves the wood-cutter in her grove: Callim. *Hymn. Cer.* 47 τέκνον, ὅτις τὰ θεοῖσιν ἀνεμένα δένδρεα κόπτεις, | τέκνον, ἐλίνυσσον. The exquisite verses of Eur. (*Hipp.* 75 ff.) describe an inviolable meadow of Artemis: ἐνθ' οὔτε ποιμὴν ἀξιοὶ φέρβειν βοτά, | οὔτ' ἡλθέ πω σίδηρος, ἀλλ' ἀκήρατον | μέλισσα λειμῶν' ἡρινὸν διέρχεται. In a Cretan precinct of the Dictaeon Zeus, it was forbidden to keep flocks or sheepfolds, to sow, or to cut timber (C. I. G. II. p. 1003). With ἄτομον cp. Hesych. ἀδρέπανον' ἀδρεπτον' θεοῖς ἀνακείμενον. Σοφοκλῆς.

201 ἀλλὰ, 'at least'; 320, O. C. 1276 n.: σὺν χρόνῳ. *At.* 306 ἐμφρων μόλις πως σὺν χρόνῳ καθίσταται: O. C. 1653.

202 ff. εἴσω = ἐνδον, as 867, and oft.; but it properly implies motion (336, 492, 693, 900). The form εἴσω is here used, as in O. C. 18, without metrical necessity; and it has been held that the form ἔσω (which does not occur in Ar.) was ad-

mitted in Tragedy only when metre required it: *Ant.* 491 is, however, an exception.—στέγης . . . αὐλῆς: the second word here is a mere synonym for the first; hence Kνίcala conjectures αὐτῆς: but see n. on O. C. 1501. Those 'within' are her handmaidens; those 'without,' the Chorus.—ἔμμα φήμης τῆσδε, ἄελπτον ἐμοὶ ἀνασχόν: for the fig. sense of ὅμμα, cp. O. T. 987 n. As said of sunrise, etc., ἀνίσχω is more usual than ἀνέχω: yet cp. Bekk. *Anecd.* p. 400. 4 ἀνέχειν' τὸ ἀνατέλλειν τὸν ἥλιον ἢ τὴν σελήνην.

The wording here, ὥς . . . ἀνασχόν, is so suggestive of an acc. abs. (O. C. 380 n.), that it had occurred to me, as to Mr. Blaydes, to ask whether τῆσδε ought not to be τῆσδ' δ: but the answer, I think, is that this would practically make ἄελπτον too prominent; the surprise would be more emphasised than the joy.

205—224 This lively 'dance-song' (ὑπόρχημα) is the direct response of the Chorus to Deianeira's appeal (202 φωνήσατ'),—expressing their delight at the good news. As Dr W. Christ, who calls it 'a paean to Artemis and Apollo,' justly remarks (*Metrik* § 443), its contents clearly point to a distribution of the verses between different singers. (1) The first part, down to v. 215 (Νύμφας), is an invitation to song and dance; this would be given either by the coryphaeus, or by the leader of one semichorus. (2) The second part, vv. 216—220 (ἀέλωι . . . ἄμυλαν), is the response, delivered by the leader of the other semichorus. (3) Then, at v. 221, the whole Chorus joins in with the refrain of the paean, ὦ ὦ Παιάν.

but thou shalt presently see him face to face.

DE. O Zeus, who rulest the meads of Oeta, sacred from the scythe, at last, though late, thou hast given us joy! Uplift your voices, ye women within the house and ye beyond our gates, since now we are gladdened by the light of this message, that hath risen on us beyond my hope!

CHORUS.

Let the maidens raise a joyous strain for the house, with songs of triumph at the hearth; and, amidst them, let the

λύετε — | ἀλαλαῖς — κοι νόσ — | κλαγγὰ — | ἀπόλλωνα — | ὁμοῦ δ' — | ἀνάγετ' — |
 βοᾶτε — | ἄρτεμιν — | ἐλαφὰ βόλον — | γέρονας τε — | ἀείρομ' — | τὸν αὐλὸν — | ἰδοῦ
 μ' — | εὐοῖ — | ὑποστρέφων — | ἰὼ ἰὼ — | ἴδε ἴδ' — | γήναι — | πάρεστ' ἑναργή. 205 ἀνο-
 λουζάτω Burges: ἀνολοιύετε L: ἀνολοιύατε r. Seidler conj. ἀνολοιύεατ' ὦ.—
 δόμοις MSS.: δόμος Burges: νόμος τ' Wecklein. 206 ἀλαλαῖς L, A, etc.:
 ἀλαλαγαῖς r (B, Vat., etc.): ἀλαλαγαῖς Schneidewin.—ὁ μελλόννυμφος MSS.: ὁ μελ-
 λόννυμφος Erfurdt.

(4) The coryphaeus then gives the last three verses, which introduce the next scene.—For the metres, see Metrical Analysis.

205 f. ἀνολουζάτω has been recognised by almost all recent critics and metrists as a certain correction of ἀνολοιύετε (L) or -ατε. But I should keep the MS. δόμοις, merely reading *ἀ* for *ὁ* with Erfurdt. The clue to a right interpretation here depends on two points in the context. (1) Deianeira has called for a joyous cry from the women *in the house*, and from those *outside of it* (203 f.). The first words of the Chorus accordingly appeal to the women *in the house*,—as is marked, not only by δόμοις, but by ἐφεστῶν, adding that the *men* of the household are to join in. Then, at v. 210, ὁμοῦ δὲ... παιᾶν'... ὧ παρθέναι, the maidens of the Chorus are invited to raise the paean. (2) The words ἐν δὲ κοινὸς ἀρσένων κ.τ.λ. could not have been used unless a reference to *women* had preceded; it is not enough that it should follow, in ὧ παρθέναι, at v. 210.

Hence we have to choose between these views, of which I prefer the first. (1) *ὁ μελλόννυμφος*, 'she whose nuptials are soon to come,' is a poetical phrase for *virgo nubilis*, and denotes the maidens of the household generally. Nauck, reading δόμοις... ὁ μελλόννυμφος, gives this sense to it, but admits that the masc. ('*quisquis nubilis est*') is awkward: rather it is im-

possible. (2) *ὁ μελλόννυμφος* = 'she who is soon to be (re-)united to a husband,' *i.e.* Deianeira. This is a forcing of the Greek word which can easily be smoothed over in an English paraphrase, but which would probably have seemed very strange to a Greek. (3) Reading δόμος... ὁ μελλόννυμφος, 'the household of maidens,' *i.e.* 'the maidens of the household.' This seems an untenable usage.—Another version of this reading, 'the house which is soon to receive the husband,' not only strains μελλόννυμφος, but fails to supply the necessary antithesis to ἀρσένων.

ἀνολουζάτω: the ὀλολυγή or ὀλολυγμός was a cry to the gods, usually expressive of joy or hope, in prayer or sacrifice: and it is especially said of women (*e.g.* *Il.* 6. 301, *Od.* 3. 450: Aesch. *Theb.* 268 etc.). But this verb denotes a cry of horror in *El.* 750.—δόμοις, 'rather for the house' (dat. of interest) than merely 'in it'; cp. Aesch. *Ag.* 27 δόμοις | ὀλολυγμὸν εὐφήμουῖντα τῇδε λαμπράδι | ἐπορτιάξιν.—ἀλαλαγαῖς, probably due to Triclinius, has been received instead of ἀλαλαῖς by many recent edd., in order that the first foot of the verse may be a tribrach (see Metr. Analysis). ἀλαλή was the more frequent form; but the other occurs as a *v. l.* in Eur. *Phoen.* 335, as ἀλαλαγαῖς is a *v. l.* for ἀλαλαῖς in Ar. *Av.* 1761: and a loss of λα would of course have been easy. The ἀλαλή was a cry of triumph (*Ant.* 133 n.).

κοινὸς ἀρσένων ἴτω
 κλαγγὰ τὸν εὐφάρετραν
 * Ἀπόλλω προστάταν· ὁμοῦ δὲ
 παιᾶνα παιᾶν' ἀνάγετ', ὦ παρθένοι, 210
 βοᾶτε τὰν ὁμόσπορον
 Ἄρτεμιν Ὀρτυγίαν ἐλαφαβόλον, ἀμφίπυρον,
 γείτονάς τε Νύμφας. 215
 αἰέρομ', οὐδ' ἀπώσομαι
 τὸν αὐλόν, ὦ τύραννε τᾶς ἐμᾶς φρενός.
 ἰδοῦ μ', ἀναταράσσει
 εὐοῖ μ'
 ὁ κισσός, ἄρτι βακχίαν 220
 ὑποστρέφων ἄμιλλαν.
 ἰὼ ἰὼ Παιάν·
 ἰδ', ὦ φίλα γύναι,
 τάδ' ἀντίπρῳρα δὴ σοι
 βλέπειν πάρεστ' ἐναργῆ.

209 Ἀπόλλω Dindorf: Ἀπόλλωνα MSS.

210 παιᾶνα παιᾶν'] παιᾶνα παιᾶνα MSS.

214 After Ὀρτυγίαν Dindorf inserts θεᾶν: Wecklein (*Ars Soph. et.* p. 33) and Blaydes suggest τὰν.

216 αἰέρομ'] αἰέρομαι (without elision) Erfurdt, Hartung,

207 ff. κοινός, fem.: cp. *O. C.* 751 n.
 —The acc. τὸν εὐφ. Ἀπ. depends on ἴτω
 κλαγγὰ as = ὑμνείτω; cp. *El.* 123 τάκει
 ...οἰμωγὰν | ... Ἀγαμέμνονα: *ib.* 556 εἰ δέ
 μ' ὦδ' αἰεὶ λόγους | ἐξήρχες.—Ἀπόλλω, the
 shorter form of the acc., as in *O. C.* 1091
 (lyr.): like Ποσειδῶ, it was used chiefly
 after νῆ τὸν, μὰ τὸν.—προστάταν: cp.
El. 637 Φοῖβε προστατίης,—with refer-
 ence to his image being placed in front of
 houses. Paus. (i. 44. 2) saw at Megara a
 hieron of Apollo Προστατήριος. C. O.
 Müller (*Dorians* bk II. ch. 2 § 6) points
 out that the title προστατής was given to
 Apollo in the Ionian colonies of Miletus,
 on the shores of Pontus. So, as protec-
 tor of roads, he is ἀγυεύς. Artemis, too,
 is called προστατήρια, Aesch. *Th.* 449.

211 ἀνάγετ': cp. Eur. *El.* 125 ἴθι τὸν
 αὐτὸν ἔγειρε γόνον, | ἀναγε πολὺδακρυν ἄδο-
 νάν: *id.* *Ph.* 1350 ἀνάγετ' ἀνάγετε κωκυτὸν.

213 ff. Ἄρτεμιν Ὀρτυγίαν. The
 epithet was usu. understood as meaning
 'born in Ortygia.' That name, like Nysa,
 was associated with various places (as
 Syracuse; Aetolia, schol. Apoll. Rh. i.
 419; Ephesus, Strabo i4. 639); but
 most frequently with Delos, as a name
 either for that island itself, or for some

islet near it (Rheneia?): cp. *Hom. h.*
Apoll. 16, which describes Artemis and
 Apollo as born, τὴν μὲν ἐν Ὀρτυγίῃ, τὸν
 δὲ κραναῇ ἐνὶ Δῆλῳ. The epithet is paro-
 died by Ar. *Av.* 870 Λητοῖ ὀρτυγομήτρα
 ('Quail mother'). Asteria, Leto's sister,
 was said to have escaped from Zeus by
 taking the form of a quail (ὄρνυξ); Apol-
 lod. i. 2 § 2. One theory explains the
 name Ortygia as simply 'abounding with
 quails'; another (Preller vol. i. p. 238)
 supposes that the ὄρνυξ was taken as the
 type of a good mother; but the question
 remains uncertain.

Artemis was worshipped on the coasts
 near Malis (637 n.), but we have no proof
 that the name Ὀρτυγία was specially
 given to her there. Perhaps the poet uses
 it here merely as one of her standing
 epithets.—ἐλαφαβόλον (like θανατοφόρα,
O. T. 180): see on *O. C.* 1092 f.—ἀμφί-
 πυρον: with a torch in each hand: see
 on *O. T.* 207.—Νύμφας: the Μαλιάδες
 νύμφαι (*Ph.* 724 ff., n.) of Malian hills,
 woods, and streams.

216 αἰέρομ'. Homeric verse admits
 the elision of αι in the verbal endings
 -μαι, -σαι (except in the infin.), -ται,
 -σθαι. There is no other example of it in

shout of the men go up with one accord for Apollo of the bright quiver, our Defender! And at the same time, ye maidens, lift up a paeon, cry aloud to his sister, the Ortygian Artemis, smiter of deer, goddess of the twofold torch, and to the Nymphs her neighbours!

My spirit soars; I will not reject the wooing of the flute,—O thou sovereign of my soul! Lo, the ivy's spell begins to work upon me! Eueo!—even now it moves me to whirl in the swift dance of Bacchanals!

Praise, praise unto the Healer! See, dear lady, see! Behold, these tidings are taking shape before thy gaze.

Nauck: Hense would insert *πῶδ'* between *αἰρόμαι* and *οὐδ'*. Reiske conj. *αἰέσομαι*.
218 *ἰδοῦ μ'* MSS.: *ἰδοὺ ἰδοῦ μ'* Dindorf. **219** *εὐοῖ μ'* MSS.: *εὐοῖ εὐοῖ* (without *μ'*) Dindorf. **220** *βακχίαν* Brunck: *βακχέαν* MSS. **221** *Παῖάν* MSS.: *Παῖαν Παῖαν* Dindorf. **222** *ἔδ'* Dindorf: *ἔδε ἔδ'* MSS.—*γόναι*] Dind. writes *γυναικῶν*.

Tragedy; but it does not seem impossible that Sophocles should have used the familiar epic licence in a lyric passage. If we read *αἰρόμαι οὐδ' ἀπώσομαι*, a cyclic dactyl is substituted for a trochee; which does not seem very likely in this metrical context. (Cp. J. H. H. Schmidt, *Compositionslehre* p. cxlii., and W. Christ, *Metrik* p. 378.) In the lemma of the schol. we certainly find *αἰρόμαι οὐδ' ἀπώσομαι*: but that proves nothing.—For the sense (*μετεωρίζομαι ἐν τῷ χορεύειν* schol.), cp. *Ar. Ecc.* 1179 *αἰρεσθ' ἄνω, λαί εὐαί*.

217 *τὸν αὐλόν*, the instrument associated with religious enthusiasm, and more esp. with the Dionysiac worship. In Attic Tragedy the lyre seems to have been the older instrument (cp. *Ar. Ran.* 1304, 1285): but after the time of Aeschylus, at least, the *αὐλός* was the regular one. Cp. A. Müller, *Gr. Bühnenalt.* p. 192 n. 3.—*ὃ τύραννε* clearly refers to the *αὐλός* (for the change to the voc., cp. 99)—not to Apollo or Dionysus.—The words *τὰς ἐμὰς φρενός* bring out the spiritual sense of *τύραννε*, and express the compelling influence of the flute.

218 ff. *ἰδοῦ μ'*: this *μ'* must depend on *ἰδοῦ*: that after *εὐοῖ* depends on *ἀναπαράσσει*, the shriek being here literally an 'interjection.'

ὁ κισσός: the ivy was sacred to Dionysus, who is styled *κισσεύς* (Paus. 1. 31 § 6), *κισσοφόρος*, *κισσοχαίτης*, etc.: cp. Ovid *Fasti* 3. 767 *hedera est gratissima Baccho*. It was worn by bacchanals (Eur. *Bacch.* 81); though there seems to be no proof that it was worn, at least ordinarily,

by tragic choreutae. Here, however, the Trachinian maidens *imagine* themselves to be bacchanals; the music of the *αὐλός* suggests the spell of the *κισσός*: and they speak as if the ivy on their brows was sending its mystic power through their whole frames, stirring them to the dance. Just so the laurel was the symbol of poetical inspiration.

βακχίαν... ἄμυλλαν, the Bacchic competition of eager dancers, *i.e.*, the swift dance itself. *ἄμυλλα* is oft. thus associated with eager speed: cp. *O. C.* 1062 *ῥυφάρματοις ἄμυλλαις*: *El.* 861 *χαλαργοῖς ἐν ἄμυλλαις*: *Ant.* 1065 *τρόχους ἄμυλλητήρας*.—*ὑποστρέφω*, lit., 'whirling a little' (cp. *ὑποκινεῖν*): *i.e.*, just beginning to set the dance in movement. Not, 'bringing back.'

221 *ὦ ὦ Παῖαν*: the refrain (*ἐφύμνιον*) of the paeon: the whole Chorus would strike in here (cp. n. on 205—224). Dindorf adds a second *Παῖαν*, on the assumption that the verse is an iambic dimeter, comparing *Ar. Ach.* 1212, where the MSS. have *ὦ ὦ Παῖαν Παῖαν* (*Metra Aeschyl.* 1. etc., p. 119). But the MS. reading is kept by most critics, including W. Christ (*Metrik*, § 443).

222 *ἔδ'*. The MSS. have *ἔδε ἔδ'*. The hiatus would be justified by the slight pause after *ἔδε*: cp. *Ph.* 832 *ἔθι ἔθι μοι παῖων* (n.). But most edd. agree with Dindorf in omitting *ἔδε*: and they are probably right, since it disturbs the otherwise regular metre of vv. 221—224.

223 f. *τὰδ'*: the good tidings (180 ff.) of which their minds are full.—*ἐναργῇ* (cp. 11 n.) is strengthened by *ἀντίπρῳπα*.

- ΔΗ. ὀρώ, φίλαι γυναικες, οὐδέ μ' ὄμματος 225
 *φρουράν παρήλθε τόνδε μὴ λεύσσειν στόλον·
 χαίρειν δὲ τὸν κήρυκα προϋνέπω, χρόνῳ
 πολλῷ φανέντα, χαρτὸν εἴ τι καὶ φέρεις.

ΔΙΧΑΣ.

- ἀλλ' εὖ μὲν ἴγμεθ', εὖ δὲ προσφωνούμεθα,
 γύναι, κατ' ἔργου κτήσιν· ἄνδρα γὰρ καλῶς 230
 πράσσοντ' ἀνάγκη χρηστὰ κερδαίνειν ἔπη.
 ΔΗ. ὦ φίλτατ' ἀνδρῶν, πρῶθ' ἂ πρῶτα βούλομαι
 δίδαξον, εἰ ζῶνθ' Ἡρακλέα προσδέξομαι.
 ΛΙ. ἔγωγέ τοι σφ' ἔλειπον ἰσχύοντά τε
 καὶ ζῶντα καὶ θάλλοντα κοῦ νόσῳ βαρύν. 235
 ΔΗ. ποῦ γῆς, πατρώας εἴτε βαρβάρου; λεγε.
 ΛΙ. ἀκτὴ τις ἔστ' Εὐβοίς, ἔνθ' ὀρίζεται

226 φρουράν Musgrave: φρουρά MSS.—μῆ] Hermann conj. μὴ οὐ.—λεύσσειν made from λεύσειν in L. 228 φέρεις L: φέρει γ. 230 ἔργου κτήσιν] Hense

225 f. οὐδέ μ' ὄμματος φρουράν παρήλθε: the acc. of the part (=φρουρὸν ὄμμα) follows the pers. pron.; cp. *Ph.* 1301 μέθες με...χείρα. The subject to παρήλθε ('this sight') is easily supplied from τὰδ' in 223. For the phrase, cp. *Ph.* 151 φρουρεῖν ὄμμ' ('that the eye should watch'). The ms. φρουρά is possible: the sense would then be, 'nor has the task of watching with the eye escaped my care.' But the phrase appears somewhat less natural; and the nom. φρουρά may have been generated by παρήλθε.—μὴ λεύσσειν: it is unnecessary to insert οὐ: cp. 90 n.

227 f. προϋνέπω, *primum iubeo*, with acc. and inf., like λέγω in 137 (n.), and ἐννέπω in *O. T.* 350.—φέρεις: for the change to direct address, cp. *O. C.* 1353 f. (τοῦδ' followed by ὦ κάκιστε). For καὶ emphasizing the verb, cp. *O. T.* 851 ἐλ δ' οὖν τι κάκτρεποιτο.

229 ἀλλ' replies to the doubt implied in χαρτὸν εἴ τι καὶ φέρεις. Hence the two co-ordinated clauses are here equally important: this is not a case in which the main stress is on the clause with δέ (as in *O. C.* 1536, *Ph.* 503).

230 f. κατ' ἔργου κτήσιν. As νίκη can be called a κτήμα (*Ph.* 81), and as ἔργον itself often = 'a notable deed' (*Ant.* 730 n.), so κектῖσθαι ἔργον might well mean, 'to have made an achievement

one's own.' The phrase in the text, then, seems sound, as meaning, 'the achievement of the deed' (= 'the deed achieved'). We cannot understand, 'the acquisition (booty) made by the deed.'—ἄνδρα γὰρ κ.τ.λ.: γὰρ refers to κατ' ἔργου κτήσιν: the welcome befits the deed, for the deed has prospered.—καλῶς πράσσοντ' κ.τ.λ.: the sensitive Greek was quick to see his good or bad fortune mirrored in the behaviour of his neighbours: cp. n. on *Ph.* 1353. We must not, then, alter καλῶς to καλά,—a change which Nauck thinks 'necessary.'

232 f. ἂ πρῶτα βούλομαι, sc. διδάσκεισθαι. For the plur., cp. 64.—'Ἡρακλέα, — — —: it is needless to assume synizesis, since a proper name excuses an anapaest in any foot except the 6th. Another choriambic name ('Αντιγόνη) holds the same place in *O. C.* 507. Below, in v. 476—the only other place where Soph. has the acc. of 'Ἡρακλῆς—most editors write 'Ἡρακλῆ (L having Ἡρακλεῖ), since 'Ἡρακλέα, at the end of a verse, must be a trisyllable, and the synizesis of -εα, in that position, would be awkward. So, too, in *Ar. Th.* 26, where the Ravenna ms. has 'Ἡρακλέα at the end of the v., Dind. writes Ἡρακλῆ. In Attic inscriptions the acc. of proper names in -κλῆς is regularly -κλέα down to c. 300 B.C.; later it is -κλήν: while -κλή does not occur. The

DE. I see it, dear maidens; my watching eyes had not failed to note yon company. [*Enter LICHAS, followed by Captive Maidens.*—All hail to the herald, whose coming hath been so long delayed!—if indeed thou bringest aught that can give joy.

LICHAS.

We are happy in our return, and happy in thy greeting, lady, which befits the deed achieved; for when a man hath fair fortune, he needs must win good welcome.

DE. O best of friends, tell me first what first I would know,—shall I receive Heracles alive?

LI. I, certainly, left him alive and well,—in vigorous health, unburdened by disease.

DE. Where, tell me—at home, or on foreign soil?

LI. There is a headland of Euboea, where to Cenean

conj. *ἐργ' ὀνήσιμ'.*

233 'Ηρακλέα MSS.: 'Ηρακλῆ Dindorf.

236 L

points thus: *ποῦ γ' ἦς πατρώας εἶτε βαρβάρου λέγε.*

237 Εὐβοίς] εὐβοῖς L.

-κλή form is frequent, however, in non-Attic inscr. (as those of Delos, Delphi, Sparta), though not before 228 B.C. (Meisterhans, p. 58.)

234 f. *ἔγωγέ τοι*: for *γέ τοι*, cp. *O. C.* 1324.—*ἔλειπον*: 76 n.—In the sequel, Deianeira dies before Heracles is brought home. The answer of Lichas is unconsciously evasive; it is also undesignedly suggestive of a contrast between the hero's present state, and that in which he is to arrive, *νόσῳ βαρύς*.—*ισχύοντά τε καὶ ζῶντα*. The word *ζῶντα* was prompted by the form of D.'s question; and the double copula, *τε καί*, links *ισχύοντα* with it more closely than the following words are linked by the simple *καί*. Hence the whole phrase, 'strong as well as alive,' = 'not only alive, but strong.'—*θάλλοντα* is more than *ισχύοντα*, as implying radiant health: cp. *El.* 952 βίῳ | θάλλοντ': Eur. *I. A.* 1223 ff. ἀρά σ'... δῖομαι | ζῶσάν τε καὶ θάλλουσιν;—*κού νόσῳ βαρύν*: cp. *O. T.* 58 γυνὴ κούκ ἄγνωτα (n.).

236 *ποῦ γῆς* (*ἐλείπες*), (*εἶτε*) *πατρώας εἶτε βαρβάρου* (*ἐλείπες*); where did you leave him,—whether it was in Greece or abroad that you left him? *εἶτε*, either doubled or single, is thus used, with ellipse of the verb, when a statement or a question is to include two alternative suppositions: cp. Plat. *Legg.* 844 D *ὅς ἂν ἀγροίκου ὁπώρας γεύσῃται, βοτρώων εἶτε*

καὶ σύκων [sc. *ἐγεύσατο*],...*εἶτ' ἐν τοῖς αὐτοῦ χωρίοις εἶτε καὶ ἐν ἄλλων*,...*πεντήκοντα ὀφειλέτω δραχμάς*. So, with a single *εἶτε*, *O. T.* 517: with doubled *εἶτε*, *ib.* 194, 1049. In such sentences *εἶτε* becomes practically equivalent to *ἦ*. But it cannot, of course, replace *ἦ* in a *direct* statement or question: *i.e.*, 'This is either good or bad,' could not be rendered, *τοῦτο εἶτ' ἀγαθὸν εἶτε κακὸν ἐστὶ*. Hence the following punctuation, adopted by Dindorf, is impossible:—*ποῦ γῆς; πατρώας εἶτε βαρβάρου; λέγε*. This would require *ἦ* instead of *εἶτε*. (Paley, who follows Dindorf, seems to have felt a misgiving; 'The use of *εἶτε* for *ἦ*,' he says, 'is remarkable.')—Ellendt prefers a third way of pointing, which L (see cr. n.) also suggests:—*ποῦ γῆς; πατρώας εἶτε βαρβάρου, λέγε* ('say whether...'). The objection to this is that it throws too much emphasis on the distinction between Greek and foreign soil.

πατρώας (*γῆς*) = *πατρίδος* (as in *O. C.* 1292 etc.), *i.e.* Hellas, as the land of his ancestors (not as 'the land of his father Zeus'). Cp. 1060 οὐθ' Ἑλλάς οὐθ' ἄγλωσος. The rumours reported by Hyllus spoke of Heracles as freed from Omphalè, but left it doubtful whether he was yet in Euboea (69—75).

237 f. *Εὐβοίς*: 74 n. The north-western extremity of Euboea is a small peninsula, which runs out westward just

- βωμούς τέλη τ' ἔγκαρπα Κηναίῳ Διί.
 ΔΗ. εὐκαταῖα φαίνων, ἧ' πὸ μαντείας τινός;
 ΛΙ. εὐχαῖς, ὅθ' ἤρει τῶνδ' ἀνάστατον δορὶ 240
 χώραν γυναικῶν ὧν ὀράς ἐν ὄμμασιν.
 ΔΗ. αὐταὶ δέ, πρὸς θεῶν, τοῦ ποτ' εἰσὶ καὶ τίνες;
 οἰκτραὶ γάρ, εἰ μὴ ξυμφοραὶ κλέπτουσί με.
 ΛΙ. ταύτας ἐκείνος Εὐρύτου πέρσας πόλιν
 ἐξείλεθ' αὐτῷ κτῆμα καὶ θεοῖς κριτόν. 245
 ΔΗ. ἧ καπὶ ταύτῃ τῇ πόλει τὸν ἄσκοπον
 χρόνον βεβῶς ἦν ἡμερῶν ἀνήριθμον;
 ΛΙ. οὐκ, ἀλλὰ τὸν μὲν πλείστον ἐν Λυδοῖς χρόνον
 κατείχεθ', ὡς φήσ' αὐτός, οὐκ ἐλεύθερος,
 ἀλλ' ἐμποληθεῖς. τοῦ λόγου δ' οὐ χρὴ φθόνον, 250

238 τέλη L, with most MSS.: but A is one of a few which have τελεί, and so Ald. reads. **239** φαίνων] Nauck conj. κραίνων. **240** εὐχαῖς L, with most MSS.: εὐκατ' A, R, V³, Ald.—δορὶ MSS., as always: δόρει Dindorf. See on *O. C.* 1304. **243** ξυμφοραὶ A (and a few others), Ald.: ξυμφοραὶ L (the ι

opposite the mouth of the Malian Gulf. It ends in the promontory once called Κήναιον, and now Cape Litháda. Zeus Κήναιος was worshipped on the neighbouring hill-tops (upwards of 2800 ft. in height), as on so many other summits (cp. *Ph.* 1040 n.): Aesch. fr. 29 Εὐβοῖδα κάμπτων ἀμφὶ Κηναίου Διὸς | ἀκτὴν. The legendary Oechalia, which Heracles sacked, was not near Cenaeum, but some 50 miles S.E. of it, in the territory of Eretria (Hecataeus *ap.* Paus. 4. 2. 3; Strabo 10 p. 448). Sophocles shows his knowledge of this tradition by his reference to the hero's *march* from Oechalia to Cenaeum (750 εἰρπε).

ὀρίζεται βωμούς: the verb denotes properly the act of tracing the temenos in which the altars were to stand. Cp. Her. 3. 142 Διὸς...βωμῶν ἰδρύσατο καὶ τέμενος περὶ αὐτὸν οὖρσε. In v. 754 the act. ὀρίζει is used: the midd. occurs in Xen. *An.* 7. 5. 13 στήλας ὀρισάμενοι. The plur. βωμούς (as in 754, 993) might be used of a single altar (cp. *Ant.* 1006), but here prob. denotes several,—the 'sacrifice being on so great a scale (760 ff.).—τέλη τ' ἔγκαρπα, tributes (or dues) of fruits; *i.e.*, the revenues derived from a temenos containing fruit-trees or capable of yielding crops. The poet can say, ὀρίζεται τέλη ἔγκαρπα, because he is thinking of the temenos itself (cp. 754). Such lands

were sometimes cultivated under the direct control of the priests; sometimes they were let to tenants: cp. Plat. *Legg.* 759 Ε ταμίς...καὶ τεμενῶν καὶ καρπῶν τούτων καὶ μισθώσεων κυρίου. *C. I. G.* 4474 (a κῶμη is attached to a shrine of Zeus), ὅπως ἡ ἀπὸ ταύτης πρόσδοδος ἀναλίσκηται εἰς τὰς κατὰ μῆνας συντελουμένας θυσίας καὶ τὰλλα τὰ πρὸς ἀξίησιν τοῦ ἱεροῦ συντείνοντα κ.τ.λ.

239 f. εὐκαταῖα...ἧ' πὸ μαντείας: he may have vowed them *before* the event; or, *after* it, an oracle may have demanded them. Thus, after the battle of Salamis, the Delphian Apollo claimed a thank-offering from the Aeginetans (Her. 8. 122).—φαίνων, presenting them, in fulfilment of the promise. This is a rare use of the verb, but somewhat like that in *O. C.* 721 νῦν σὸν τὰ λαμπρὰ ταῦτα δὴ φαίνειν ἐπη (n.), 'to make those bright praises seen in deeds.'

240 εὐχαῖς, causal dat.: cp. 1127: *O. C.* 332 f.—ἀνάστατον, proleptic: cp. 106 ἀδακρύτων.

241 ὦν: for the attract., cp. *O. C.* 35 n.—ἐν ὄμμασιν: *Ant.* 764 ἐν ὀφθαλμοῖς ὄρων (n.).

242 τοῦ ποτ' εἰσὶ: schol. ἀντὶ τίνος εἰσὶ δεσπότητου. Their appearance in charge of the herald shows that they are captives, and consequently slaves (302): she asks, then, who is their captor.

Zeus he consecrates altars, and the tribute of fruitful ground.

DE. In payment of a vow, or at the bidding of an oracle?

LI. For a vow, made when he was seeking to conquer and despoil the country of these women who are before thee.

DE. And these—who are they, I pray thee, and whose daughters? They deserve pity, unless their plight deceives me.

LI. These are captives whom he chose out for himself and for the gods, when he sacked the city of Eurytus.

DE. Was it the war against that city which kept him away so long, beyond all forecast, past all count of days?

LI. Not so: the greater part of the time he was detained in Lydia,—no free man, as he declares, but sold into bondage.

No offence should attend on the word,

added by S). Most of the later MSS. have ξυμφορᾶ, which is preferred by Schneidewin and Campbell. 245 ἐξείλεθ' r: ἐξήλεθ (ἡ from ἦ) L.—αὐτῶ] αὐτῶν L.

246 ἄσκοπον] Herwerden conj. ἄσπετον. 247 ἀνήριθμον A: ἀρίθμιον (made from ἀρίθμιον) L. Erfurd conj. ἀνήριθμος: Wakefield, ἀνρήθμιον. 249 ὥς φήσ' ὥς φησ' L.

Hence a slight emphasis falls on *ἐκείνος* (244).

243 οἰκτραί γάρ: '(I ask this,) for they deserve pity, unless their present plight deceives me,'—i.e., unless it excites greater pity than I should feel if I knew more.—*ξυμφοραί* is much better than the *v.l.* *ξυμφορᾶ*, which would easily arise from a wish to have the same subject in both clauses. When a common word for fraud, such as *κλέπτειν*, is used in the figurative sense, 'to produce an illusion,' it is evidently fitter that the subject to the verb should *not* be a human being. Cp. *Ant.* 681 εἰ μὴ τῷ χρόνῳ κεκλόμεθα: *ib.* 1218 θεοῖσι κλέπτομαι.

245 ἐξείλεθ': the midd. here suits *αὐτῶ*: but in ref. to *θεοῖς* the act. *ἐξείλεν* would have been more usual, cp. *Ph.* 1431 n.: [Eur.] *Rhes.* 470 θεοῖσι τ' ἀκροθίνι' ἐξέλθης: Thuc. 3. 50 κλήρους... τῆς γῆς... τοῖς θεοῖς ἱερὸς ἐξείλον.—*κριτόν*: so in *Ai.* 1302 Hesione is the *ἐκκριτον* δῶρημα given to Telamon as a prize of valour. Prisoners of war often became *ιερόδουλοι* in temples (cp. *Her.* 6. 134: *Paus.* 3. 18. 3).

246 f. ἡ κάπλ: for *ἡ καί* in a question, cp. *O. T.* 368.—*ἄσκοπον*, 'not to be looked for,' i.e., here, longer than could possibly have been expected. Cp. *El.* 864 ἄσκοπος ἀλώβα: *Ph.* 1111 n.—*ἡμερῶν* goes with *ἀνήριθμον*, not with *χρόνον*: 'without number of days,' = 'extending

to countless days.' Cp. *Ai.* 601 f. *μηνῶν* | *ἀνήριθμος*: *O. C.* 677 n.

The form *ἀνήριθμος* is of a frequent type. When the second part of a compound adj. has a disyllabic stem (usu. a verbal stem), beginning with a short vowel, this vowel may be lengthened. Such forms were oft. convenient in poetry (as *ἀνήρτος*, *εὐήμερος*, *φιλήρετος*), but many of them were equally current in good prose (as *ἀνήκεστος*, *ἀνήνυτος*, *ἀνηλεὺς*, *εὐώνυμος*). The restriction of *ἀνήριθμος* to classical poetry and late prose (as *Athen.* p. 253 F) is not due to its form, but to the fact that classical prose preferred *ἀναρίθμητος*. Tragedy uses *ἀνρήριθμος* (ᾶ) where it suits the metre (as in *El.* 225). In *Theocr.* 15. 45 *ἀνάρηθμοι* (ᾶ) is Doric for *ἀνήριθμοι*.

248 f. τὸν μὲν πλείστον... χρόνον: i.e., twelve of the fifteen months (44).—*ὥς φήσ' αὐτός*: cp. 253 *ὥς αὐτὸς λέγει*. It would have seemed incredible without such testimony.

250 f. *ἐμποληθεῖς* may be freely rendered, 'sold into bondage,' but its literal sense is rather, 'made merchandise of,' or, 'bought.' Hesychius, indeed, explains *ἡμπολήσεν* by *ἀπέδοτο*: but, though *ἐξεμπολᾶν* = 'to sell off,' *ἐμπολᾶν* as = 'to sell' lacks classical evidence. (Cp. *Ph.* 417 *ἐμπολητός*, 'bought.') *πραθῆναι* (252), *πεπραῖσθαι* were the proper terms for 'to be sold' (as a slave).

γύναι, προσεῖναι, Ζεὺς ὅτου πράκτωρ φανῇ.
 κείνος δὲ πραθεὶς Ὀμφάλη τῇ βαρβάρῳ
 ἐνιαυτὸν ἐξέπλησεν, ὥς αὐτὸς λέγει.
 χούτως ἐδήχθη τοῦτο τοῦνιδος λαβὼν
 ὥσθ' ὅρκον αὐτῷ προσβαλὼν διώμοσεν,
 ἥ μὴν τὸν ἀγχιστήρα τοῦδε τοῦ πάθους
 ξὺν παιδὶ καὶ γυναικὶ δουλώσειν ἔτι.
 κοῦχ ἠλίωσε τοῦπος, ἀλλ' ὅθ' ἀγνὸς ἦν,
 στρατὸν λαβὼν ἐπακτὸν ἔρχεται πόλιν

255

252 f. Wunder brackets these two verses.

253 ἐξέπλησεν] ἐξέπλησεν L.

τοῦ λόγου...φθόνον, dislike (felt by the hearer for the narrator) on account of the telling.—προσεῖναι, abs., to be an attendant circumstance (*Ant.* 1252 n.),—to attend upon the act (of telling).—δτου, neut.: (in the case of anything) of which Zeus is seen to be the doer. Cp. Thuc. 6. 14 τὸ καλῶς ἀρεῖαι τοῦτ' εἶναι, δς ἂν τὴν πατρίδα ὠφελήσῃ. We cannot make ὅτου masc. (relat. to τοῦ λόγου), because ὁ λόγος here denotes, not the reported deed, but the (mere) act of reporting it, as contrasted with the causing of it.—πράκτωρ φανῇ: cp. 862: for ὅτου without ἂν, cp. O. T. 1231 n. The agency of Zeus is explained below, 274 ff.

The meaning is:—'You may think that the humiliation of Heracles ought not to be related by his servant to his wife. But this humiliation was imposed by Zeus himself, and can therefore be related without reflecting upon Heracles.'

252 κείνος δὲ: δὲ resumes the story after the parenthetic apology (τοῦ λόγου... φανῇ): cp. κείνοι δ' in 281. Wunder rejects these two verses, (1) because they repeat the substance of vv. 248—250, and (2) because Lichas ought not to pain his mistress by mentioning Omphalè. But (1) these vv. explain ἐν Λυδοῖς, and define χρόνον: (2) the herald's motive for silence concerning Iolè does not apply to the case of Omphalè. Hyllus had already mentioned 'the Lydian woman' to his mother (70).

πραθεὶς...Ὀμφάλη. Hermes, by command of Zeus, took Heracles to Lydia, and sold him in the slave-market to Omphalè: the price was paid to Eurytus, as a ποινή for the murder of Iphitus (Apollod. 2. 6. 2).

Two tragic poets of the fifth century

B.C., Ion of Chios and Achaëus, had written an Ὀμφάλη σατυρική. Two poets of the Middle Comedy, Antiphanes (Athen. 112 c) and Cratinus jun. (id. 669 b) wrote an Ὀμφάλη, picturing Heracles abandoned to sensuous pleasures. It is the more noteworthy how Sophocles, in lightly touching on this episode, has guarded his hero's dignity. For he speaks only of servile labours for the Lydian taskmistress (70, 356); and marks how the bondsman felt his disgrace (254).

253 ἐνιαυτὸν. The popular version spoke of three years. This was the term assigned by the mythographer Herodorus (c. 430 B.C.?), acc. to the schol.; as it is by Apollodorus (2. 6. 2). If this change was due to Sophocles, we can see the artistic motive. Three months or so, after the bondage, were required for the war in Euboea. If the poet had made Heracles go to Lydia 39, instead of 15, months before his death, there would have been less room for those hopes which contend with fears in the opening scene of the *Trachiniae*.

254 λαβὼν, having incurred: cp. fr. 742 ζημιαν | λαβεῖν: (O. T. 1494 ὄνελθῃ λαμβάνων not exactly similar:) Thuc. 2. 18 αἰτίαν...ἐλαβεν.

255 f. ὅρκον αὐτῷ προσβαλὼν: cp. Her. 1. 146 σφίσι αὐτῇσι ὅρκους ἐπήλασαν: id. 6. 74 ὅρκους προσάγων σφί ἡ μὲν ἔψεσθαι κ.τ.λ.—διώμοσεν. With the exception of the perf. (Lycurg. § 127), the act. voice is rarer than the midd. (378, *Al.* 1233).—ἥ μὴν: *Ph.* 593.

τὸν ἀγχιστήρα τοῦδε τοῦ πάθους, the man who had brought this calamity near to him,—brought it upon him: since Eurytus, by insulting him, had provoked him to slay Iphitus,—the crime for which

lady, when the deed is found to be of Zeus. So he passed a whole year, as he himself avows, in thralldom to Omphalè the barbarian. And so stung was he by that reproach, he bound himself by a solemn oath that he would one day enslave, with wife and child, the man who had brought that calamity upon him. Nor did he speak the word in vain; but, when he had been purged, gathered an alien host, and went against the city

254 ἐδήχθη made from ἐδείχθη in L.—τοῦνειδος] τ' δνειδος L. **255** αὐτῶ] αὐτῶι L. **256** ἀγχιστήρα MSS.: Musgrave conj. ἀρτιστήρα: Blaydes, ἀρτιστήρα [ἀρτυτήρα?]: Nauck, αὐτόχειρα: Mekler, τὸν οἱ κτιστήρα. **257** παιδι] Turnebus conj. παισι. **258** κοῦχ] κ' οὐκ L, with χ written over κ by the first hand.

this πάθος was the penalty. ἀγχιστήρ, in this sense, presupposes a trans. ἀγχίζειν. That verb does not occur, but would be analogous to ἐγγίζειν: and the latter, though usu. intrans., is trans. in Polyb. 8. 6 ἐγγίσαντες τῇ γῇ τὰς ναῦς. Compare, too, the phrases of converse form: *Il.* 5. 766 ἡ ἐ μάλιστ' εἴωθε κακῆς ὀδύνῃσι πελάζειν: Aesch. *P.* V. 155 δεσμοῖς...πελάσας (με).—Others understand:—‘the man most nearly concerned in this calamity.’ This is the general sense intended by the schol.: τὸν αἰτιον καὶ σχεδὸν αὐτὸν ποιήσαντα τοῦ πάθους (where the words καὶ... ποιήσαντα are parenthetical): i.e., ‘the (ultimate) cause, and almost the actual author, of the calamity.’ But, though ἀγχιστήρ might naturally mean, ‘nearest kinsman’ (=ἀγχιστεύς), it would be strange to say, ἀγχιστήρ τοῦ πάθους, as = ‘the person who had most to do with’ that πάθος.

No emendation is probable. Nauck’s αὐτόχειρα would be possible only if Eurytus had himself sent Heracles into slavery.

257 ξὺν παιδι καὶ γυναικί, i.e., with his whole family. Eurytus had several children (266), but the prosaic conjecture παισι would only weaken the phrase. Schneidewin cp. *Od.* 9. 199 οὐνεκά μιν σὺν παιδι περισχόμεθ' ἡδὲ γυναικί: where παισι is a v. l. This may be parallel: there is nothing, however, to show that the sing. cannot there be taken literally. For the collective sing., cp. Aesch. *Theb.* 197 ἀνὴρ γυνή τε χῶ τι τῶν μεταλχμιον.—δουλώσειν: the prose word, in ref. to prisoners of war, was not δουλοῦν, but ἀνδραποδίζειν: hence Thuc. 8. 28 τὰ ἀνδράποδα πάντα καὶ δοῦλα καὶ ἐλευθέρᾳ (referring to their previous condition).—ἔτι, as oft. in threats: *El.* 66: Aesch. *P.* V.

908 ἦ μὴν ἔτι Ζεὺς, καλπερ αὐθάδῃ φρονῶν, | ταπεινὸς ἔσται.

258 κοῦχ ἤλιωσε τοῦπος: modelled on the Homeric οὐδ' ἄλιωσε βέλος (*Il.* 16. 737), with a reminiscence also of οὐδ' ἄλιον ἔπος ἔσσεται (*ib.* 24. 92).—**260** ἄγνός ἦν. The Homeric poems know nothing of a ritual for purification from homicide: the blood-shedder either flies into exile (*Il.* 24. 480 ff.), or prevails on the kinsfolk of the slain to accept a ποινή (*ib.* 9. 632 ff.), and stays at home. Here the schol. supposes that, by ἄγνός, Sophocles alludes simply to the year of exile having expired. This may be so; but it is more probable that Heracles is conceived as also undergoing a formal κάθαρσις. According to other writers, he received this from Deiphobus at Amyclae, after vainly seeking it from Neleus at Pylos (Apollod. 2. 6. 2: Diod. 4. 31). So Aesch. makes the exile Orestes receive the καθαρμοὶ χοιροκτόνοι (*Eum.* 283, 449). The homicide who withdrew into banishment was said ἀπειναντίζειν (or ἀπειναντεῖν),—a word not always restricted to one year: Plat. *Legg.* 868 D ἐνιαυτοὺς τρεῖς ἀπειναντεῖν. Cp. *ib.* Ε καθαίρεσθαι μὲν τοὺς αὐτοὺς καθαρμοὺς, τριετὺς δὲ ἀπειναντήσεις διατελεῖν. The rites of κάθαρσις for homicide are fully described by Apoll. Rhod., 4. 693—717.

259 ἐ στρατὸν...ἐπακτὸν: the adj. here merely = ξένον, ‘alien,’ i.e., not belonging to his own home. ἐπακτός is prop. said of allies, or mercenaries, whom a foreign state calls in (ἐπάγεται) to its aid: cp. *O. C.* 1525 n. But here it denotes the allies of an exile,—just as Polyneices is said to bring a στρατεύμ' ἐπακτὸν against his country (Aesch. *Theb.* 583).—Apollod. 2. 7. 7 describes this army as composed of Arcadians, Malians, and Epicnemidian Lo-

τὴν Εὐρυτεΐαν. τόνδε γὰρ μεταΐτιον 260
μόνον βροτῶν ἔφασκε τοῦδ' εἶναι πάθους.
ὃς αὐτὸν ἐλθόντ' ἐς δόμους ἐφέστιον,
ξένον παλαιὸν ὄντα, πολλὰ μὲν λόγοις
ἐπερρόθησε, πολλὰ δ' ἀτηρᾷ φρενί,
λέγων, χεροῖν μὲν ὡς ἄφυκτ' ἔχων βέλη 265
τῶν ὧν τέκνων λείποιτο πρὸς τόξου κρίσιν,
φωνεῖ δέ, δούλος ἀνδρὸς ὡς ἐλευθέρου
ραΐοιτο· δείπνοις δ', ἡνίκ' ἦν ψνωμένος,
ἔρριψεν ἐκτὸς αὐτόν. ὧν ἔχων χόλον,

260 μεταΐτιον] μέτ' αἰτιον L. **261** In L βροτῶν has been made from βροτὸν by S.
264 f. The words πολλὰ δ' ἀτηρᾷ φρενί, | λέγων χεροῖν μὲν are rejected by Bergk
and V. Jernstedt.—L points thus:—ἐπερρόθησε· πολλὰ δ' ἀτηρᾷ φρενί [i made from ι]
λέγων· χεροῖν etc. **266** λείποιτο A: λίποιτο L. **267** φωνεῖ] φώνει L (not φώνει).

crians: but those who cite him here have not observed that he supposes Heracles to make the war from Trachis.

ἔρχεται with acc. of place: *O. C.* 89, *El.* 893.—πόλιν τὴν Εὐρυτεΐαν: cp. *O. T.* 267 τῷ Λαβδακίῳ παιδί (n.): *ib.* 450 φόνον | τὸν Λαΐειον.—τόνδε, as if τὴν Εὐρύτου had gone before: so in *Il.* 5. 640 ὃς refers to βίην Ἑρακλείην: in *O. C.* 942 αὐτοῦς to πόλιν in 939: in *Ph.* 1364 οἱ γε to Τροίαν in 1363.—μεταΐτιον: Zeus was primarily αἰτιος, but Eurytus was the only mortal who had a part in it.

262 ἐφέστιον, added to ἐς δόμους, marks how the hospitality of the hearth had been violated. Cp. *Eur. Med.* 713 δέξαι δὲ χώρα καὶ δόμοις ἐφέστιον. The stranger who had been received as an inmate was under the protection of Ζεὺς, both Ξένιος and Ἐφέστιος (*At.* 492). For the phrase ἐλθόντ'...ἐφέστιον, cp. *Od.* 23. 55 ἦλθε μὲν αὐτὸς ζῶος ἐφέστιος.

263 ξένον παλαιὸν ὄντα: Eurytus was said to have taught Heracles the use of the bow (*Theocr.* 24. 106 f.).

264 ἐπερρόθησε. This verb can denote the blended sound of many voices (*Aesch. Ch.* 458); esp., the responsive shout of a crowd (*Eur. Hec.* 553, *Or.* 901). Here it refers to loud and vehement railing: cp. *Ani.* 259 λόγοι...ἐρρόθουν κακοί (n.), and *ib.* 413 ἐπὶρρόθους | κακοῖσιν.

From ἐπερρόθησε a verb of more general sense, such as ὕβρισε, is to be supplied with ἀτηρᾷ φρενί. (For the sense of ἀτηρᾷ, cp. *Ph.* 1272: Paley wrongly takes it as= 'deluded.') This is the easier, since the antithesis between λόγοις and φρενί at

once suggests a distinction between affronts expressed in speech and those which showed the malicious intention in another way, viz., by acts: two examples of the verbal insults are given, and then one of the other kind (δείπνοις δ' κ.τ.λ.). Instances of zeugma quite as bold occur elsewhere in poetry; for the Greek mind was quick to seize the hint of a contrast, and did not always require full expression of it: e.g., *Od.* 15. 374 ἐκ δ' ἄρα δεσπολινῆς οὐ μέλιχον ἔστιν ἀκοῦσαι | οὐτ' ἔπος οὔτε τι ἔργον (sc. παθεῖν): *ib.* 20. 312 f. μῆλιν σφαζομένων οἰνοῖό τε πινομένοιό | καὶ σίτον (sc. ἐσθιομένον). In these examples, just as here, the antithesis of nouns supersedes an explicit antithesis of verbs.

Others understand:—'railed against him both with (rude) words and with evil intent.' To this there are two objections. (1) Since all the supposed affronts are then verbal, the antithesis would require an epithet for λόγοις (such as αἰσχροῖς), to balance ἀτηρᾷ. (2) The formula πολλὰ μὲν...πολλὰ δέ would be out of place, unless two classes of verbal taunts were distinguished by the presence or absence of a spiteful intent; but the context excludes such a distinction.

The text is clearly (I think) sound. It is unwarrantable, as it is undesirable, to strike out πολλὰ δ'...χεροῖν μὲν (see cr. n.). Again, it is improbable that a verse has been lost after v. 264.

265 f. λέγων χεροῖν μὲν: metre has influenced the place of μὲν, which answers to δέ in 267, and ought to come next after λέγων: cp. *Ph.* 919 σῶσαι κακοῦ μὲν πρῶτα

of Eurytus. That man, he said, alone of mortals, had a share in causing his misfortune. For when Heracles, an old friend, came to his house and hearth, Eurytus heaped on him the taunts of a bitter tongue and spiteful soul,—saying, ‘Thou hast unerring arrows in thy hands, and yet my sons surpass thee in the trial of archery’; ‘Thou art a slave,’ he cried, ‘a free man’s broken thrall’: and at a banquet, when his guest was full of wine, he thrust him from his doors.

So most of the mss., and Ald. Wunder conj. ὥσει for φωνεῖ, and ἀντ’ for ὥς: Hermann, adopting ἀντ’, changed φωνεῖ to φανεῖς: Nauck, reading φανεῖς, would prefer ἐξ to ἀντ’. **268** ὦνωμένος Pors. and Elms.: ὀνωμένος MSS.

τοῦδ’, ἐπεὶ δὲ | ...πορθῆσαι.—ἄφυκτα... βῆλη, those which Heracles had received from Apollo, and which he bequeathed to Philoctetes (*Ph.* 198 n.: *ib.* 105).—τῶν ὧν τέκνων: the sons were four in number, acc., to Hesiod (*fr.* 70, *ap.* schol. here),—Ἀῖλῳ, Κλυτίῳ, Τόξῳ, Ἴφίτῳ. An ancient vase from Caere, which depicts the reception of Heracles by Eurytus and his family, gives the names of three sons as Κλυτίῳ, Τόξῳ, Διδαλφῳ (Preller II. 226 n. 3). Creophylus, the author of the *Οἶχαλῆας ἀλωσις*, named only two sons (schol.).

λείπεται: cp. *Thuc.* 6. 72 ἀνὴρ καὶ ἐς πᾶλλα ξύνεσιν οὐδενὸς λειπόμενος.—**πρὸς τόξου κρίσιν**: for the prep., cp. *Ph.* 1306 κακοῦς | ...πρὸς αἰχμὴν: *Her.* 1. 99 (οὐκ) ἐς ἀνδραγαθίην λειπόμενοι. By τόξου κρίσις is meant a trial (of the competitors) which the bow decides. κρίσις thus almost = ἀγών: cp. *Ph.* 1050 n. There was a legend that Eurytus offered the hand of his daughter Iolè as a prize for the man who should surpass him and his sons in archery. Heracles conquered, but Eurytus broke his promise (schol.: *Apoll.* 2. 6. 1).—Eurytus, like his father Melaneus, was a great archer. In *Od.* 8. 226 ff. he challenges Apollo, and is slain by him. The bow of Eurytus, inherited by Iphitus, was given by the latter to Odysseus (*ib.* 21. 31 ff.).

267 ff. φωνεῖ δὲ, instead of φωνῶν δὲ (answering to λέγων...μέν): cp. *El.* 190 οικονομῶ θαλάμους πατρός, ὧδε μὲν | ἀεικεῖ σὺν στολᾷ, | κεναῖς δ’ ἀμφίσταμαι τραπέζαις (instead of ἀμφισταμένη): *O. C.* 351 n. This very trait confirms the soundness of the ms. text. For the historic pres., standing between ἐπερρόθησε and ἔρριψεν, cp. *Ant.* 269 λέγει, between ἦν (268) and προὔτρεψεν (270). The optat.

ῥαίοντο is admissible (instead of ῥαίεται), because the historic present counts as a secondary tense: cp. *Her.* 1. 63 βουλὴν... ἐπιτεχνᾶται, ὅκως μήτε ἀλυσθεῖεν κ.τ.λ.: *Lys. or.* 12 § 12 ἐρωτῶσιν ὅτῃ βαδίζομεν· ὁ δ’ ἔφασκεν κ.τ.λ.

ἀνδρὸς... ἐλευθέρου with δούλος (not with ῥαίοντο, as gen. of agent, like πλῆγεις θυγατρός τῆς ἐμῆς, *Eur. Or.* 497): ἐλευθέρου serves merely to emphasise δούλος by contrast.—**ῥαίοντο**: *Od.* 6. 325 ἐπεὶ πάρος οὐ ποτ’ ἄκουσας | ῥαιούμενου, ὅτε μ’ ἔρραιεν κλυτὸς ἐννοσίγαιος.

The conject. φανεῖς δὲ δούλους ἀνδρὸς ἀντ’ ἐλευθέρου (cr. n.) has been received by several edd., who cite *Al.* 1020 δούλους λόγοισιν ἀντ’ ἐλευθέρου φανεῖς. There, however, the force of φανεῖς depends on λόγοισιν: ‘represented’, ‘made out,’ in his taunting words, to be a slave. Here φανεῖς would mean simply, ‘found to be.’

δείπνοις, dat. of the occasion: cp. *Plat. Sympr.* 174 A τοῖς ἐπινικίοις: for the plur., cp. *O. T.* 779, *El.* 203.—ὦνωμένος, Heracles. Cp. *Eur. Alc.* 756 (of Heracles) ποτῆρα δ’ ἐν χεῖρεσσι κίσσινον λαβὼν | πίνει μελαίνης μητρὸς εὐζωρον μέθυ, | ἔως ἐθέρμην’ αὐτὸν ἀμφιβᾶσα φλόξ | οἶνον· στέφει δὲ κράτα μυρσίνης κλάδοις | ἄμμου· ὑλακτῶν. The ἀτηρὰ φρήν (264) of Eurytus seized this opportunity of inflicting an insult.

ἔρριψεν ἐκτὸς αὐτόν. A Greek vase, found in Sicily, quaintly illustrates some such incident. The inebriated Heracles is lying on his back outside a closed door, from above which an old woman is pouring cold water upon him. Satyrs and maenads appear at each side of the group. (Benndorf, *Gr. und Sicilische Vasenbilder*, pl. 44.) I am indebted for this reference to Mr A. S. Murray, of the British Museum.

ὥς ἴκετ' αὖθις Ἴφιτος Τυρυνθίαν 270
 πρὸς κλιτύν, ἵππους νομάδας ἐξιχνοσκοπῶν,
 τότε ἄλλοσ' αὐτὸν ὄμμα, θατέρα δὲ νοῦν
 ἔχοντ' ἀπ' ἄκρας ἥκε πυργώδους πλακός.
 ἔργου δ' ἔκατι τοῦδε μηνίσας ἄναξ
 ὁ τῶν ἀπάντων Ζεὺς πατὴρ Ὀλύμπιος 275
 πρατὸν νιν ἐξέπεμψεν, οὐδ' ἠνέσχετο,
 ὀθούνεκ' αὐτὸν μῦνον ἀνθρώπων δόλῳ
 ἔκτεινεν. εἰ γὰρ ἐμφανῶς ἡμύνατο,
 Ζεὺς τὰν συνέννω ξὺν δίκῃ χειρουμένῳ·
 ὕβριν γὰρ οὐ στέργουσιν οὐδὲ δαίμονες. 280
 κείνοι δ' ὑπερχλίνοντες ἐκ γλώσσης κακῆς
 αὐτοὶ μὲν Αἰδον πάντες εἰς' οἰκήτορες,
 πόλις δὲ δούλη· τάσδε δ' ἄσπερ εἰσορᾶς,

272 θατέρα] θ'ητέρα L: θατέρα γ.
 νον] μόνον L.

275 Ὀλύμπιος L: οὐλύμπιος γ.
 278 ἡμύνατο L, with most MSS.: ἡμύνετο B.

277 μοῦ-
 279 τῶν

ὦν ἔχων χόλον: for the causal gen.
 cp. *Ph.* 327 n.

270 f. αὖθις, at a later time: *Ant.* 1204 n.—Τυρυνθίαν...κλιτύν. We cannot be sure that Sophocles had any clear picture of the place before his mind; but his phrase, at least, is not unsuitable. κλιτύς, 'slope,' does not necessarily imply great elevation. The site of Tiryns is a ridge of limestone rock on the Argolic Gulf (cp. 1151), in which, at some prehistoric time, it formed an island. The length of this ridge, from N. to S., is about 328 yards: its width about 109. The upper citadel of Tiryns was at the southern end, where the rock attains a height of about 72 feet above sea-level, and of 59 feet above the present surface of the plain. North of this was the lower citadel; and the whole was surrounded by those massive 'Cyclopean' walls from which Tiryns derived its Homeric epithet (*Il.* 2. 559), *τειχιώεσσα*. See Schliemann's *Tiryns*, p. 177. Such a site, though not steep or lofty, might correctly be described as the *Τυρυνθία κλιτύς*.—For the ὕ in κλιτύν, cp. *Ant.* 1144 n., and *ib.* 1127 λιγνύς: so *νηδύς* (*Eur. Andr.* 356 etc.).

ἵππους νομάδας: acc. to *Od.* 21. 22, Iphitus came, ἵππους διζήμενος, αἱ οἱ δλοντο | δώδεκα θήλειαι, ὑπὸ δ' ἡμίονοι ταλαεργοί: but Apollod. 2. 6. 2 says, *κλαπείσων* ἐξ Εὐβοίας ὑπὸ Αὐτολύκου βοῶν. For νομάδας, 'wandering,' cp. *O. T.* 1350 n.

272 f. ἄλλοσ'...ὄμμα, θατέρα δὲ νοῦν ἔχοντ': he was gazing forth from the high place, in the hope of descrying his horses; and, as he could not see them, his *thought* was wandering to *other* places where they might perhaps be. Cp. *Diod. Sic.* 4. 31: Heracles commands Iphitus, ἀφορᾶν, μή που νεμόμεναι τυγχάνουσιν· οὐ δυναμένου δὲ κατανοῆσαι τοῦ Ἰφίτου κ.τ.λ. Thus θατέρα does not merely repeat ἄλλοσ', but is opposed to it: as in *Her.* 1. 32 ἄλλο μὲν ἔχει τοῦ ἐτέρου δὲ ἐπιδέεται. Cp. *Plat. Theages* 129 C βουλόμενός με λαθεῖν ἀνέστη,...ἐπιτηρήσας ἄλλοσε τὸν νοῦν ἔχοντα.

πυργώδους πλακός. The current version spoke of Heracles as hurling Iphitus from a *wall* or *tower*. Pherecydes the logographer (5th cent. B.C.) is quoted to this effect (schol. *Od.* 21. 23): τὸν δὲ Ἡρακλέα μηχανῇ τι καὶ στρατηγίᾳ συνεφέλκυσάμενον αὐτὸν ἀγειν εἰς ἐπὶ κρημνον τεῖχος. Apollod. 2. 6. 2 μανείς δὲ αὖθις (Heracles) ἀπὸ τῶν Τυρυνθίων ἔρριψεν αὐτὸν τειχῶν. *Diod. Sic.* 4. 31 τοῦτον μὲν ἀναβιβάσας ὁ Ἡρακλῆς ἐπὶ τινα πύργον ὑψηλὸν ἐκέλευσεν ἀφορᾶν. The word πύργος oft. = a city-wall with its towers (*O. T.* 56 n.). Thus it would satisfy all these statements to suppose that Iphitus was thrown from some high part of the walls which encompassed Tiryns *τειχιώεσσα*. And by *πυργώδης* πλάξ Sophocles may well have meant

Wroth thereat, when afterward Iphitus came to the hill of Tiryns, in search for horses that had strayed, Heracles seized a moment when the man's wandering thoughts went not with his wandering gaze, and hurled him from a tower-like summit. But in anger at that deed, Zeus our lord, Olympian sire of all, sent him forth into bondage, and spared not, because, this once, he had taken a life by guile. Had he wreaked his vengeance openly, Zeus would surely have pardoned him the righteous triumph; for the gods, too, love not insolence.

So those men, who waxed so proud with bitter speech, are themselves in the mansions of the dead, all of them, and their city is enslaved; while the women whom thou beholdest,

Erfurdt: τ' ἂν MSS. **281** ὑπερχλίοντες] So the lemma of the schol., and the first hand in L, where S has altered it to ὑπερχλιδῶντες, the reading of A and other later MSS.

'the summit of a tower-like building.' Modern critics have usually held that he meant 'the top of a towering rock or cliff'; and so the schol. here explains, ὑψηλοῦ ὄρους. We need not press the argument that it is not well-suited to the locality. But it may be doubted whether a Greek poet would have compared a rock or cliff to a πύργος merely because it was high and steep. On the other hand, where πυργοειδής occurs elsewhere, it refers to a building. Josephus *Bell. Iud.* 5. 5. 8 (the Ἀντωνία, or citadel of Jerusalem) πυργοειδής...οὔσα τὸ πᾶν σχήμα. Dion Cassius 74. 5 πύρα πυργοειδής. And it is consonant with the style of Tragedy that, in regard to such a detail, the vaguer phrase πυργώδης πλάξ should be preferred to πλάξ πύργου.

275 ὁ τῶν ἀπάντων κ.τ.λ. The emphasis of this verse is designed (like the comment in 250 f.) to bring out the higher and more soothing aspect of the doom suffered by Heracles.—For the strengthening art. with ἀπάντων, cp. Aesch. *P. V.* 483 τὰς ἀπάσας...νόσους.—πατήρ Ὀλύμπιος, not οὐλύμπιος (cr. n.), since the words form a single notion (*O. T.* 1199 n.).

276 f. πρᾶτόν νιν ἐξέπεμψεν, sent him out of the country to be sold (cp. 252 n.): the adj. is proleptic (106 n.).—οὐδ' ἤνέσχετο, 'and did not tolerate' (his deed): the verb is really absol. (as in *Αἰ.* 75 οὐ σὶγ' ἀνέκει;), though it is easy to supply an acc.: ὁθύνεκ' = 'because,' as in 571.—Others understand, 'brookd not *that*' (cp. 813) he had slain him.—

μῦνον: *O. T.* 1418 n.

278 ἡμύνατο, avenged himself; *O. C.* 873 ἔργοις πεπονθὼς ῥήμασιν σ' ἀμύνομαι. The ὕβρις of Eurytus would have justified Heracles in challenging Iphitus to open combat.

279 f. χειρουμένῳ τῷ Ἡρακλεῖ τὸν Ἴφιτον: for this midd., cp. 1109: *O. C.* 950, 1009: *Ph.* 92. Of the pass., Sophocles has only χειρωθείς (below, 1057, and *O. C.* 903).—οὐδὲ δαίμονες, i.e., they like it as little as mortals do: for the adverbial οὐδέ after οὐ, cp. *O. T.* 287, *El.* 595, *Αἰ.* 1242.

281 κείνοι δ': for the resumptive δέ, cp. 252.—ὑπερχλίοντες: this form, attested by the first hand in L and by the schol. (cr. n.), is confirmed by the fact that Aesch. twice uses χλiew with ref. to insolent triumph. *Cho.* 137 ἐν τοῖσι σοῖς πόνοισι χλίουσιν μέγα: *Suppl.* 914 κάρβανος ὦν δ' Ἑλλῆσιν ἐγχλiewς ἄγαν. The compound with ὑπέρ does not occur elsewhere.—ἐκ γλώσσης κακῆς: here ἐκ is virtually 'with': cp. 875: *O. T.* 528 ἐξ ὁμμάτων ὀρθῶν κ.τ.λ. (n.): *O. C.* 486 ἐξ εὐμένων | στέρνων δέχεσθαι. This is better than to take ἐκ as = 'in consequence of.'

282 For αὐτοὶ μὲν after κείνοι and before πόλις δέ, cp. *O. C.* 1008 κλέψας... ἐμὲ | αὐτόν τ' ἐχειροῦ τὰς κόρας τ' οἶχει λαβῶν: and *ib.* 462 (n.).—οἰκήτορες: 1161: *Αἰ.* 517 Ἀἰδον θανάσιμους οἰκήτορας.

283 f. τᾶσδε, instead of αἷδε, by attract. to ἄσπερ: see on *O. T.* 449.—ἐξ ὀλβίων: *O. T.* 454 τυφλὸς...ἐκ δεδορκότος: so below, 619, 1075.

ἐξ ὀλβίων ἄζηλον εὐροῦσαι βίον
χωροῦσι πρὸς σέ· ταῦτα γὰρ πόσις τε σὸς 285
ἐφεῖτ', ἐγὼ δὲ πιστὸς ὦν κείνῳ τελῶ.

αὐτὸν δ' ἐκείνον, εὖτ' ἂν ἀγνὰ θύματα
ῥέξῃ πατρώῳ Ζηνὶ τῆς ἀλώσεως,
φρόνει νιν ὥς ἤξοντα· τοῦτο γὰρ λόγου
πολλοῦ καλῶς λεχθέντος ἡδιστον κλύειν. 290

ΧΟ. ἄνασσα, νῦν σοι τέρψις ἐμφανῆς κυρεῖ,
τῶν μὲν παρόντων, τὰ δὲ πεπυσμένη λόγῳ.

ΔΗ. πῶς δ' οὐκ ἐγὼ χαίροίμ' ἄν, ἀνδρὸς εὐτυχῇ
κλύουσα πρᾶξιν τήνδε, πανδίκῳ φρενί;
πολλή 'στ' ἀνάγκη τῇδε τοῦτο συντρέχειν. 295

ὅμως δ' ἔνεστι τοῖσιν εὖ σκοπομένοις
ταρβεῖν τὸν εὖ πράσσοντα, μὴ σφαλῇ ποτε.
ἐμοὶ γὰρ οἶκτος δεινὸς εἰσέβη, φίλαι,

ταύτας ὁρώσῃ δυσπότητους ἐπὶ ξένης
χώρας ἀοίκους ἀπάτοράς τ' ἀλωμένας, 300
αἱ πρὶν μὲν ἦσαν ἐξ ἐλευθέρων ἴσως
ἀνδρῶν, τανῦν δὲ δοῦλον ἴσχουσιν βίον.

ὦ Ζεῦ τροπαίε, μή ποτ' εἰσίδοιμί σε

285 πόσις τε σὸς MSS.: Erfurd conj. πόσις γε σὸς: Brunck, πόσις γ' ὁ σὸς. **286** ἐγὼ δὲ MSS.: ἐγὼ τε Wakefield. **289** φρόνει γ: φρόνείν L, with two dots under the final ν. For φρονει νιν ὥς Hartung conj. φρόνει σαφῶς: Hense, φρόνησον ὥς. **292** τὰ δὲ Scaliger: τῶν δὲ MSS.—πεπυσμένη] πεπυσμένη L. **295** πολλή 'στ'] πολλή 'στ' L. A few of the later MSS. have πολλή τ' (as B, V), or πολλή δ' (Vat.),—ἀνάγκη] ἀνάγκη L.—συντρέχειν] Hartung writes τῷδε τοῦτο συμφέρειν ('that I

285 f. χωροῦσι πρὸς σέ. The accentuation πρὸς σέ, which is L's, seems right, as implying, 'to thee, their new mistress.' If we wrote πρὸς σε, the emphasis would fall wholly on ν. 284: 'these, who are coming to thee, are now slaves.' —πόσις τε...ἐγὼ δὲ: the antithesis between ἐφεῖτο and τελῶ seems to warrant us in keeping δέ here (instead of changing it to τε): cp. 143 n.

287 f. ἀγνὰ θύματα: cp. *Od.* 21. 258 ἐορτὴ τοῦ θεοῦ | ἀγνή: Eur. *Ion* 243 ἀγνὰ Λοξίου χρηστήρια.—πατρώῳ Ζηνί, Zeus as the god of his fathers, the protector of his race, rather than with ref. to the personal relationship: so again in 753.—τῆς ἀλώσεως, for it, causal gen. (here akin to the gen. of price), with the whole phrase θύματα ῥέξῃ: cp. *O. T.* 47 ὥς σέ νῦν μὲν ἦδε γῆ | σωτήρα κλήζει τῆς πάρος προθυμίας.

289 φρόνει νιν ὥς ἤξοντα: for the redundant νιν (after αὐτὸν δ' ἐκείνον), cp. *O. T.* 248 (n.). For ὥς prefixed to the partic., after an imperative verb of thinking or knowing, *Ph.* 253, *O. T.* 848.

290 καλῶς λεχθέντος, 'auspiciously,' 'happily,' told; since the news is good. καλῶς λέγειν more usually means to speak (1) sensibly, or (2) speciously, *Ant.* 1047.

291 f. νῦν σοι τέρψις ἐμφανῆς κυρεῖ, now thy joy is manifest, i.e., is assured beyond all doubt (cp. 223 f.).—τῶν μὲν, the herald and the captives: τὰ δὲ, the news that Heracles will soon return. For the gen. absol. co-ordinated with a partic. in another case, cp. *O. C.* 737 n.

294 πανδίκῳ φρενί, 'with a thoroughly justified feeling' (not, 'with my whole heart'): cp. 611 n. The adj. occurs only here.

295 τῇδε, sc. τῇ πράξει: τοῦτο, sc.

fallen from happiness to misery, come here to thee; for such was thy lord's command, which I, his faithful servant, perform. He himself, thou mayest be sure,—so soon as he shall have offered holy sacrifice for his victory to Zeus from whom he sprang,—will be with thee. After all the fair tidings that have been told, this, indeed, is the sweetest word to hear.

CH. Now, O Queen, thy joy is assured; part is with thee, and thou hast promise of the rest.

DE. Yea, have I not the fullest reason to rejoice at these tidings of my lord's happy fortune? To such fortune, such joy must needs respond. And yet a prudent mind can see room for misgiving lest he who prospers should one day suffer reverse. A strange pity hath come over me, friends, at the sight of these ill-fated exiles, homeless and fatherless in a foreign land; once the daughters, perchance, of free-born sires, but now doomed to the life of slaves. O Zeus, who turnest the tide of battle, never may I see

should share this feeling with him'), finding a hint of this sense in the corrupt *v.l.* συμπράττειν (*V², Vat.*). This verse, suspected by Wunder, is bracketed by Dindorf and Nauck.

299 L has ὁρώσῃ (there is no line under ὡ), the ὡ in an erasure. Four dots before ταύτας called attention to the original mis-writing, whatever it was, of ὁρώσῃ.

300 χάρας] Reiske conj. χήρας. **301 f.** Hense and Nauck reject these two vv.

302 ἀνδρῶν] Blaydes and Paley conj. οἰκων.

τὸ ἐμὲ χαίρειν.—συντρέχειν, coincide with, be combined with: for this sense of the verb, cp. n. on *O. C.* 158 ff.—Not (as Linwood), 'Such joy must needs accompany [the event] in this way (τῇδε).'

The rejection of this verse (see cr. n.) would be deplorable. Deianeira rejoices, but feels a certain sadness, and knows that she cannot help showing it; all the more she wishes to assure them how real her joy is.

296 f. τοῖσιν εὖ σκοπουμένοις, absol., for those who take just views,—who prudently consider human affairs. For the midd., cp. *O. T.* 964: it was common also in good prose.—ταρβείν τὸν εὖ πρᾶσσοντα, instead of ταρβείν ὑπὲρ τοῦ εὖ πρᾶσσοντος (*Plat. Rep.* 387 c ὑπὲρ τῶν φυλάκων φοβοῦμεθα, μὴ...γένωνται etc.). Cp. *Ph.* 493 ὃν δὴ παλαιὸν ἐξέστου δέ-δοικ' ἐγὼ | μὴ μοι βεβήκη.

This shadow which flits across Deianeira's joy is the more dramatically impressive for the spectators, because it arises so naturally out of her tender sympathy for the captives. It is a touch worthy of the greatest master.

298 ἐμολ.. εἰσέβη: for the dat., cp.

O. C. 372 n.—δεινός, of strong feeling; cp. 476.

300 ἀπάτορας, since their fathers are supposed to be dead; for, when a city is sacked, ἄνδρας μὲν κτείνουσι, πόλιν δέ τε πῦρ ἀμαθύνει, | τέκνα δέ τ' ἄλλοι ἄγουσι βαθυζώνους τε γυναῖκας (*Il.* 9. 593). Cp. *O. T.* 1506 πτωχὰς ἀνάνδρους ἐγγενεῖς ἀλωμένας.

301 f. For ἴσως in a like conjecture, cp. *Ph.* 180 οὗτος πρωτογόνων ἴσως | οἰκων οὐδενὸς ὕστερος.—πρὶν μὲν ἦσαν, not εἰσίν, because ἐξ ἐλευθέρων ἀνδρῶν implies ἐλεύθεραι. The word ἀνδρῶν (which some would change to οἰκων) has been suggested by ἀπάτορας (300).—Nauck's grounds for rejecting these two vv. are: (1) that ἴσως is out of place, since they must have been free-born; but cp. *Thuc.* 8. 28, quoted on v. 257; (2) that πρὶν μὲν ἦσαν is wrong, because their origin remains the same.

303 f. ὦ Ζεῦ τροπαῖε. Zeus who turns foemen to flight: see on *Ant.* 143. He is fitly invoked by her, since it was he who had brought the captives to this plight. Not, 'Averter of evil,' for τροπαῖος is not a classical equiv. for ἀποτρόπος. Plutarch, indeed, supplies an in-

πρὸς τοῦμόν οὕτω σπέρμα χωρήσαντά ποι,
μηδ', εἴ τι δράσεις, τῇσδέ γε ζώσης ἔτι. 305

οὕτως ἐγὼ δέδοικα τάσδ' ὀρωμένη.

ὦ δυστάλαινα, τίς ποτ' εἰ νεανίδων;

ἄνανδρος, ἣ τεκνούσσα; πρὸς μὲν γὰρ φύσιν
πάντων ἄπειρος τῶνδε, γενναία δέ τις.

Δίχα, τίνος ποτ' ἐστὶν ἡ ξένη βροτῶν; 310

τίς ἡ τεκούσα, τίς δ' ὁ φιτύσας πατήρ;

ἔξειπ'· ἐπεὶ νυν τῶνδε πλείστον ὥκτισα

βλέπουσ', ὅσῳ περ καὶ φρονεῖν οἶδεν μόνη.

ΔΙ. τί δ' οἶδ' ἐγώ; τί δ' αὖ με καὶ κρίνεις; ἴσως
γέννημα τῶν ἐκείθεν οὐκ ἐν ὑστάτοις. 315

ΔΗ. μὴ τῶν τυράννων; Εὐρύτου σπορά τις ἦν;

304 ποι L, with most MSS. (but πη Harl.): που Wecklein. 305 ζώσης]
ζώσησ L. G. H. Müller rejects this v. 308 τεκνούσσα Brunck. The MSS.
have τεκούσα, as L (with ν written small above κ) and A; or τεκούσα (T): the

stance in later Greek, *Mor.* p. 149 D τὸν καθαυμὸν...κινεῖν διανοεῖ καὶ παρέχειν πράγματα τοῖς τροπαίοις (alluding to the exclamation Ἀλεξίκακε just before); unless ἀποτροπαίοις should be read there.—τοῦμόν σπέρμα, though it is the mother who speaks (so Aesch. *Suppl.* 275 σπέρματ' εὐτέκνου βοός, and oft.).

χωρήσαντα. The notion of hostile advance was associated with this verb in such phrases as ὁμῶσε χωρεῖν. But when it is followed by εἰς, ἐπὶ, or πρὸς τινα, the poetical usage varies somewhat from that of good prose. (1) The sense of χωρεῖν εἰς τινα is usu. friendly in prose, as Thuc. 5. 40; more rarely hostile, as id. 4. 95, and *Ph.* 396. (2) χωρεῖν ἐπὶ τινα is hostile in prose, as Thuc. 1. 62, but friendly in Pind. *N.* 10. 73. (3) χωρεῖν πρὸς τινα is friendly in prose, as Thuc. 5. 43, and above, v. 285; but hostile here. Sophocles would possibly have preferred εἰς to πρὸς here, if v. 303 had not ended with σέ.—The aor. part., not the pres., because she thinks of the onset in its ruinous result: cp. *Ph.* 1113 ἰδοῦμαι δέ νυν... | ἐμὰς λαχόντ' ἀνίας.—ποι, in any direction,—i.e., in any of their homes, or in any point of their fortunes. The conject. που seems unnecessary.

305 μηδ', εἴ τι δράσεις, sc. δράσεις; cp. *El.* 1434 νῦν, τὰ πρὶν εὖ θέμενοι, τὰδ' ὡς πάλιν (sc. εὖ θήσθε). Remark, as evidence that this supposed verse is genuine,

the thoroughly idiomatic use of the fut. indic. with εἰ, in connection with the prayer: 'if thou *must* do it, at least do it thus.' So *O. C.* 166 λόγον εἰ τιν' οἴσεις | πρὸς ἐμὴν λίσχαν, ἀβάτων ἀποβάς | ...φώνει.—ἔτι after ζώσης is here almost pleonastic: cp. *Ant.* 3 (n.).

This verse is a development of μὴ ποτ' εἰσίδουμι: 'may I never see it; nay, if it is ever to happen, may it not happen while I live.' Her words unconsciously foreshadow the troubles which, after her death, were brought upon her children by Eurystheus (*Eur. Heracl.*). Such an allusion is quite in the poet's manner (cp. n. on *Ant.* 1080 ff.).

The objection to the verse as illogical assumes that the δέ in μὴδέ means 'or,' and that, therefore, the wish 'not to see' the woe is distinguished from a wish which it includes,—viz., that the woe may not come while she lives. The answer is simply that the δέ in μὴδέ means 'and.'

308 f. τεκνούσσα: schol. τέκνα ἔχουσα ὅπερ Καλλιμαχὸς φησι παιδοῦσα [*παιδοῦσσα*; though Schneider *Callim.* fr. 431 defends τεκνούσα and παιδοῦσα]. No part of τεκνέεις or παιδεύεις occurs elsewhere. But the adj. is decidedly fitter here than τεκούσα (esp. in view of v. 311); nor is there sufficient ground for the assumption that τεκνούσσα would imply several children.—πρὸς...φύσιν, judging by it: cp. *Ph.* 885 n.: φύσις of physical aspect, as

child of mine thus visited by thy hand; nay, if such visitation is to be, may it not fall while Deianeira lives! Such dread do I feel, beholding these.

[*To IOLE.*] Ah, hapless girl, say, who art thou? A maiden, or a mother? To judge by thine aspect, an innocent maiden, and of noble race. Lichas, whose daughter is this stranger? Who is her mother, who her sire? Speak; I pity her more than all the rest, when I behold her; as she alone shows a due feeling for her plight.

LI. How should I know? Why should'st thou ask me? Perchance the offspring of not the meanest in yonder land.

DE. Can she be of royal race? Had Eurytus a daughter?

latter is the Aldine reading.

309 πάντων has been suspected: Meineke conj. πάντως: Nauck, έργων: Subkoff, παθῶν (or πόνων): Hense, ἀπειρος εἰ σὺ τῶνδε.—γενναία] The letter ν has been erased before this word in L.

312 πλείστον] πλείστον L.

313 φρονεῖν οἶδεν μόνη] Axt conj. δοκεῖ for οἶδεν: Blaydes, πλέον for μόνη: Hense, φρονεῖν ἐπίσταται: Wecklein, καὶ φρόνημ' (or μάλιστ') αἰδημονεῖ. In L the ρ of φρονεῖν was omitted, but has been inserted by the first hand.

314 καὶ κρίνοισι r: κεκρίνοισι L. As Harl. has καὶ κρίνεις, Blaydes conj. τί δ' ἀνά με καὶ κρίνεις;

316 L points thus:—μὴ τῶν τυράννων εὐρύτου σπορά τις ἦν; For τῶν, a v. l. was τῶ (B, T): hence Brunck wrote, μὴ τοῦ τυραννεύοντος Εὐρύτου σπορά; Dobree suggested either (α) μὴ τοῦ τυράννων; Εὐρύτω σπορά τις ἦν; or (β) μὴ τοῦ τυράννων ἦν τις, Εὐρύτου σπορά;—but suspected that Εὐρύτου was a gloss. Heimsoeth (and Blaydes) conj. μὴ τῶν τυράννων τῶν ἐκεῖ σπορά τις ἦν;

O. T. 740: but otherwise below, 379.—πάντων...τῶνδε, schol. τῶν ἐκ τοῦ γάμου προσγινομένων. The different surmise in 536 agrees better with 1225 f.—γενναία = εὐγενής (*O. C.* 76 etc.).

311 ff. ὁ φυτύσας πατὴρ: the same phrase in *Az.* 1296: cp. *O. T.* 793, 1482.—ῥῆκτις: for the aor., referring to the recent moment at which the feeling began, cp. 464, 1044, *Ant.* 1307 n.—ὄσῳ περ is used as if πλείστον, instead of μόνη, followed: see *O. C.* 743 n.

φρονεῖν οἶδεν, like σωφρονεῖν ἐπίσταται (*O. T.* 589). Iolè (whose actual relation to Heracles appears from 1225 f.) is feeling not only bitter grief (326), but the new shame and embarrassment caused by the presence in which she stands. While the other captives are comparatively callous, she appears to Deianeira as one whose sense of the calamity is such as might be looked for in a maiden of noble birth and spirit. φρονεῖν here denotes that fine intelligence which is formed by gentle breeding, and which contributes to delicate propriety of behaviour. So, in *Ant.* 1250, it is conjectured of Eurydice that, in her grief, she has sought privacy: γνώμης γὰρ οὐκ ἀπειρος, ὥσθ' ἀμαρτάνειν.

314 f. For καὶ emphasising the verb,

cp. 490, 600, *Ant.* 772 n.: for κρίνοισι, above, 195.—γέννημα τῶν ἐκεῖθεν, an offspring of the folk there (at Oechalia). Others make the gen. partitive (supplying γεννημάτων); but this seems less natural here. For τῶν ἐκεῖθεν as=τῶν ἐκεῖ, cp. 601 ταῖς ἑσθθεν: *Ant.* 1070 τῶν κάτωθεν. (In 632 τὰ ἐκεῖθεν is not quite similar.)—οὐκ ἐν ὑστάτοις goes with γέννημα, not with τῶν ἐκ., as the schol. saw: οὐκ ἐν ταῖς ἀπερριμμέναις καὶ εὐτελέσι τεταγμένη ἀλλὰ δῆλον ὅτι προῤῥουσα ἐν εὐγενεῖα. For the litotes cp. *Il.* 15. 11 ἐπεὶ οὐκ ἔνι ἀφανρότατος βάλ', Ἀχαιῶν.

316 μὴ τῶν τυράννων; sc. γέννημα ἦν: for the interrogative μὴ, cp. *O. C.* 1502. The plur. (like βασιλέων in *Ant.* 1172) denotes 'the royal house': so, in *O. C.* 851, Creon calls himself τυράννος, though Eteocles is reigning.—Εὐρύτου σπορά τις ἦν; The only natural sense is, 'had Eurytus any issue?' She had heard that he had sons (266). But we may suppose, either that she forgets this, or, better, that her question is qualified by its context, meaning, 'had Eurytus any daughter?' The other version, 'was she a child of Eurytus?' would make τις strangely weak. Further, in a mere surmise, such as this, the less direct inquiry seems the fitter.

- ΔΙ. οὐκ οἶδα· καὶ γὰρ οὐδ' ἀνιστόρουν μακράν.
 ΔΗ. οὐδ' ὄνομα πρὸς του τῶν ξυνεμπόρων ἔχεις;
 ΔΙ. ἦκιστα· σιγῇ τοῦμὸν ἔργον ἦνυτον.
 ΔΗ. εἰπ', ὦ τάλαιν', ἀλλ' ἡμῖν ἐκ σαντῆς· ἐπεὶ 320
 καὶ ξυμφορά τοι μὴ εἰδέναι σέ γ' ἥτις εἶ.
 ΔΙ. οὐ τάρᾳ τῷ γε πρόσθεν οὐδὲν ἐξ ἴσου
 χρόνῳ *διήσει γλώσσαν, ἥτις οὐδαμὰ
 προῦφηνεν οὔτε μείζον' οὔτ' ἐλάσσονα,
 ἀλλ' αἰὲν ὠδίνουσα συμφορᾶς βάρος 325
 δακρυρροεὶ δύστηνος, ἐξ οὔτου πάτραν
 διήνεμον λέλοιπεν· ἥ δέ τοι τύχη
 κακὴ μὲν αὐτῇ γ', ἀλλὰ συγγνώμην ἔχει.
 ΔΗ. ἡ δ' οἶν ἐάσθω, καὶ πορευέσθω στέγας
 οὔτως ὅπως ἦδιστα, μηδὲ πρὸς κακοῖς 330
 τοῖς οὔσιν *ἄλλην πρὸς γ' ἐμοῦ λύπην *λάβῃ.

319 ἦνυτον in L was not 'primo omissum, sed postea literis exilioribus suppletum' (Dind.): only the first two letters are somewhat cramped. **320 f.** ἡμῖν] ἡμῖν L.—τοι] tis B, T.—μὴ εἰδέναι] μὴ δέναι L.—For καὶ ξυμφορά τοι, Herm. writes

καξύμφορ' ἐστὶ. Madvig conj. καὶ ξύμφορόν σοι μ' εἰδέναι. For this sense, Nauck would prefer καὶ ξυμφορά σοι τοῦμὲ μὴ εἰδέναι: but he would rather make the two vv. into one by deleting 321 and changing ἐπεὶ in 320 to τίς εἶ. **322** οὐ τάρᾳ] οὐτ' ἀρα L.

323 διήσει Wakefield: διοίσει MSS.—οὐδαμὰ Hermann: οὐδαμῶ L:

317 ἀνιστόρουν: cp. *Ph.* 253 ὥς μὴ δὲν εἰδότη' ἴσθι μ' ὧν ἀνιστορεῖς: the simple ιστορεῖν below, 382, 397, 404.—μακράν: *O. T.* 220 οὐ γὰρ ἂν μακράν | ἔχενον.

318 f. ξυνεμπόρων: schol. ξυναιχμαλωτῶν.—ἔχεις, *comfertum habes*: *Ant.* 9 (n.).—ἦνυτον: *Ant.* 231 n.

320 ἀλλ' ἡμῖν, 'to me at least': since Lichas has not questioned thee. Cp. *O. C.* 1276 πειράσας' ἀλλ' ὑμεῖς γε: and *ib.* 241 ἀλλ' ἐμέ.—ἐκ σαντῆς, here= 'from thine own mouth' (since Lichas cannot tell me), rather than, 'of thine own accord.' In *El.* 343, ἅπαντα γὰρ σοι τὰμὰ νουτεήματα | κείνης διδακτά, κούδεν ἐκ σαντῆς λέγεις, the sense is, 'from thine own mind.'

321 καὶ closely with ξυμφορά, a very misfortune. Deianeira is deeply interested by the captive, and feels drawn towards her. She is anxious to know the stranger's story, in order to offer her *personal* sympathy. These words express the pain and regret which she would feel at *not* being able to do so. The subtle art of the poet's language here depends on the different shades of meaning possible for ξυμφορά. When Deianeira at last learns all, that

knowledge is to her a ξυμφορά in the gravest sense: she knows that, in Iolè, she has received a πημονὴν ὑπόστεγον (376). But here she is courteously using ξυμφορά in the milder sense which it could also bear,—'a matter of deep regret.' Cp. *Her.* i. 216 συμφορὴν ποιούμενοι ὅτι οὐκ ἔκετο ἐς τὸ τυθῆναι.

322 f. οὐ τάρᾳ κ.τ.λ.: lit., 'It will be in a manner very unlike the past that she will utter a word': i.e., if she does speak, it will be very unlike her conduct hitherto. οὐδὲν ἐξ ἴσου must be taken together: for τῷ γε πρόσθεν χρόνῳ depending on ἐξ ἴσου, cp. *Eur. Hipp.* 302 ἴσον δ' ἀπεσιπν τῷ πρῶν. διήσει is a certain correction of διοίσει: γλώσσαν here is fig., 'speech,' precisely as in fr. 844. 3 πολλὴν γλώσσαν ἐκχέας μάτην, and *El.* 596 ἡ πᾶσαν ἔης γλώσσαν: for ἰέναι γλώσσαν could not mean, 'to unloose' the tongue: it means 'to send forth' an utterance, being a poetical equiv. for ἰέναι φωνήν: cp. *Plat. Legg.* 890 D πᾶσαν, τὸ λεγόμενον, φωνὴν ἰέντα. The use of διοίσει, as meaning 'to send speech through the lips, is thus the same here as in *O. C.* 963 (φόνους

LI. I know not; indeed, I asked not many questions.

DE. And thou hast not heard her name from any of her companions?

LI. No, indeed; I went through my task in silence.

DE. Unhappy girl, let me, at least, hear it from thine own mouth. It is indeed distressing not to know *thy* name.

LI. It will be unlike her former behaviour, then, I can tell thee, if she opens her lips: for she hath not uttered one word, but hath ever been travailing with the burden of her sorrow, and weeping bitterly, poor girl, since she left her wind-swept home. Such a state is grievous for herself, but claims our forbearance.

DE. Then let her be left in peace, and pass under our roof as she wishes; her present woes must not be crowned with fresh pain at my hands;

οὐδαμοῦ B. **326** δακρυρροεῖ] δακρυρρόει (made from δακρυρροεῖ) L, with ἐδάκρυνεν written above. **327** ἡ δέ L: ἡδε Wunder. **328** αὐτῇ γ'] In L

the breathing on υ has been changed, and is blotted; but the corrector seems to have meant αὐτῇ γ'. αὐτῇ γ' V², and so Hermann. Hartung conj. αὐτῇ 'στ': Heimsoeth, αὐτῇ 'στ': Reiske, αὐτῇ, τάλλα: Wecklein, αὐτῆς (omitting γ'). Hilberg conj. ἐκλινεν αὐτήν, and ἔχε for ἔχει. **329** 'ἡ δ' οὖν scripsi pro ἡδ' οὖν' (Dindorf). But ἡ δ' οὖν is L's reading. Nauck writes ἡ δ' οὖν. **331** τοῖς οὖσι λύπην πρὸς γ' ἐμοῦ λύπην λάβοι L, with most MSS. The variants are worthless,—λοιπὴν for the first λύπην (B), or λύπης for the second (A). Triclinius amended οὖσι λύπην to οὖσιν ἄλλην. Blaydes conj. οὖσι καὶνῃν, or οὖσιν ἡδῇ: Nauck, οὖσιν αὐτῇ. Others propose, instead of the second λύπην, διπλὴν (F. W. Schmidt), νέαν (Dindorf), or λύπη (Paley). Wecklein

μοι...) τοῦ σοῦ διήκας στόματος. The attempted interpretations of διοῖσει, and some other conjectures, will be found in the Appendix.

ἦτις, causal (O. T. 1184), justifying v. 322.—οὐδαμὰ, adv.: O. C. 1104 n.

324 οὔτε μείζον' οὐτ' ἐλάσσονα: Anl. 1245 πρὶν εἰπεῖν ἐσθλὸν ἢ κακὸν λόγον: Od. 10. 93 οὐ μὲν γάρ ποτ' ἀέξετο κύμα γ' ἐν αὐτῷ, | οὔτε μέγ' οὐτ' ὀλίγον: Her. 3. 62 οὐκ ἔστι... ὅκως τι... νεῖκός τοι ἔσται ἢ μέγα ἢ σμικρόν.

325 ὠδίνουσα... βάρος (cognate acc.): cp. Ai. 790 πρᾶξιν ἦν ἡλγιστ' ἐγώ: Eur. Her. 990 Ἦρα με κάμνειν τήνδ' ἔθηκε τὴν νόσον.

327 f. διήνεμον simply = ἡμετέσσαν: so Oechalia is called ὑπίπυργος (354) and αἰπεινὴ (858). The word does not occur elsewhere in classical Greek, but Hermann quotes it from Philo Byzant. *De septem mirabilibus* 1, where it means 'fanned by breezes.' Hermann prefers the first of the two explanations (ἐρημον, ὑψηλήν) given by the schol.: thinking that the epithet describes the ruins of Oechalia as *patulum ventis iter praebentes*. This

seems very far-fetched; the more so, as the noun is πάτραν.

ἡ...τύχη, not the doom of captivity, but rather her present condition of mute and inconsolable grief.—αὐτῇ γ' is emphatic; sad for her, but to be condoned by us: γ' is therefore in place.—συγγνώμην ἔχει:—Thuc. 3. 44 ἐχοντάς τι ξυνγνώμης (some claim to it).

329 f. ἡ δ' οὖν: cp. O. T. 669 ὁ δ' οὖν ἔτω: Ai. 961 οἱ δ' οὖν γελώντων: Ar. Ach. 186 οἱ δ' οὖν βοώντων. Idiom thus favours ἡ δ'; and ἡδ' would have too emphatic.—οὕτως ὅπως ἡδιστα: i.e., in silence.

331 Among the attempts to amend λύπην...λύπην (cr. n.), the two best, I think, are, (1) ἄλλην...λύπην, Triclinius: and (2) λύπην...διπλὴν, F. W. Schmidt. In favour of (2), it might perhaps be said that the second λύπην is more likely to be corrupt than the first. But it is also conceivable that the error should have arisen through the transcriber glancing forward. And, in close connection with πρὸς κακοῖς τοῖς οὖσιν, ἄλλην seems the fittest word. διπλὴν would be less clear (meaning the

ἄλιν γὰρ ἢ παροῦσα. πρὸς δὲ δώματα
χωρῶμεν ἤδη πάντες, ὡς σύ θ' οἱ θέλεις
σπεύδης, ἐγὼ δὲ τᾶνδον ἐξαρκῇ τιθῶ.

ΑΓ. αὐτοῦ γε πρῶτον βαιὸν ἀμμείνας', ὅπως 335
μάθης ἄνευ τῶνδ' οὔστινάς τ' ἄγεις ἔσω,
ὦν τ' οὐδὲν εἰσήκουσας ἐκμάθης ἂ δέι'
τούτων ἔχω γὰρ πάντ' ἐπιστήμην ἐγώ.

ΔΗ. τί δ' ἐστί; τοῦ με τήνδ' ἐφίστασαι βάσιν;

conj. προσφατόν γ' ἐμοῦ λάβοι. Wunder changes πρὸς γ' ἐμοῦ to ἐξ ἐμοῦ. For λάβοι (MSS.), Blaydes restores λάβη. 333 σύ θ'] σύγ' Brunck.—οἱ] ἡ (=ῆ) Harl.—θέλεις A: θέλησις L: θέλοις B. 334 ἐγὼ δὲ L, with most MSS.: ἐγὼ τε A (and so Turnebus). 335 ἀμμείνας'] ἐμμείνας' A, Harl.; and so Ald. 336 οὔστινάς τ'] τ' was added by Erfurd. (οὔστινάς γ' A.) Hense deletes this verse, omitting τ' after ὦν in 337. 337 εἰσήκουσας] ἐξήκουσας K, with εἰς written above.—ἐκμάθης Turnebus: ἐκμάθησιθ' L: ἐκμάθης γ' A. 338 For πάντ' Wakefield conj. κάρτ'. Blaydes writes τούτων γὰρ εἰμι πάντ' ἐπιστήμων ἐγώ.

former κακά ρίus a new λύπη): it would also be too emphatic for this context.

Almost all edd. retain the optat. λάβοι, which is possible ('Heaven forbid that she should receive...!'). But, as this clause is linked with ἐάσθω καὶ πορευέσθω,—being, in fact, merely a repetition of the command in a negative form,—I feel sure that Blaydes is right in reading λάβη.

333 f. οἱ θέλεις σπεύδης, back to Cenaeum, so as to be in time for the sacrifice (287): cp. 599.—ἐγὼ δέ, after σύ θ', is warranted by the antithesis, as in 143 (n.), 286.—ἐξαρκῇ τιθῶ, make them such as they ought to be,—set them in satisfactory order. The word is used in Aesch. Pers. 237 (πλοῦτος ἐξαρκῆς).

335 The ἄγγελος (180), who has listened in silence, now places himself between Deianeira and the door through which she is about to follow Lichas and the captives.—αὐτοῦ γε πρῶτον βαιὸν ἀμμείνας', sc. χώρει (from χωρῶμεν in 333). Where γε is thus used in reply, without an expressed verb, the verb can usu. be supplied directly from what immediately precedes (as in 399 νεμῶ from νεμῆς). Here we may compare O. T. 678 XO...τί μέλλεις κομίζεῖν ὁδῶν τόνδ' ἔσω; | IO. μαθούσά γ' ἦτις ἡ τύχη (sc. κομῶ).—ἀμμείνας': Sophocles has the form ἀμμένειν in four lyric passages (527, 648, El. 1389, 1397); but there is no other instance of it in tragic iambs. The apocope of ἀνά, so frequent in tragic lyrics, is comparatively rare in dialogue;

the iambic examples are chiefly nouns, as ἀμβάτης, προσάμβασις, ἀμβολή, ἀμπνοή, ἀμπνυχῇ: more rarely verbs; though cp. 396 (n.); Eur. Hec. 1263 ἀμβήσει. In Tro. 1277 ἀμπνέουσ' is only a v. l. for ἐμπνέουσ', as in Phoen. 1410 ἀμφέρει for ἀναφέρει. An example in Attic prose is Xen. Cyr. 7. 5. 12 ἀμβολάδος γῆς.

336 f. ἄνευ here = χωρῆς, as in O. T. 1464 ἄνευ τοῦδ' ἀνδρός.—οὔστινάς τ': the τ' is placed as if μάθης were to serve for both clauses: but, in the form which the sentence actually takes, this τε properly belongs to μάθης, and the second τε to ἐκμάθης. (Cp. Ph. 1415 τὰ Διὸς τε φράσεων βουλευμάτ' αἰ, | κατερητύσων θ' ὁδὸν ἣν στέλλει.) For the simple verb followed by the compound, cp. O. T. 566 f. ἔσχετε—παρέσχομεν: Ph. 249 f. ὁσθα—κάτοιδ'.—The masc. plur. οὔστινας alludes to Iolè: cp. O. T. 366 σὺν τοῖς φιλάτοις (Iocasta).—ὦν τ' οὐδὲν εἰσήκουσας: her relations with Heracles. The first clause corresponds with the information which the speaker gives in vv. 379 ff.; the second, with that which he gives in vv. 351 ff.

338 πάντ', adv., 'in all respects'; to be taken, not with ἐπιστήμην alone (as if = 'complete knowledge'), but with ἔχω ἐπιστήμην.—Nauck, who pronounces the text corrupt, contends that we can say, (1) τούτων ἐπιστήμην ἔχω, or (2) πάντα ἐπιστήμην ἔχω: but that we cannot 'combine τούτων πάντα.' He compares πάντα ἐπιστήμην ἔχω with O. C. 583 τὰ δ' ἐν μέσῳ | ἡ λήστιν ἴσχεις κ.τ.λ., where τὰ δ' ἐν μέσῳ depends on λήστιν ἴσχεις as =

she hath enough already.—Now let us all go in, that thou mayest start speedily on thy journey, while I make all things ready in the house. [LICHAS, followed by the Captives, moves towards the house.]

ME. (*coming nearer to DEIANEIRA*). Ay, but first tarry here a brief space, that thou mayest learn, apart from yonder folk, whom thou art taking to thy hearth, and mayest gain the needful knowledge of things which have not been told to thee. Of these I am in full possession.

DE. What means this? Why wouldest thou stay my departure?

Nauck conj. *τούτων ἐγὼ γὰρ πάντ' ἐπιστήμων ἔφην*. 339 τί δ' ἐστὶ τοῦ με τήνδ' ἐφίστασαι [φ from π] βάσιν: L. Wunder writes τί δ' ἀντὶ τοῦ ('why and wherefore?'). For με, Porson (on Eur. *Phoen.* 1373=1354 Dind.) conj. καὶ. For ἐφίστασαι, Dobree conj. ὑφίστασαι, *subsistis* ('place yourself over against me').

ἐπιλανθάνει. Hence it appears that he takes πάντα for an acc. depending on ἐπιστήμην ἔχω as = ἐπίσταμαι. But πάντα in our verse is an adverb. This adverb is used by Sophocles, not only 'to strengthen adjectives' (Nauck on *Ant.* 721), as in ὁ πάντ' ἀναλκίς (*El.* 301), but also with verbs and participles: as *Ant.* 640 γνώμης πατρώας πάντ' ὀπισθεν ἐστάναι: *Ph.* 99 πάνθ' ἡγουμένην. The adverbial use of πάντα with ἐπιστήμην ἔχω is none the less correct because a gen., τούτων, happens to be joined with ἐπιστήμην. In *Ant.* 721, φῦναι τὸν ἄνδρα πάντ' ἐπιστήμης πλέων, the adverb certainly goes with ἐπιστήμης πλέων: but that proves nothing against the phrase used here.

339 τί δ' ἔστι; Cp. *O. T.* 1144 τί δ' ἔστι; πρὸς τί τοῦτο τοῦπος ἱστορεῖς; (n.). Here, as there, a mark of interrogation must follow ἔστι, since τίς can stand for *ostis* only in an indirect question.—τοῦ, causal gen.; so *τίνος Ph.* 327 (n.).—ἐφίστασαι με, makest me to halt, τήνδε βάσιν (acc. of respect), in this movement (towards the house). For the second acc., cp. *Ph.* 1242 τίς ἔσται μ' οὐκικωλύσων τάδε; (n.): *ib.* 1301 μέθεσ με... χεῖρα. Schol.: τίνος ἔνεκεν τὴν πορείαν καὶ τὴν εἰσόδον ἰστῆς καὶ κωλύεις;

The midd. ἐφίσταμαι does not elsewhere occur in a causal sense (except in the aor., as *Xen. Cyr.* 8. 2. 19 φρουροὺς ἐπεστησάμην). But the causal use of καθίσταμαι (*Aesch. Eum.* 706 φρούρημα γῆς καθίσταμαι, *Thuc.* 2. 6 τὰ τ' ἐν τῇ πόλει καθίσταντο) appears to warrant a like use of ἐφίσταμαι, where, as here, the context helps to explain it. Cp. also *Plat. Tim.* 63 c γεώδη γένη διίστάμενοι, 'separating.' [But we

cannot properly compare *O. C.* 916 παρίστασαι, 'you bring to your own side,' 'subjugate': nor *Plat. Rep.* 565 c ἐνα τινὰ... δῆμος εἰωθε... προτάσθαι ἑαυτοῦ: where there is a special reason for using the midd.] The midd. προσορωμένα in *O. C.* 244 is similarly unique, and has a like justification.

A fact which confirms this view is that ἐφίσταμαι, ἐφίστασθαι were regularly used with ref. to a halt. *Xen. An.* 2. 4. 26 ἐπορεύετο δὲ ἄλλοτε καὶ ἄλλοτε ἐφίσταμενος. ὅσον δὲ χρόνον τὸ ἡγούμενον τοῦ στρατεύματος ἐπιστήσεις, τοσούτον ἦν ἀνάγκη χρόνον δι' ὅλου τοῦ στρατεύματος γίγνεσθαι τὴν ἐπίστασιν. (For ἐπίστασις, 'a halt,' cp. *Ant.* 225 n.) *Polyb.* 16. 34. 2 ἐπιστήσαντες...τὴν ὁρμήν. *Diod.* 17. 112 τὴν ὁδὸν...ἐπιστήσας. *Plut. Cim.* 1 ἐπιστήσας...τὴν πορείαν. *Arrian* 5. 16. 1 ἐπέστησε τοὺς ἱππέας τοῦ πρόσω.

Another explanation is: τοῦ με ἐφίστασαι, 'why hast thou come close up to me, τήνδε βάσιν (cogn. acc.), with this (hurried) step?' But: (1) instead of με, we should then expect μοι: which *Madvig*, indeed (*Adv.* 1. 227), proposed, though with the further (and needless) change of τοῦ to ἐφ' οὗ. *Cp. O. T.* 776 πρὶν μοι τύχη | τοιάδ' ἐπέστη. The acc. με is not adequately defended by fr. 155, τίς γὰρ με μόχθος οὐκ ἐπεσάται; where the acc. is like that which can follow ἐπιβαίνειν as = 'to assail' (*At.* 138 σὲ δ' ὅταν πληγὴ Διὸς... | ...ἐπιβῇ): 'what trouble was not ever coming upon me?' (2) τήνδε... βάσιν here refers more naturally to the movement in which *Deianeira* is stopped than to a movement which the ἄγγελος makes towards her.

- ΑΓ. σταθείς' ἄκουσον· καὶ γὰρ οὐδὲ τὸν πάρος 340
μῦθον μάτην ἤκουσας, οὐδὲ νῦν δοκῶ.
ΔΗ. πότερον ἐκείνους δῆτα δεῦρ' αἴθις πάλιν
καλῶμεν, ἢ 'μοὶ ταῖσδέ τ' ἐξειπεῖν θέλεις;
ΑΓ. σοὶ ταῖσδέ τ' οὐδὲν εἴργεται, τούτους δ' ἔα.
ΔΗ. καὶ δὴ βεβᾶσι, χῶ λόγος σημαίνεται. 345
ΑΓ. ἀνὴρ ὃδ' οὐδὲν ὦν ἔλεξεν ἀρτίως
φωνεῖ δίκης ἐς ὀρθόν, ἀλλ' ἢ νῦν κακός,
ἢ πρόσθεν οὐ δίκαιος ἄγγελος παρῆν.
ΔΗ. τί φῆς; σαφῶς μοι φράζε πᾶν ὅσον νοεῖς·
ᾧ μὲν γὰρ ἐξείρηκας ἀγνοία μ' ἔχει. 350
ΑΓ. τούτου λέγοντος τάνδρὸς εἰσήκουσ' ἐγώ,
πολλῶν παρόντων μαρτύρων, ὡς τῆς κόρης
ταύτης ἕκατι κείνος Εὐρυτόν θ' ἔλοι
τὴν θ' ὑψίπυργον Οἰχαλίαν, Ἐρως δέ νιν
μόνος θεῶν θέλξειεν αἰχμάσαι τάδε, 355

340 f. τὸν...μῦθον] τῶν...μῦθων V²: τῶν...μῦθον K.

ἢ μοι MSS.

344 εἴργεται] Hense conj. εἴργομαι.

343 ἢ 'μοὶ Groddeck:

345 χῶ λόγος]

Nauck conj. χῶ τι λῆς.

346 ἀνὴρ Hermann: ἀνὴρ MSS.

347 φωνεῖ]

340 f. οὐδὲ τὸν πάρος...οὐδὲ νῦν. The double οὐδὲ here must not be confused with a double οὐτε: this is not a case of parataxis,—‘as my first story was worth hearing, so will this one be.’ The first οὐδὲ = ‘not even,’ and the second, ‘no, nor...’: cp. *O. C.* 1402 τοιοῦτον οἶον οὐδὲ φωνῆσαι τινα | ἔξεσθ’ ἐταίρων, οὐδ’ ἀποστρέψαι πάλιν.—τὸν πάρος μῦθον: v. 180—199.—μάτην: not ψευδῶς, as the schol. explains (a sense which must refer to the speaker, not to the hearer), but simply, ‘in vain.’ His promise of good news proved true.—δοκῶ, sc. μάτην σε ἀκούσσεσθαι.

342 f. ἐκείνους, Lichas and the captives: who are moving away into the house, but have not yet disappeared. Their movement, which would begin at v. 335, ends only at 345. As the space to be traversed by them would not be great, we may suppose that Lichas, though he does not overhear the words of the ἄγγελος, has paused near the door of exit, in uncertainty, on seeing Deianeira stop, and is finally dismissed by a gesture of hers, after the words τούτους δ' ἔα (344). Here she forgets the ἀνευ τῶνδ' of v. 336.—ἢ 'μοὶ ταῖσδέ τ' (the Chorus),—i.e.

μόνας: an addition which the emphasis on the pronouns renders needless.

344 σοὶ ταῖσδέ τ' οὐδὲν εἴργεται: the verb is clearly passive: the midd. εἴργομαι occurs only as ‘to keep oneself off’ from something (*O. T.* 890 n.). And it is simpler to take οὐδὲν as nom. than as adv. with an impers. verb. σοὶ ταῖσδέ τ' might be a dat. of interest: ‘for thee and these, nothing is excluded’: but it is truer (I think) to carry on ἐξειπεῖν. Thus the strict sense is:—‘for the purpose of telling to thee and these, nothing is excluded.’ The ordinary οὐδὲν εἴργει occurs at 1257.

345 καὶ δὴ: *O. C.* 31 n.—χῶ λόγος σημαίνεται. Blaydes writes ὃ τι λέγεις σημαίνε μοι: Nauck too (cr. n.) thinks the text corrupt, chiefly because σός is absent. But cp. Eur. *Hipp.* 341 f. ΦΑ. τρίτη δ' ἐγὼ δύστηνος ὡς ἀπόλλυμαι. | TP. ἐκ τοι πέπληγμαι· ποῖ προβήσεται λόγος; For the verb, cp. 598 σήμαινε. Apitz cites Plat. *Gorg.* 511 b ὡς ὁ λόγος σημαίνει: but the sense there is different (‘as our argument indicates’).

347 f. δίκης ἐς ὀρθόν, conformably with the straight rule of honesty: cp. *O. T.* 853 δικαίως ὀρθόν, truly right (for the

ME. Pause, and listen. My former story was worth thy hearing, and so will this one be, methinks.

DE. Shall I call those others back? Or wilt thou speak before me and these maidens?

ME. To thee and these I can speak freely; never mind the others.

DE. Well, they are gone;—so thy story can proceed.

ME. Yonder man was not speaking the straightforward truth in aught that he has just told. He has given false tidings now, or else his former report was dishonest.

DE. How sayest thou? Explain thy whole drift clearly; thus far, thy words are riddles to me.

ME. I heard this man declare, before many witnesses, that for this maiden's sake Heracles overthrew Eurytus and the proud towers of Oechalia; Love, alone of the gods, wrought on him to do those deeds of arms,—

φώνει L (the acute accent added by S): cp. 326.—δικης] δικησ L. 350 ἀγνοία μ' Herm.: ἄγνωιδ μ' L, with most MSS., and so Ald.: ἀγνοία μ' Triclinius. 351 λέγοντος τάνδρος] λέγοντόςτ' ἀνδρός L. 353 Εὐρυτον] εὐρουτον L, with υ· over oi.

prophecy). For the implied metaphor, cp. Eur. *Hec.* 602 οἶδεν τό γ' αἰσχροὺν κανόνι τοῦ καλοῦ μαθῶν: for *eis*, Thuc. 6. 82 ἐς τὸ ἀκριβὲς εἰπεῖν (so the MSS.: *ὡς* Krüger). The gen. *δικης* can be joined to *ὀρθόν* (though without art.), since the latter is felt as a subst.: cp. *Az.* 1144 ἐν κακῷ | χεϊμῶνος.

ἢ νῦν...ἢ πρόσθεν...παρῆν: since *νῦν* can mean 'just now,' it is not necessary to supply *παρεστί*: but it is easy to do so: cp. Xen. *An.* 3. 3. 2 ἐγώ...καὶ Κύρω πιστὸς ἦν...καὶ νῦν ὑμῖν εὖνος (εἰμί).—*κακός* here = *ἄπιστος*, as at 468 it is opposed to *ἀψευδὲς*.—οὐ δίκαιος is merely a synonym for *κακός* (cp. 457), 'not honest': cp. 411: *Ant.* 671 δίκαιον κάγαθον παραστάντην. The antithesis, which is only between *νῦν* and *πρόσθεν*, is thus somewhat blurred.

350 ἀ μὲν γὰρ ἐξείρηκας, standing where it does, is most simply taken as an acc. of respect; though *τούτων* might be supplied.—*ἀγνοία*: for the *ā*, see on *Ph.* 129 *ἀγνοία* προσή.

352 ff. μαρτύρων: cp. 188.—Εὐρυτόν θ' ἔλοι τήν θ' ὕψιν. Οἰχαλίαν: i.e., *slew* him, and *took* the town. Just so in *Il.* 11. 328 ἐλέτην δίφρον τε καὶ ἀνέρε (the men are slain). This is usu. called a case of 'zeugma': but it is not really of the same kind as (e.g.) Her. 4. 106 ἐσθῆτά τε

φορέουσι τῇ Σκυθικῇ ὁμοίην, γλώσσαν δὲ ἰδίην: where the verb properly suits the first clause only, and *ἔχουσι* would naturally have been added to the second clause. The poetical use of *ἐλεῖν*, in regard to contests, included the senses, (1) 'to overcome,' often connoting 'to slay'; and (2) 'to gain by overcoming.' Cp. Pind. *O.* 1. 88 ἔλεν δ' Οἰνομάου βίαν, παρθένον τε σύννεον (*overcame* the father in a race, and *won* the daughter). So we can say, 'they conquered their oppressors,' and 'they conquered freedom.' The difference is that we should not say, in one sentence, 'they conquered their oppressors, and freedom.' Schneidewin compares Pind. *N.* 10. 25 ἐκράτησε...στρατὸν... | καὶ...στέφανον, Μοῖσαισι τ' ἔδωκ' ἀρόσαι. But there is much probability in Heyne's correction of the MS. *Μοῖσαισι τ' to Μοῖσαισιν* (with no comma after *στέφανον*).

τήν ὑψίπυργον: cp. 327 n.—Οἰχαλίαν: for the anapaest, excused by the proper name, cp. 233.

355 μόνος θεῶν: whereas Lichas had represented Zeus as *πράκτωρ* of all (251).—*βέλξειεν*, with irony, that gentle spell produced these exploits. Cp. 1142 τοι ᾤδε φίλτρῳ.—*αἰχμάσαι τάδε* (cogn. acc.), to do these warlike deeds. The verb has here a general sense, as in Aesch. *Pers.* 756 ἐνδον αἰχμάζειν, to play the warrior

οὐ τὰπὶ Λυδοῖς οὐδ' *ὕπ' Ὀμφάλη πόνων
 λατρεύματ', οὐδ' ὁ ῥιπτὸς Ἰφίτου μόρος·
 ὃν νῦν παρώσας οὗτος ἔμπαλιν λέγει.
 ἀλλ' ἡνίκ' οὐκ ἔπειθε τὸν φυτοσπύρον
 τὴν παῖδα δοῦναι, κρύβιον ὡς ἔχοι λέχος, 360
 ἔγκλημα μικρὸν αἰτίαν θ' ἑτοιμάσας
 ἐπιστρατεύει πατρίδα τὴν ταύτης, ἐν ᾗ
 τὸν Εὐρυτον τόνδ' εἶπε δεσπόζειν θρόνων,
 κτείνει τ' ἄνακτα πατέρα τῆσδε καὶ πόλιν
 ἔπερσε. καὶ νῦν, ὡς ὀράς, ἦκει δόμους 365

356 οὐδ' r: οὐτ' L.—ὕπ' Ὀμφάλη Herwerden: ἐπ' Ὀμφάλη most MSS. (a few have ἀπ'). In L the ε of ἐπ' is in an erasure,—from ν acc. to some, from a acc. to others. Neither letter can now be clearly traced, but ν seems the more probable; though the erasure extends, to the left of ε, beyond the space which either ν or α would ordinarily fill.
356 f. These two vv. are bracketed by Wunder, whom Blaydes follows. Nauck, though he does not bracket them, leans to the same view. **358** ὃν νῦν MSS.: δ νῦν Erfurdt: δ νῦν Köchly.—Nauck thinks that after 358 there has been a loss of one or more verses, which referred to Heracles asking the hand of Iolë. **359** ἀλλ'] Blaydes (*Addenda* p. 289) conj. εἰθ': Tournier, ὁ δ'. **360** ἔχοι A, and so Ald.:

at home: cp. *Ai.* 97. In *Il.* 4. 324 αἰχμὰς δ' αἰχμάσσουσι means, 'shall wield spears': whence Ellendt understands here, '*intorquere* hoc excidium.'

356 f. οὐ τὰπὶ Λυδοῖς. Here ἐπὶ Λυδοῖς = 'in their country' (248 ἐν Λυδοῖς): cp. 1100 γῆς ἐπ' ἐσχατοῖς τόποις: Her. 5. 77 ἐπὶ...τῇ χώρῃ.—*ὕπ' Ὀμφάλη: in subjection to her,—a common sense of ὑπό with dat. (as Thuc. 1. 32 εἰ ἐσόμεθα ὑπ' αὐτοῖς). ὑπ' is an almost certain correction of the MS. ἐπ' (see cr. n.), which τὰπὶ may have generated. If ἐπ' were retained, it could mean only 'in the power of': for, in reference to *one person*, ἐπὶ could not possibly mean merely 'with.' After ἐπὶ Λυδοῖς, however, the repetition of ἐπὶ in a different sense would here be awkward.—πόνων λατρεύματ', service consisting in toils (defining gen.): cp. 505 ἀεθλ' ἀγώνων. (*O. C.* 105 μόχοις λατρεύων, 'thrall to woes,' is not parallel.)—ὁ ῥιπτὸς...μόρος: cp. *Ant.* 36 φόνον...δημόδυστον. A sarcastic allusion to the vivid detail with which Lichas had told the story (270 ff.).

Heracles had really killed Iphitus. The denial here refers only to the place which the murder held in the story told by Lichas. Heracles was instigated, not by the Lydian servitude which punished his crime, or by those affronts (262 ff.) which Lichas represented as having moved him to the crime, but,

in reality, by the refusal of Eurytus to give him Iolë.

358 δν refers, not to μόρος, but back to Ἔρως (354), verses 356 f. being parenthetical; just as in 997 ἦν refers to κρηπίς in 992, and not to λάβαν in 996. The conjecture δ would enfeeble the passage. δν...παρώσας expresses that the divine agent, who should have been placed in the foreground of the story (cp. 862), has been thrust out of sight. Cp. Eur. *Andr.* 29 Ἑρμῖονην γαμει, | τοῦμόν παρώσας δεσπότης δοῦλον λέχος.—ἐμπαλιν λέγει, speaks in a contrary sense. Her. 1. 207 ἔχω γνώμην...τὰ ἐμπαλιν ἢ οὔτοι. *Il.* 9. 56 οὐδὲ πάλιν ἐρέει ('gainsay').

359 ἀλλ' ἡνίκ': here ἀλλά merely serves to resume the story, after the parenthesis: cp. δέ in 252, 281. Others make it strictly adversative: '(It was *not* on account of his enslavement); *rather* it was when he could not persuade,' etc.—οὐκ ἔπειθε: the *imperf.* is regularly used with ref. to such failure (e.g., Thuc. 3. 3 ἐπειδὴ...οὐκ ἔπειθον: id. 4. 4 ὡς οὐκ ἔπειθεν).—τόν φυτοσπύρον: not yet identified with Eurytus. That disclosure forms the climax, at 380.

360 f. κρύβιον ὡς ἔχοι λέχος: cp. Her. 3. 1 οὐκ ὡς γυναικὰ μιν ἐμελλε...ἔξειν, ἀλλ' ὡς παλλακὴν.—ἐγκλημα is properly the matter of the complaint: αἰτίαν, the imputation of blame for it. For αἰτία in this sense, cp. *O. T.* 656, *Ai.*

not the toilsome servitude to Omphalè in Lydia, nor the death to which Iphitus was hurled. But now the herald has thrust Love out of sight, and tells a different tale.

Well, when he could not persuade her sire to give him the maiden for his paramour, he devised some petty complaint as a pretext, and made war upon her land,—that in which, as he said, this Eurytus bore sway,—and slew the prince her father, and sacked her city. And now, as thou seest, he comes sending

ἐχῆ (made from ἐχει) L.

Blaydes. Hartung, followed by Nauck and others, brackets the words τὴν ταύτης ...πατέρα.

363 τὸν Εὐρύτου τῶνδ' L, A, and most MSS.: τὸν Εὐρύτου τόνδ' B, K, N. The Ald. has τῶν Εὐρύτου τῶνδ'. Erfurd, τῶν Εὐρύτου τόνδ'. Hermann (third ed.) gave τῶν δ' Εὐρύτου τήνδ' εἶπε δεσπόμεν θρόνων, placing the verse after 368.

364 κτείνει] Blaydes gives κτάνοι.—πατέρα] In L a letter has been erased after πα.—πόλιν] πάλιν L, with o written over a by a late hand.

365 f. ἔπερσε] Blaydes πέρσειε.—καὶ νῦν] Brunck καὶ νῦν.—ἡκει δόμους | ὦς] Blaydes ἡκει 's δόμους | σοὺς. For ὦς, Brunck gave ἐς: Schneidewin conj. πρὸς: Hartung, σφε.—For ὦς ὁρᾷς, ἡκει δόμους | ὦς τοῦσδε πέμπων οὐκ

28.—**ἔτοιμάσας**: cp. Isae. or. II § 14 ἀγῶνας παρασκευάζειν ('to get up' law-suits against one).

362—364 ἐπιστρατεύει...ἀνακτα-
τέρα. I keep the traditional text, only with τόνδ' (B) instead of τῶνδ' (L) in 363: in the poet's time either would have been written ΤΟΝΔ. If the text be sound, it means:—'he makes war upon her country, that in which (Lichas) said that this Eurytus was master of the throne.' But there are three difficulties:

(1) It was needless to say that the girl's πατρίς was also the realm of Eurytus: cp. 244 f.: 283 ff.: 315. The excuse must be that the Messenger himself had not yet said so; he is wordy, and anxious, in his own fashion, to be lucid. The reading τόνδ', it may be noted, suits this view of him. And τῶνδ' (θρόνων) would be very awkward.

(2) Heracles is subject to ἐπιστρατεύει and κτείνει: but Lichas to εἶπε: (Heracles cannot be the subject to εἶπε: he needed not to tell his warriors that Eurytus reigned there; and, on the other hand, δεσπόμεν could not mean, 'usurped.') Such a change of subject is very harsh: still, it is not impossible; and, as the narrative of Lichas has been the foremost topic so far, εἶπε would at once suggest him. An example almost as bold occurs in Thuc. 2. 3: οἱ δὲ Πλαταιῆς...λόγους δεξάμενοι ἡσύχαζον, ἀλλως τε καὶ ἐπειδὴ ἐς οὐδένα οὐδὲν ἐνεωτέρειζον. πρᾶσσοντες δὲ πῶς ταῦτα κατενόησαν

κ.τ.λ.: where the Plataeans are the subject of ἡσύχαζον and κατενόησαν, but the Thebans of ἐνεωτέρειζον.

(3) At v. 377 Deianeira asks, ἀρ' ἀνώ-
νυμος | πέφυκεν; i.e., 'is she of obscure birth?'—and then, for the first time, learns that the girl's father is Eurytus. So she must have understood ἀνακτα in 364 to mean, not 'the king,' but some (minor) 'prince' or 'chief.' Yet, even so, her question at v. 377 is strange. (At v. 342 we saw that she ignored a hint given in v. 336: but on *this* question—the girl's birth—we should have expected her to be attentive.)

The only course which removes all these three difficulties is Hartung's,—who brackets the words τὴν ταύτης...πατέρα, so that three verses shrink into one,—ἐπιστρατεύει πατρίδα τῆςδε, καὶ πόλιν. This would certainly improve the passage. And it is conceivable that the interpolation should have been due to actors.

Others read τῶν Εὐρύτου τόνδ', rendering: 'in which (Lichas) said that Heracles (τόνδ') holds' [or 'wishes to hold'] the throne of Eurytus.' But Heracles simply laid Oechalia waste; there was no question of his reigning there.—Wecklein ingeniously reads τὸν ἐργάτην (for Εὐρύτου) τῶνδ': 'where Heracles said (to his warriors) that the author of these wrongs was king.'

365 f. ἡκει, Heracles: he is not, indeed, yet at Trachis (and the words δόμους ὡς τοῦσδε go with πέμπων); but,

- ὥς τούσδε πέμπων οὐκ ἀφροντίστως, γύναι,
οὐδ' ὥστε δούλην· μηδὲ προσδόκα τόδε·
οὐδ' εἰκός, εἴπερ ἐντεθέρμανται πόθῳ.
ἔδοξεν οὖν μοι πρὸς σέ δηλῶσαι τὸ πᾶν,
δέσποιν', ὃ τοῦδε τυγχάνω μαθὼν πάρα. 370
καὶ ταῦτα πολλοὶ πρὸς μέσῃ Τραχινίων
ἀγορᾷ συνεξήκουον ὡσαύτως ἐμοί,
ὥστ' ἐξελέγχειν· εἰ δὲ μὴ λέγω φίλα,
οὐχ ἡδομαι, τὸ δ' ὀρθὸν ἐξείρηχ' ὅμως.
- ΔΗ. οἴμοι τάλαινα, ποῦ ποτ' εἰμὶ πράγματος; 375
τίν' εἰσδέδεγμαι πημονὴν ὑπόστεγον
λαθραῖον; ὦ δύστηνος· ἄρ' ἀνώνυμος
πέφυκεν, ὥσπερ οὐπάγων διώμνυτο;
- ΑΓ. ἦ κάρτα λαμπρὰ καὶ κατ' ὄνομα καὶ φύσιν· 380
πατρὸς μὲν οὔσα γένεσιν Εὐρύτου ποτὲ

Wecklein writes ὥς συνάρορον δόμους | ἐς τούσδε πέμπει κούκ.—τούσδε] τοῦσδε L. 367 μηδὲ] μὴ δὲ L. Erfurdt conj. μήτι: Hartung μὴ συν.—τόδε L (with an erasure after ο: it was perhaps τόνδε); and so most MSS.: τάδε B, with a few others. 368 ἐντεθέρμανται MSS. Subkoff says: 'In L prius ν puncto notatum est': but the supposed dot is merely the smooth breathing on ε, placed (as often) a little too much to the right, so that it is over ν. (Cp. on 463, 468.) The gloss ἐκκέκασται is written above. ἐκτεθέρμανται is the conject. of Dindorf. 372 ὡσαύτως] ὡς αὐτως L. 373 ὥστ' ἐξελέγχειν] Tournier conj. οὐς ἔστ' ἐλέγχειν. 374 τὸ δ' made from τόδ' in L. 378 διώμνυτο;] In L the

after his distant wanderings, he may be said to 'have arrived,' since in his march from Oechalia he has already reached the point of Euboea nearest to his home (237). Heracles being the subject to ἔπερσε and to ἐντεθέρμανται (368), there would be an exceptional harshness in making Lichas the subject to ἦκει: nor would this suit the sense so well.

δόμους ὥς τούσδε: see n. on O. T. 1481 ὥς τὰς ἀδελφὰς τάσδε τὰς ἐμὰς χέρας. The case for reading ἐς is stronger here than there. Yet I refrain from altering, since the house so easily suggests the household.

368 οὐδ' εἰκός: οὐδέ here = 'nor,' rather than, 'not even.'—ἐντεθέρμανται. This compound is not found elsewhere, while ἐκθερμαίνω is frequent. But ἐνθερμος was common, and is applied by Arist. to a 'fervid' temperament (*Physiogn.* 2, p. 806 b 26: διάνοιαν...ἐνθερμον: 3 p. 808 a 37 εὐφρεῖς καὶ ἐνθερμοί). Here ἐν-, suggesting the inward, hidden flame, seems better than the more prosaic ἐκ-. In fr. 430. 3 the corrupt εἴθ' ἄλλεται is

corrected by Valckenaer (after Ruhnken) to ἐνθάπεται, but by Ellendt to ἐκθάπεται: and the latter is confirmed by Bekker *Anecd.* p. 40. 20.

371 f. πρὸς μέσῃ Τραχινίων ἀγορᾷ: μέσῃ here implies, 'open,' 'public,' as in ἔδειξ'...ἐς μέσον (*Ph.* 609 n.): πρὸς, lit. 'close to'; the ἀγγελος had been one of those who stood in the outer part of the crowd, while inner circles were thronging round Lichas; he had thus been able to get away quickly (188—195). In 423 the prep. is the vaguer ἐν.—ἀγορᾷ, not 'market-place,' but 'gathering' (the place was a λειμών, 188); a sense not rare even in Attic prose: cp. Xen. *An.* 5. 7. 3 συναγαγεῖν αὐτῶν ἀγορὰν: Aeschin. or. 3 § 27 ἀγορὰν ποιῆσαι τῶν φυλῶν.

Join ὡσαύτως ἐμοί: cp. Her. 2. 67 ὥς δὲ αὐτῶς τῇσι κυσὶ οἱ λχυνεταὶ θάπτονται.

374 τὸ δ' ὀρθόν: cp. the words of the messenger to Eurydicē in *Ant.* 1194 f. τί γάρ σε μαλθάσσοιμ' ἂν ὦν ἐς ὕστερον | ψεύσται φανούμεθ'; ὀρθὸν ἀλήθει' αἰ.

375 f. ποῦ...πράγματος; *Ai.* 102 ποῦ σοι τύχης ἔστηκεν; *ib.* 314 ἐν τῷ πράγματι.

her to this house not in careless fashion, lady, nor like a slave ;—no, dream not of that,—it is not likely, if his heart is kindled with desire.

I resolved, therefore, O Queen, to tell thee all that I had heard from yonder man. Many others were listening to it, as I was, in the public place where the Trachinians were assembled ; and they can convict him. If my words are unwelcome, I am grieved ; but nevertheless I have spoken out the truth.

DE. Ah me unhappy ! In what plight do I stand ? What secret bane have I received beneath my roof ? Hapless that I am ! Is she nameless, then, as her convoy sware ?

ME. Nay, illustrious by name as by birth ; she is the daughter of Eurytus, and was once

mark of interrogation is due to an early corrector. **379** ἡ κάρτα Canter: ἡ καὶ τὰ MSS. and Ald. (ἡ καὶ ταλαμπρά L).—*δνομα* Fröhlich: *δμμα* MSS. The same emendation was made independently by Hartung and Wecklein (*Arx Soph. em.* p. 59), who give it in their texts.—In L *ἀγγ.* stands before v. 380, and v. 379 is given to Deianeira (as in B and T), but the mark ξ is prefixed to it. Cp. the schol. on 379: *τινὲς τὸ τοῦ ἀγγέλου πρόσωπόν φασι.* The Aldine gives v. 379 to Deianeira. **380** μέν] Reiske conj. γὰρ. For μέν οὔσα Wecklein conj. γεγώσα, comparing *O. T.* 1168 *ἐγγενὲς γεγώς.—γένεσιν*] In L the letter γ, which had been omitted, is written above. A late hand has written σ over the final ν: this *v. l.* *γένεσις*, Triclinian, appears in a few late MSS. (as B and T).—ποτέ] Blaydes writes σπορά.

—*ὑπόστεγον* with *εἰσδεδεγμαι*: cp. *El.* 1386 *βεβᾶσιν ἄρτι δωμάτων ὑπόστεγοι.*

377 ξ. ὦ δύστηνος, sc. ἐγώ: cp. 1143, 1243. *Ph.* 744 *δύστηνος, ὦ τάλας ἐγώ.—ἀνώνυμος*: *ἄσημος καὶ δυσγενής* (schol.). The reference to origin is brought out by *πέφυκεν*.

This question seems strange after the words *κτείνει τ' ἀνακτα πατέρα τῆσδε* in 364,—which Deianeira can hardly be supposed to have forgotten. (See n. on 362 ff.) If those words be genuine, we might perhaps regard the question here as merely continuing her own bitter thought,—not as really asking for information:—‘Wretched that I am ! Is this the nameless maiden of whom he spoke?’ (Cp. the bitter self-communing of Oedipus, *O. T.* 822: *ἄρ' ἔφυν κακός; | ἄρ' οὐχὶ πᾶς ἀναγνος*;) It is not decisive against this view that the matter-of-fact *ἀγγελος* takes the question literally.

διώμνυτο (cp. 255 n.): Lichas had merely declared that he knew nothing (314—319).

379 ἡ κάρτα: these words begin the reply to a question in *El.* 312, Aesch. *Suppl.* 452: they are the first words of a speaker also in *Ai.* 1359, *El.* 1279.

The conjunct. *δνομα* for *δμμα* not only removes a difficulty, but is made almost certain by the question, *ἀρ' ἀνώνυμος*

πέφυκεν; The words were easily confused: thus in *Ai.* 447 *δμμα* has been made in L from *δνομα*. By *δνομα*, as dist. from *φύσιν*, is meant partly the nobleness of the name itself (akin to Iolaüs, etc.), partly her personal renown for beauty. On the other hand, *κατ' ὄμμα*, ‘in regard to her appearance,’ is a phrase for which there is no real parallel: it cannot be justified by the use of *ὄψις* (*Il.* 24. 632) in that sense. In *Ai.* 1004 *δυσθέατον δμμα* is not similar.—*φύσιν*, birth, as *Ai.* 1301 *φύσει μὲν ἦν | βασίλεια* (and *id.* 1259).

In some ancient texts this verse was given to Deianeira. Among recent editors, Paley shares that view. But: (1) If Deianeira has already answered her own question, the Messenger's speech opens weakly with v. 380. (2) It agrees best with the practice of Sophocles to suppose that *ἡ κάρτα* are a speaker's first words.—Some, indeed, of the MSS. (as B, K, T), which give v. 379 to Deianeira, have *ἡ* instead of *ἣ*, with the mark of interrogation after *φύσιν*, and only a comma after *διώμνυτο*. Thus D. asks, ‘Is she obscure, or illustrious?’ But this is weak.

380 ξ. *πατὴρς μὲν οὔσα κ.τ.λ.* The simplest account of the *μὲν* is that *Ἰόλη* δὲ *καλονμένη* ought to have followed, but, owing to the fact that her *name* is primarily in question, the second clause be-

Ἰόλη ἑκαλεῖτο, τῆς ἐκεῖνος οὐδαμὰ
βλάστας ἐφώνει δῆθεν οὐδὲν ἱστορῶν.

ΧΟ. ὄλουντο μὴ τι πάντες οἱ κακοί, τὰ δὲ
λαβραῖ' ὅς ἄσκει μὴ πρέπονθ' αὐτῷ κακά.

ΔΗ. τί χρὴ ποεῖν, γυναῖκες; ὡς ἐγὼ λόγοις 385
τοῖς νῦν παροῦσιν ἐκπεπληγμένη κυρῶ.

ΧΟ. πύθου μολοῦσα τάνδρός, ὡς τάχ' ἂν σαφῇ
λέξιεν, εἴ νιν πρὸς βίαν κρίνειν θέλοις.

ΔΗ. ἀλλ' εἰμι· καὶ γὰρ οὐκ ἀπὸ γνώμης λέγεις.

ΑΓ. ἡμεῖς δὲ προσμένωμεν; ἢ τί χρὴ ποεῖν; 390

ΔΗ. μίμν', ὡς ὅδ' ἀνὴρ οὐκ ἐμῶν ὑπ' ἀγγέλων
ἀλλ' αὐτόκλητος ἐκ δόμων πορεύεται.

381 ἑκαλεῖτο] καλεῖτο MSS.—οὐδαμὰ Herm.: οὐδαμῶ L. **382** ἐφώνει] Hertel and Hense conj. ἐφώρα.—οὐδὲν ἱστορῶν] Enger conj. οὐδ' ἀνιστορῶν. **383** L omits ΧΟ., as though this v. and the next belonged to the ἀγγελος.—μὴ τι] μὴ τοι T, K, Lc: prob. due to Triclinius. Nauck writes, with Fröhlich, ὄλουντο πάντες οἱ κακοί, μάλιστα δὲ. **384** αὐτῷ H. Stephanus and Canter: αὐτῷ MSS. The schol.'s words, ὅσοι...κακούργους λόγους ἑαυτοῖς συντιθέασιν, suggest but do not prove that he read αὐτῷ. Nauck conj. ἐσθλῷ. **385** To this verse L prefixes, not Δη, but

came Ἰόλη ἑκαλεῖτο. The ποτέ belongs in sense to ἑκαλεῖτο, not to οὐσα: the imperf. refers to her former condition in her own home: cp. 301 ἦσαν.

Ἰόλη: Ἰόλα on the vase from Caere mentioned above (265 f. n.). Cp. Hes. fr. 45 (ap. schol. on 266 above), τοὺς δὲ μεθ' ὀπλοτάτην τέκετο ξανθὴν Ἰόλειαν | Ἀντιόχη. Curtius (*Etym.* § 590) accepts the connection with ἰον. Some mythologists regard Iolè as 'the violet dawn,' who is wedded to the rising sun (Hyllus) after his precursor (Heracles) has passed away in fiery glory (Paley, *Introd. to Tr.*, p. 204). The poet, at least, is innocent of such symbolism.—τῆς: 47 n.

382 βλάστας: the plur., as O. T. 717, O. C. 972.—οὐδὲν ἱστορῶν, compared with the words of Lichas himself (317 οὐδ' ἀνιστῶρον μακράν), seems better taken as 'because he had not been *inquiring*' (ὅτι οὐδὲν ἱστέρει), than, 'because he did not *know*' (cp. O. T. 1484 f.).

Many editors place a comma after ἐφώνει. This implies that δῆθεν could stand as the first word of a sentence or a clause. Now there are certainly instances in which the special point of the irony conveyed by δῆθεν lies in words which follow it: yet, even then, δῆθεν is *also* retrospective. Aesch. *P. V.* 986 ἐκερ-

τόμησας δῆθεν ὡς παῖδ' ὄντα με; here ὡς παῖδ' ὄντα is the point: but that is no reason why δῆθεν should not refer to the whole sentence: i.e., 'thou hast mocked me, forsooth, as though I were a child,' represents the sense no less well than, 'thou hast mocked me as if, forsooth, I were a child.' The same remark applies to Thuc. 1. 127 τοῦτο δὴ τὸ ἄγος οἱ Λακεδαιμόνιοι ἐκέλευον ἐλαύνειν δῆθεν τοῖς θεοῖς πρῶτον τιμωρόντες. Id. 4. 99 οὐδ' αὖ ἐσπένδοντο δῆθεν ὑπὲρ τῆς ἐκείνων. This last example would really show δῆθεν as the first word of a clause, *if* it were necessary to take it exclusively with ὑπὲρ τῆς ἐκείνων: 'nor, again, were they (the Boeotians) going to make a truce about ground which, forsooth, was Athenian.' But the sense is rather: 'nor, again, were they going to make a truce, forsooth, [i.e., as the Athenian proposal implied,] about ground which was Athenian.' And so, here also, the irony of δῆθεν affects the whole sentence, and not only the words οὐδὲν ἱστορῶν.

383 f. ὄλουντο κ.τ.λ.: a forcible way of saying, 'Any kind of misdoing might be pardoned sooner than treachery of the kind which we see here.' Cp. 468 f., σοὶ δ' ἐγὼ φράζω κακὸν | πρὸς ἄλλον εἶναι, κ.τ.λ. The comment is aimed at Lichas in the

called Iolè; she of whose parentage Lichas could say nothing, because, forsooth, he had asked no questions.

CH. Accursed, above other evil-doers, be the man whom deeds of treachery dishonour!

DE. Ah, maidens, what am I to do? These latest tidings have bewildered me!

CH. Go and inquire from Lichas; perchance he will tell the truth, if thou constrain him to answer.

DE. Well, I will go; thy counsel is not amiss.

ME. And I, shall I wait here? Or what is thy pleasure?

DE. Remain;—here he comes from the house of his own accord, without summons from me.

merely a short line.

387 πείθου MSS.: πυθού Nauck. **388** νιν Brunck: μιν MSS.—θέλοις L, A, etc., and Ald.: θέλεις r.

389 ἀπὸ r: ἀπο L, A, etc., and Ald.: see comment. **390** L gives this v. to the Chorus: so, too, Turnebus, Brunck, Campbell. Hermann first gave it to the Messenger. The Aldine, with most MSS., gives it, along with v. 389, to Deianeira.

391 f. L gives these two vv. to Deianeira; and so Turnebus. The Aldine, with most MSS., gives them to the Chorus.—δδ' ἀνῆρ Herm. (δδ' ὡ' νῆρ Erfurd): ἀνῆρ δδ' Brunck: δδ' ἀνῆρ MSS.

first instance; but its vague form seems purposed, so that the hearers may extend it, if they please, to Heracles. Deianeira herself is in doubt whether the dissimulation practised by Lichas was prompted by her lord (449): Lichas explains that it was not so (479 f.). The schol.'s paraphrase shows that he wished to punctuate thus: *θλῶντο, μή τι πάντες, οἱ κακοί*, etc.: 'perish, not all men, but the evil; and (especially) he,' etc.

τά δέ: for the place of the art., cp. 92 n.: for **δέ** as=ἀλλά, *Ant.* 85 n.—**μή** (generic) **πρέπονθ'** αὐτῷ: the treachery is aggravated by the fact of the high trust reposed in those from whom it proceeds. *Ph.* 1227 ἐπραξας ἔργον πολὺν ὧν οὐ σοι πρέπον;

385 ποεῖν: for the spelling, cp. *Ph.* 120 n., and *ib.* p. 234.

387 f. πείθου: Nauck writes πυθού. But the change is as needless here as in *O. T.* 604. Where the sense is, 'inquire,' the pres. is right: cp. *O. C.* 993 πότρερα πυνθάνοι' ἂν εἰ | πατήρ σ' ὁ καίνων: *ib.* 1155 ὥς μὴ εἰδὸτ' αὐτὸν μηδὲν ὧν σὺ πυνθάνει. On the other hand in *O. T.* 332 f. τί ταῦτ' | ἄλλως ἐλέγχεις; οὐ γὰρ ἂν πύθοιό μου, the aor. is required, as the sense is, 'learn.' Cp. above, 66, 91; and below, 458.

σαφή=ἀληθῆ: *EL.* 1223 ἐκμαθ' εἰ σαφή λέγω.—**πρὸς βίαν**, i.e., with stringent questioning (such as the ἄγγελος himself applies, 402 ff.). The phrase is rare,

except where physical force is meant; cp., however, *O. C.* 1185 οὐ γὰρ σε, θάρσει, πρὸς βίαν παρασπάσει | γνῶμης.—**κρίνειν**=ἀνακρίνειν: 195 n.

389 οὐκ ἀπὸ γνῶμης, not away from good judgment,—not otherwise than it prescribes: οὐκ ἄνευ συνέσεως (schol.). Cp. οὐκ ἀπὸ καιροῦ, οὐκ ἀπὸ τρόπου (n. on *O. C.* 900): Plat. *Theaet.* p. 179 c οὐκ ἀπὸ σκοποῦ εἰρῆκεν. Others understand, 'not contrary to *μυσση* judgment' (τοῦτο κάμολ ἀρέσκει, schol.). *Il.* 10. 324 σοὶ δ' ἐγὼ οὐχ ἄλιος σκοπὸς ἔσσομαι, οὐδ' ἀπὸ δόξης ('belying thy hope'): *ib.* 1. 561 ἀπὸ θυμοῦ | μάλλον ἐμοὶ ἔσσαι. But here γνῶμης seems better taken generally. Distinguish the sense in *Eum.* 674 ἀπὸ γνῶμης φέρεω | ψήφον (in accordance with one's opinion).

The accent in L here, ἀπο γνῶμης, represents the theory that this prep. should be paroxytone when it means 'at a distance from,' as in the phrases cited above, and in ἀπὸ τείχεος (*Il.* 9. 353), ἀπὸ σείο (*ib.* 437), etc. But this was merely a refinement due to comparatively late grammarians: see Ellendt, *Lex. Soph.* p. 79 a: Matthiae *Gr.* § 572 n. b.

391 οὐκ ἐμῶν ὑπ' ἀγγέλων: though it would be easy to supply κληθείς from αὐτόκλητος (*At.* 289 ἀκλητος οὐδ' ὑπ' ἀγγέλων | κληθείς), it is needless to do so: cp. *Eur. Andr.* 561 οὐ γὰρ μιᾶς σε κληδόνος προθυμία | μετήλθον, ἀλλὰ μυρίων ὑπ' ἀγγέλων.

- ΔΙ. τί χρή, γύναι, μολόντα μ' Ἡρακλεῖ λέγειν;
 διδαξον, ὡς ἔρποντος, *ὡς ὄρας, ἐμοῦ.
 ΔΗ. ὡς ἐκ ταχείας σὺν χρόνῳ βραδεῖ μολὼν 395
 ἄσσεις, πρὶν ἡμᾶς *κάννεώσασθαι λόγους.
 ΔΙ. ἀλλ' εἴ τι χρῆζεις ἱστορεῖν, πάρειμ' ἐγώ.
 ΔΗ. ἥ καὶ τὸ πιστὸν τῆς ἀληθείας νεμεῖς;
 ΔΙ. ἴστω μέγας Ζεὺς, ὦν γ' ἂν ἐξειδὼς κυρῶ.
 ΔΗ. τίς ἡ γυνὴ δῆτ' ἐστὶν ἣν ἦκεις ἄγων; 400
 ΔΙ. Εὐβοίης· ὦν δ' ἔβλασταν οὐκ ἔχω λέγειν.
 ΑΓ. οὗτος, βλέφ' ὦδε. πρὸς τί' ἐννέπειν δοκεῖς;
 ΔΙ. σὺ δ' εἰς τί δή με τοῦτ' ἐρωτήσας ἔχεις;
 ΑΓ. τὸλμησον εἰπεῖν, εἰ φρονεῖς, ὃ σ' ἱστορῶ.

393 Ἡρακλεῖ] L. has εἰ in an erasure (from ἦ?). **394** ὡς ὄρας] Wakefield and Wunder: *εἰσοράς* MSS.—Herwerden and Hense reject this v. **395** ταχείας] *τραχείας* Ald.—*σὺν χρόνῳ*] *συνχρόνῳ* L. **396** κάννεώσασθαι Herm.: *καὶ νεώσασθαι* MSS.: *ἀνανεώσασθαι* Canter: *κἀνανεώσασθαι* Wunder (with synizesis of *εω*). Blaydes conj. *κἀνακινούσθαι*, referring to the schol.; whose phrase, however, *πρὶν ἡμῖν καινοτέρους ἀνακινώσασθαι λόγους*, confirms the (amended) vulgate. **397** and **399** are given to the Messenger in L, but rightly to Lichas in A and other MSS., and in the Aldine. **398** νεμεῖς Nauck (schol. on 399, *διηγῆσομαι*): *νέμεις* MSS.

394 ὡς ὄρας. I receive this slight and easy correction of *εἰσοράς*, holding that the latter does not admit of any sound defence. Various explanations of it have been attempted. (1) Seidler: *εἰσοράς* governs the gen. No one would now maintain this: the alleged instances are irrelevant (*Ar. Ran.* 815 *παρίδῃ* with a gen. *absol.*: *Xen. M.* 1. 1. 11 *οὐδεὶς δὲ πώποτε Σωκράτους οὐδὲν ἀσεβὲς...οὔτε πράττοντος εἶδεν*, etc., where the verb governs the acc., and the gen. is possessive). (2) Hermann: the constr. is, ὡς ('since'), *ἔρποντος ἐμοῦ, εἰσοράς* (τοῦτο, ἔρποντά με). But ὡς must go with the gen. *absol.* (3) Nauck: ὡς ἔρποντος ἐμοῦ, (οὕτως) *εἰσοράς* (ἐμὲ ἔρποντα). But (a) this implies a harsh asyndeton (*διδαξον—εἰσοράς*): and (b) the constr. is not justified by *Ai.* 281 *ὡς ὅδ' ἐχόντων τῶνδ' ἐπιστασθᾶν σε χρή* (cp. *Ant.* 1179 n.). (4) Matthiae: there is a confusion between *εἰσοράς ὡς ἔρποντος ἐμοῦ*, and ὡς (since) *εἰσοράς ἔρποντα ἐμέ*. (5) Dindorf: *εἰσοράς* is parenthetic. This is the best plea: but it does not suit the idiom of tragedy. The parenthetic *ὄρας* (interrogative) does not support it.

As regards ὡς ὄρας, Blaydes well points out that a double ὡς occurs elsewhere: 1241 *τάχ', ὡς ἔουκας, ὡς νοσεῖς φανεῖς*:

Ant. 735 *ὄρας τάδ' ὡς εἰρηκας ὡς ἄγαν νέος*; *El.* 1341 *ἥγγειλας, ὡς ἔουκεν, ὡς τεθνηκότα*.

395 f. ἐκ ταχείας: cp. 727, and n. on *Ant.* 994.—*σὺν χρόνῳ...βραδεῖ*: *O. C.* 1602 *ταχεῖ...σὺν χρόνῳ* (n.).—*πρὶν ἡμᾶς κάννεώσασθαι λόγους*. The compound verb is confirmed, as against the *καὶ νεώσασθαι* of the MSS. (cr. n.), by the schol.'s paraphrase, *ἀνακινώσασθαι* [this schol. has no lemma]; and more esp. by Eustath., p. 811, 20 (on *νειοῖο βαθείης*, *Il.* 10. 353), *νεῶν, οὐ χρήσις παρ' Ἡσιόδῳ ἐν τῷ, θέρεος δὲ νεωμένη οὐκ ἀπατήσει* (*Op.* 462), *ἐξ οὗ καὶ παρὰ Σοφοκλεῖ ἀνανεώσασθαι λόγους, τὸ ἀνακινήσαι*. On the other hand, the MS. *καὶ* is clearly sound: *πρὶν καὶ* here = 'before even'; see on *Ant.* 280. For the apocope of the prep. in *κάννεώσασθαι*, see on 335 *ἀμμεῖνας*. The synizesis of *εω*, assumed by those who write *κἀνανεώσασθαι*, would be very harsh. I doubt whether Eustathius was right in his theory—suggested by *νεῶν*—that *ἀνανεοῦσθαι* λόγους was a metaphor from ploughing. Had it been so, it ought to have implied, 'going again over old ground,' like *ἀναπολεῖν ἐπη* (*Ph.* 1238 n.). Here the sense is simply, 'to renew converse.' Cp. Polyb. 5, 36 *αἰετὸν τὸν λόγον ἀνευεοῦτο*.

398 ἡ καὶ: 246.—*τὸ πιστὸν τῆς ἀλη-*

Enter LICHAS.

LI. Lady, what message shall I bear to Heracles? Give me thy commands, for, as thou seest, I am going.

DE. How hastily thou art rushing away, when thy visit had been so long delayed,—before we have had time for further talk.

LI. Nay, if there be aught that thou would'st ask, I am at thy service.

DE. Wilt thou indeed give me the honest truth?

LI. Yes, be great Zeus my witness,—in anything that I know.

DE. Who is the woman, then, whom thou hast brought?

LI. She is Euboean; but of what birth, I cannot say.

ME. Sirrah, look at me:—to whom art thou speaking, think'st thou?

LI. And thou—what dost thou mean by such a question?

ME. Deign to answer me, if thou comprehendest.

401—404 Nauck arranges the four verses thus:—**LI.** 403 (with ἐρωτήσας), **ΔΗ.** 404, **ΛΙ.** 401, **ΑΓ.** 402. Reiske thus:—**ΔΗ.** 404 (next after 400): **ΛΙ.** 401, 403: **ΔΗ.** 402.

402—433 Throughout this passage **L** either omits to indicate the persons, or gives them wrongly. (1) The following vv. have no note of the person, but only a short line, prefixed to them:—400, 401, 404, 405, 410, 412, 415, 416, 419, 421, 427.

(2) The following vv. are wrongly assigned. To *Deianeira* (instead of the Messenger):—402, 408 f. (as far as σὴν), 413, 417 f., 423 f., 431—433. To the *Messenger* (instead of *Lichas*):—403, 409 (from δίκαια), 414, 418 (from φημί), 425 f.—In the Aldine text of vv. 402—433 the lines which belong to *Lichas* are rightly given to him: but *Deianeira* is substituted for the *Messenger* all through the dialogue. **403** ἐρωτήσας] **L** has ἐρωτήσας ἔχεις: which has generally been reported as ἐρωτήσας ἔχεις (the Aldine reading, first corrected by Tyrwhitt). The latter may be what the scribe meant, since the preceding verse (402) is in **L** wrongly given to *Deianeira*. But he might also have written just thus in copying ἐρωτήσας ἔχεις. What is taken for an apostrophe after σ might equally well be the breathing on ε, placed, as often, a little to the left.

404 δ σ'] δσ **L**.

θείας, the faithfulness of the truth, = the honest truth.—*νέμεις*, as in *νέμειν μοῖραν τινι*, because she claims a true account as *due* to her: 436 f. μή...ἐκκλέψης λόγον. Cp. the pass. in *Her.* 9. 7 τὸ μὲν ἀπ' ἡμέων οὕτω ἀκίβδηλον νέμεται ἐπὶ τοὺς Ἕλληνας: so honestly do we discharge our duty towards the Greeks.

Even without the hint in the schol. (cr. n.), it would have been clear that *νέμεις* must be read here. *νέμεις* has been explained as follows:—(1) Wunder: 'Do you give the pledge of veracity?'—i.e., 'Are you prepared to swear that you will speak the truth?' (2) Linwood, 'colis, observas': i.e., 'Do you respect fidelity to the truth?' (3) Campbell takes *νέμεις* as 'possess,' 'wield,' 'use'; rendering, 'And dost thou maintain the faithful spirit of truth?'

401—404 As to Nauck's change in the order of these verses (cr. n.), it is enough to observe that (1) *Lichas* could not reply to the question of his *δέσποινα* with such a rebuff as σὺ δ' εἰς τί δή με κ.τ.λ. (2) It is out of accord with *Deianeira's* courteous dignity that she should address *Lichas* with such words as *τόλμησον ἐπείν, εἰ φρονεῖς* κ.τ.λ.

402 οὗτος, βλέψ' ὦδε: the ἄγγελος roughly bespeaks attention for his own question; ὦδε = δεῦρο (*O. T.* 7 n.). Cp. *O. T.* 1121 οὗτος σὺ, πρέσβυ, δεῦρό μοι φάνει βλέπων: *Αἰ.* 1047 οὗτος, σέ φωνά.

403 σὺ δ': a reproof of the meddling stranger. Cp. *Isae. or.* 8 § 24 σὺ δὲ τίς εἶ; σοὶ δὲ τί προσήκει θάπτειν; οὐ γιγνώσκω σε.

404 τόλμησον, an ironical rejoinder: 'bring yourself to do it,'—'have the good-

- ΛΙ. πρὸς τὴν κρατοῦσαν Δηάνειραν, Οἰνέως 405
 κόρην, δάμαρτά θ' Ἑρακλέους, εἰ μὴ κυρῶ
 λεύσσω μάταια, δεσπότην τε τὴν ἐμήν.
 ΑΓ. τοῦτ' αὐτ' ἔχρηζον, τοῦτό σου μαθεῖν. λέγεις
 δέσποιναν εἶναι τήνδε σήν; ΛΙ. δίκαια γάρ.
 ΑΓ. τί δῆτα; ποῖαν ἀξιοῖς δοῦναι δίκην, 410
 ἣν εὐρεθῆς ἐς τήνδε μὴ δίκαιος ὦν;
 ΛΙ. πῶς μὴ δίκαιος; τί ποτε ποικίλας ἔχεις;
 ΑΓ. οὐδέν· σὺ μέντοι κάρτα τοῦτο δρῶν κυρεῖς.
 ΛΙ. ἄπειμι· μῶρος δ' ἦ πάλαι κλύων σέθεν.
 ΑΓ. οὐ, πρίν γ' ἂν εἴπῃς ἱστορούμενος βραχύ. 415
 ΛΙ. λέγ', εἴ τι χρήζεις· καὶ γὰρ οὐ σιγηλὸς εἶ.
 ΑΓ. τὴν αἰχμάλωτον, ἣν ἔπεμψας ἐς δόμους,
 κάτοισθα δῆπον; ΛΙ. φημί· πρὸς τί δ' ἱστορεῖς;
 ΑΓ. οὐκουν σὺ ταύτην, ἣν ὑπ' ἀγνοίας ὄρας,
 Ἰόλῃν ἔφασκες Εὐρύτου σποράν ἄγειν; 420
 ΛΙ. ποίοις ἐν ἀνθρώποισι; τίς πόθεν μολῶν
 σοὶ μαρτυρήσει ταῦτ' ἐμοῦ κλύειν *πάρα;
 ΑΓ. πολλοῖσιν ἀστῶν· ἐν μέσῃ Τραχυνίων
 ἀγορᾷ πολὺς σου ταῦτά γ' εἰσήκουσ' ὄχλος.

406 f. δάμαρτά θ'...δεσπότην τε] For θ'...τε, Blaydes writes δ'...δὲ.—λεύσσω] λεύσω L, with σ written above. **408** αὐτ'] αὐτ' L, as in *Ant.* 462; meant in both cases, probably, for αὐτὸ (cp. *Ant.* 408 δεῖν' for δεινά).

412 ποικίλας] In L the first hand wrote ποικίλας ἔχεις: S has added 'not after, but just over, the first σ, assuming, doubtless, that vv. 410 f. belonged to *Deianaira*, though in L no note of the person is prefixed to v. 410 (see on 402—433). ποικίλλας Aldine (cp. n. on 402—433, *ad fin.*). Tyrwhitt first gave ποικίλας.

414 ἢ Elmsley and Dindorf: ἦν mss. **418** κάτοισθα δῆπον; ΛΙ. φημί] The conject. κάτοισθα δῆτ';—οὐ·φημι seems to have been due to Turnebus: Brunck rejected it in his first ed. (1786, 4to, vol. i. p. 234), concluding thus, 'Nulla igitur caussa est cur Parisini editoris conjectura probetur,

ness to do it.' (Not, 'dare.'). Cp. *O. C.* 184, *Ph.* 82, 481.—εἰ φρονεῖς, 'if thou comprehendest' (the question). Not, 'if thou art sane'—which would be too strong here.—ιστορῶ with double acc., like ἐρωτῶ: *Eur. Ph.* 621 τί μ' ἱστορεῖς τόδε;

406 f. If δάμαρτα were not followed by δεσπότην, the change of θ' to δ' made by Blaydes would be probable: cp. *O. C.* 1217 n. But, where *three* relationships of the same persons are mentioned, there is no reason for preferring δέ...δέ to τε...τε.—λεύσσω μάταια (adv., cp. *O. T.* 883 n.), suffering a delusion of the eyes. Cp. 863: *Hor. C.* 3. 27. 39 (*an me*) *Ludit imago* | *Vana*?

409 δίκαια: for the plur., cp. 64.—The division of the verse between two

speakers (*ἀντιλαβή*) gives vivacity: cp. 418, 876.

411 δίκαιος: cp. 348.

412 ποικίλας (i): cp. 1121: for ποικίλος with ref. to subtlety, see on *O. T.* 130 ἢ ποικιλωδὸς Σφίγξ.

415 f. ἱστορούμενος = ἐρωτώμενος, a comparatively rare use of this passive; so *Her. i.* 24 κληθέντας ἱστορέεσθαι εἰ τι λέγοιεν.—οὐ σιγηλὸς εἶ: as Creon calls the φύλαξ ἀλάλημα, *Ant.* 320. Possibly an echo of *Eur. Suppl.* 567 λέγ', εἰ τι βούλει· καὶ γὰρ οὐ σιγηλὸς εἶ: where the phrase alludes to the rhetoric of the herald Copreus.

418 κάτοισθα, i.e., thou knowest whom I mean: *O. T.* 1048 ὅστις κάτοιιδε τὸν βοτῆρ' ὃν ἐννέπει. The conject.,

LI. To the royal Deianeira, unless mine eyes deceive me,—daughter of Oeneus, wife of Heracles, and my queen.

ME. The very word that I wished to hear from thee:—thou sayest that she is thy queen?

LI. Yes, as in duty bound.

ME. Well, then, what art thou prepared to suffer, if found guilty of failing in that duty?

LI. Failing in duty? What dark saying is this?

ME. 'Tis none; the darkest words are thine own.

LI. I will go,—I was foolish to hear thee so long.

ME. No, not till thou hast answered a brief question.

LI. Ask what thou wilt; thou art not taciturn.

ME. That captive, whom thou hast brought home—thou knowest whom I mean?

LI. Yes; but why dost thou ask?

ME. Well, saidst thou not that thy prisoner—she, on whom thy gaze now turns so vacantly—was Iolè, daughter of Eurytus?

LI. Said it to whom? Who and where is the man that will be thy witness to hearing this from me?

ME. To many of our own folk thou saidst it: in the public gathering of Trachinians, a great crowd heard thus much from thee.

κάτοισθα δῆτ'; οὐ φημι.' But he afterwards adopted it; and it is now commonly ascribed to him.

419 ἦν ὑπ' ἀγνοίας ὁρᾶς MSS.: in L a letter has been erased after ἀγνοίας. 421 ποιοῖς ἐν] ποιοῖσιν K, and so Blaydes reads. 422 πάρα Bothe: παρῶν MSS. 423 πολλοῖσιν] Wakefield conj. πολλοῖς ἐν. 424 ταῦτά γ' εἰσήκουσ' A: ταῦτ' εἰσήκουσ' L: for the loss of γε, cp. 491, *Ant.* 648, 1241.

κάτοισθα δῆτ';—οὐ φημι, assumed that κάτοισθα = γινώσκεις ('knowest who she is').

419 ἦν ὑπ' ἀγνοίας ὁρᾶς. If these words are sound, they mean, 'on whom you look with (affected) ignorance.' There is little force in the objection that Iolè is not actually present: the Messenger is calling up the recent scene (314--319), which is so fresh in their minds. The real question is,—could ὑπ' ἀγνοίας be thus used,—as = 'with' (not 'from') 'ignorance'? Elsewhere ὑπό denotes some external accompaniment of action, as (1) *sound*, ὑπό συρίγγων: or *silence*, ὑπ' εὐφύμου βοῆς (*El.* 630): (2) *light*, ὑπό λαμπάδων: (3) *a pressure from without*, as ὑπό μαστίγων. There is perhaps no instance in which it refers distinctly to the mental or moral circumstances (as distinct from motives) of the agent. In *Eur. Hērē.* 1299 ὑπ' εὐκλείας θάνη means, 'amid men's praises': even in *Hec.* 351, ἐθρέφθην ἐλπιδῶν καλῶν ὑπο, Polyxena

alludes not merely to the hopes in her own breast, but to the fair auguries of those who watched her youth. Possibly the use of ὑπ' ἀγνοίας in this verse may have been felt to convey a certain irony which excused it; as if it implied, 'with a look of ignorance assumed for the occasion,'—the deceiver's outward equipment for his part.

On the whole, I do not feel sure that there is a corruption. If there is, it probably lies deep. Some conjectures are noticed in the Appendix.

421 f. τίς πόθεν μολῶν: *Od.* 1. 170 τίς πόθεν εἰς ἀνδρῶν; *Eur. El.* 779 τίνες | πόθεν πορεύεσθ';—πάρα is much better here than παρῶν, a corruption which may have been induced by μολῶν above. In 431, on the other hand, the emphasis of παρῶν is fitting.

423 f. πολλοῖσιν ἀστῶν answers ποιοῖς ἐν ἀνθρώποισι; The conject. πολλοῖς ἐν ἀστῶν is admissible (*O. T.* 178 n.), but unnecessary.—ἀγορά: 372 n.—ταῦτά

- ΛΙ. ναί.
κλύειν γ' ἔφασκον. ταὐτὸ δ' οὐχὶ γίγνεται 425
δόκησιν εἰπεῖν κάξακριβῶσαι λόγον.
- ΑΓ. ποίαν δόκησιν; οὐκ ἐπώμοτος λέγων
δάμαρτ' ἔφασκες Ἡρακλεῖ ταύτην ἄγειν;
ΛΙ. ἐγὼ δάμαρτα; πρὸς θεῶν, φράσον, φίλη 430
δέσποινα, τόνδε τίς ποτ' ἐστὶν ὁ ξένος.
- ΑΓ. ὅς σου παρὼν ἤκουσεν ὡς ταύτης πόθω
πόλις δαμείη πᾶσα, κοῦχ ἡ Λυδία
πέρσειεν αὐτήν, ἀλλ' ὁ τῆσδ' ἔρωσ φανείς.
ΛΙ. ἄνθρωπος, ᾧ δέσποιν', ἀποστήτω· τὸ γὰρ 435
νοσοῦντι ληρεῖν ἀνδρὸς οὐχὶ σῶφρονος.
- ΔΗ. μή, πρὸς σε τοῦ κατ' ἄκρον Οἰταῖον νάπος
Διὸς καταστράπτοντος, ἐκκλέψης λόγον.
οὐ γὰρ γυναικὶ τοὺς λόγους ἐρεῖς κακῇ,
οὐδ' ἥτις οὐ κάτοιδε τάνθρώπων, ὅτι 440
χαίρειν πέφυκεν οὐχὶ τοῖς αὐτοῖς αἰεί.

425 ναί. κλύειν γ' L, with most MSS.: ναί. κλύειν δ' B: ναί. κλύειν K. Dindorf deletes ναί. 431 ὅς σου L: ὅς σου r.—ἤκουσεν] ἤκοσεν L. 432 κοῦχ ἡ A, etc.: κοῦχι L. 433 φανείς] Musgrave conj. σφαλεῖς: Wecklein and

γ': Iolè's name and birth: γε hints that more is in reserve.

425 If the ms. ναί be genuine here, it stands, of course, *extra metrum*, as in Eur. *I. T.* 742 ναί. | πείσω σφε κ.τ.λ. There, too, it has good ms. authority, but is omitted by Dindorf. Here, perhaps, it might indicate a moment of embarrassment on the part of the herald, who now sees that he is detected. The γε after κλύειν makes ναί unnecessary, but proves nothing against it.

ταὐτό: other places where tragic metre proves this form are *O. T.* 734; fr. 771 οὐ γάρ τι βουλῆς ταὐτὸ καὶ δρόμου τέλος; Eur. *Med.* 564 ἐς ταὐτὸ θείην. But metre proves ταὐτόν in five places of Soph. (*O. T.* 325; *O. C.* 612, 1419; *Ph.* 546, 1256), as in Aesch. *Eum.* 625, Eur. *Or.* 1280, etc. Aristophanes uses both forms (*Nub.* 663 ταὐτό, *Eq.* 319 ταὐτόν, etc.).

426 The antithesis is between the whole phrases, δόκησιν being the important word in the first, and ἐξακριβῶσαι in the second. ἔξακρ. λόγον means here, 'to render a statement precise,' by bringing definite evidence in support of it.

427 ποίαν δόκησιν; This idiom, so

common in colloquial Attic (Ar. *Ach.* 61 f., etc.), is alien from tragedy; but Schneidewin and others quote Eur. *Hel.* 566 ΕΛ. ᾧ χρόνιος ἐλθὼν σῆς δάμαρτος ἐς χέρας. | ME. ποίας δάμαρτος; ('how? *wife*?').

429 f. ἐγὼ δάμαρτα; Another colloquialism: cp. Ar. *Lys.* 529 f. ἐπανορθώσαιμεν ἂν ὑμᾶς. | —ὕμεις ἡμᾶς; δεινὸν γε λέγεις κοῦ τλητὸν μοιγε.—τόνδε τίς κ.τ.λ.: *Ph.* 444 τοῦτον οἶσθ' εἰ ζῶν κυρεῖ;

431 The emphatic σοῦ seems better here than σου. It may be noted that, instead of ἤκουσεν, we should usu. have ἤκουσα: see on *O. C.* 6. Shilleto (*ap. Pretor* here) was disposed, on this ground, to think that vv. 431—433 should be given to Deianeira: but they are not in her spirit.

432 f. ἡ Λυδία (*sc.* γυνή)=ἡ Λυδῇ (70), Omphalè. The adj. Λυδῖος (frequent in poetry) is used by Soph. in fr. 728 Λυδία λῆθος. And as in fr. 49 he has Λυδῆς (for Λυδίας) κερκίδος, so here he admits the converse licence. Bothe and others take ἡ Λυδία as 'Lydia,'—a bold equiv. for τὰπὶ Λυδοῖς λατρεύματα (356). This is tenable, but seems less natural.—

LI. Ay—said they heard; but 'tis one thing to report a fancy, and another to make the story good.

ME. A fancy! Didst thou not say on thine oath that thou wast bringing her as a bride for Heracles?

LI. I? bringing a bride?—In the name of the gods, dear mistress, tell me who this stranger may be?

ME. One who heard from thine own lips that the conquest of the whole city was due to love for this girl: the Lydian woman was not its destroyer, but the passion which this maid had kindled.

LI. Lady, let this fellow withdraw: to prate with the brain-sick befits not a sane man.

DE. Nay, I implore thee by Zeus whose lightnings go forth over the high glens of Oeta, do not cheat me of the truth! For she to whom thou wilt speak is not ungenerous, nor hath she yet to learn that the human heart is inconstant to its joys.

Fröhlich, *μόνος*. **434** ἄνθρωπος Brunck: ἄνθρωπος MSS. **435** νοσοῦντι ληρεῖν MSS.: H. Stephanus conj. νοσοῦν τι ληρεῖν ('to talk crazy nonsense'): Heath, νοσοῦντα ληρεῖν: Heimsoeth, νοσοῦντ' ἐλέγχειν (ἐνεργεῖν Hense): Nauck, νοσοῦντι προσέχειν. Blaydes writes ληρεῖν νοσοῦντος. **436** πρὸς σε Hermann: πρὸς σέ L, with most MSS.: πρὸς σὺ A and Ald.—νάπος] Blaydes writes πάγον. **440** πέφυκεν MSS.: πεφύκας' Nauck.—τοῖς αὐτοῖς] made from τοῖ αὐτοῖς in L.

ὁ τῆσδ' ἔρως φανείς, the love for her, as it was manifested,—φανείς implying that this manifestation was sudden and violent,—like a fire blazing forth: cp. Aesch. *Pers.* 353 ἦρξεν μὲν, ὦ δέσποινα, τοῦ παντὸς κακοῦ | φανείς ἀλάστορ ἢ κακὸς δαίμων ποθέν.—For this third clause, reiterating the sense of the first (ὡς ταύτης πόθω κ.τ.λ.), see on *Ant.* 465—468.

434 f. ἀποστήτω: cp. *El.* 912 τῆσδ' ἀποστήναι στέγης: Thuc. 7. 28 ἀποστήναι ἐκ Σικελίας. Here a prose-writer would have said rather μεταστήτω.—νοσοῦντι ληρεῖν: the dat. is bold, but does not warrant suspicion; it follows the analogy, partly of διαλέγεσθαι τινι, but more especially of φιλονεικεῖν τινι (Plat. *Legg.* 731 A), στασιάζειν τινί (id. *Rep.* 556 E): the notion is, 'to hold a silly controversy with a madman.' Cp. the schol., οὐ γὰρ φιλονεικῶσιν πρὸς αὐτόν. (For other examples of bold datives, cp. *Ant.* 1232 n.)

436 f. πρὸς σε τοῦ... Διὸς: *O. C.* 250 n.—νάπος: the ὕψιστος πάγος of Oeta (1191), as conceived in this play, is well-wooded (1195 f.). It was sacred to Zeus (200 n.). In an oracle of the Clarian Apollo, *ap. Euseb. Praep. Ev.* 5. 214, it symbolises the blest place which is reached by the rugged path of virtue: ἔστιν ἐν

Τρηχίνος αἰῆ κῆπος Ἡρακλήϊος, | πάντ' ἔχων θάλλοντα, πᾶσι δρεπόμενος πανημαδόν, | οὐδ' ὀλιζοῦται, βέβριθε δ' ὑδάτεσιν διηνεκές.—καταστράπτοντος: cp. *Ph.* 729 θεῖω πυρὶ παμφαῆς, Ὀϊτᾶς ὑπὲρ δ' ἔχθων (n.).

ἐκκλέψης λόγον, 'steal the story away,' i.e., 'keep back from me that which ought to be told.' Cp. Plat. *Rep.* 449 C δοκεῖς... εἶδος ὅλον οὐ τὸ ἐλάχιστον ἐκκλέπτειν τοῦ λόγου, ἵνα μὴ διέλθῃς: 'you seem to be cheating us out of a whole chapter which is a very important part of the story' (Jowett).—Not, 'falsify your story.'—Distinguish the use of ἐκκλέπτειν as=ἐξαπατᾶν in *Ph.* 55.

438 ff. Deianeira argues:—(1) 438—448: he need not fear that she will feel rancour against Heracles or Iolè: (2) 449—454: falsehood would be disgraceful for him,—and, if his motive were kind, useless: (3) 455 f.: detection would be certain: (4) 457 ff.: he need not be afraid of paining her. (5) In vv. 461—467 she returns to the first topic.

κακῇ, here opp. to χρηστῇ: one who is capable of rancour. (Not, 'cowardly.')—τάνθρώπων: human nature generally; not τάνδρῶν: the latter would be at once less delicate and less pathetic.—πέφυκεν: Nauck's πεφύκας' is neither better nor worse than the vulgate. If πεφύκας' had

Ἔρωτι μὲν νυν ὅστις ἀντανίσταται
 πύκτης ὅπως ἐς χεῖρας, οὐ καλῶς φρονεῖ.
 οὗτος γὰρ ἄρχει καὶ θεῶν ὅπως θέλει,
 κάμου γε· πῶς δ' οὐ χάτέρας οἷας γ' ἐμοῦ;
 ὥστ' εἴ τι τῶμῳ τ' ἀνδρὶ τῇδε τῇ νόσω 445
 ληφθέντι μεμπτός εἰμι, κάρτα μαίνομαι,
 ἢ τῇδε τῇ γυναικί, τῇ μεταιτιά
 τοῦ μηδὲν αἰσχροῦ μηδ' ἐμοὶ κακοῦ τινος.
 οὐκ ἔστι ταῦτ'· ἀλλ' εἰ μὲν ἐκ κείνου μαθὼν
 ψεύδει, μάθησιν οὐ καλὴν ἐκμανθάνεις· 450
 εἰ δ' αὐτὸς αὐτὸν ὧδε παιδεύεις, ὅταν
 θέλῃς γενέσθαι χρηστός, ὀφθήσῃ κακός.
 ἀλλ' εἰπὲ πάν τάληθές· ὥς ἐλευθέρῳ
 ψευδεὶ καλεῖσθαι κῆρ πρόσσεστιν οὐ καλή.
 ὅπως δὲ λήσεις, οὐδὲ τοῦτο γίγνεται· 455

441 μὲν νυν] μὲν νῦν L, with an erasure of two letters before νῦν. Stobaeus, who quotes vv. 441—443, has μὲν γοῦν (*Flor.* 63. 24, p. 388). **444** Wunder and Nauck bracket this v.—κάμου γε· πῶς δ' οὐ] κάμου γε· πῶς δ' οὐ L.—χάτέρας οἷας γ' ἐμοῦ] Blaydes writes χάτέρας γ' οἷας ἐμοῦ. **445** This v. was omitted by the first hand in L, and added in the margin by S. Cp. 536.—τῶμῳ τ' ἀνδρὶ] τῶμῳ τάνδρῃ

been traditional, doubtless some one would have conjectured πέφυκεν.—**χαλρεῖν** . . . **τοῖς αὐτοῖς**, to delight in the same things: μεταβολὴ πάντων γλυκύ.—Wunder and others understand: 'joy is not always given by nature to the same persons.'

441 f. Ἔρωτι μὲν νυν, like *O. T.* 31 θεοῖσι μὲν νυν: so in Ionic prose, as Her. 4. 145 οὗτος μὲν νυν ταῦτα ἐρησε.—**ἀντανίσταται**: like the athlete who rises, when called by the herald, and presents himself for the contest: Her. 8. 59 ἐν τοῖσι ἀγῶσι οἱ προσεξιστάμενοι (*i.e.*, before they are thus summoned) ραπίζονται. So Plut. *Sull.* 7 (with ref. to a contest for the consulship) ἀντανίστατο δ' αὐτῷ Μάριος.—**ἐς χεῖρας**, with ἀντανίσταται: a terse way of saying, 'so as to come to close quarters': *O. C.* 835 τάχ' ἐς βάσανον εἰ χερῶν (*n.*); *ib.* 975 ἐς χεῖρας ἤλθον. Plut. *Thes.* 5 ἀγχιμαχοὶ καὶ μάλιστα δὴ πάντων ἐς χεῖρας ὠθειῖσθαι (to push forward to close quarters) τοῖς ἐναντίοις μεμαθηκότες.

πύκτης ὅπως. No one can parry the adroit and rapid blows of Erös. His antagonist fares like the barbarian opposed to the skilled pugilist (*Dem. or.* 4 § 40),—ὁ πληγὴς αἰ τῆς πληγῆς ἔχεται,

κἂν ἐτέρωσεν πατάξῃς, ἐκείσ' εἰσιν αἱ χεῖρες' προβάλλεσθαι δ' ἢ βλέπειν ἐναντίον οὐτ' οἶδεν οὐτ' ἐθέλει. Schneidewin cp. *Anacreon fr.* 63. 3 στεφάνους ἐνεικον, ὡς δὴ | πρὸς Ἔρωτα πυκταλίζω: but the resemblance is only verbal; the reveller does not wish to resist Love, but to make trial of his might.

οὐ καλῶς φρονεῖ: cp. Eur. fr. 271 Ἔρωτα δ' ὅστις μὴ θεὸν κρίνει μέγαν | καὶ τῶν ἀπάντων δαιμόνων ὑπέρτατον, | ἢ σκαιὸς ἐστίν, ἢ καλὸν ἀπειροῦ ὦν | οὐκ οἶδε τὸν μέγιστον ἀνθρώποις θεόν.

443 ἄρχει καὶ θεῶν: so of Κύπρις, fr. 856. 13 τίν' οὐ παλαίους' ἐς τρις ἐκβάλλει θεῶν; *ib.* 15 Διὸς τυραννεί πλεumόνων.

444 κάμου γε: instead of saying καὶ βροτῶν, she touchingly refers to her own experience: she, certainly, (γε,) can attest the Love-god's power.—**πῶς δ' οὐ** clearly goes with what follows; it would be weak as a parenthesis (πῶς δ' οὐ);.—**οἷας γ' ἐμοῦ**, by assimilation to ἐτέρας, instead of οἷα γ' ἐγώ: Thuc. 7. 21 πρὸς ἀνδρας τολμηροὺς οἷους καὶ Ἀθηναίους. The γε means, 'a poor mortal like myself.' It should not be transposed and placed after χάτέρας ('and another too').

Wunder and Nauck reject this beautiful verse, because: (1) by κάμου γε Deia-

They are not wise, then, who stand forth to buffet against Love; for Love rules the gods as he will, and me; and why not another woman, such as I am? So I am mad indeed, if I blame my husband, because that distemper hath seized him; or this woman, his partner in a thing which is no shame to them, and no wrong to me. Impossible! No; if he taught thee to speak falsely, 'tis not a noble lesson that thou art learning; or if thou art thine own teacher in this, thou wilt be found cruel when it is thy wish to prove kind. Nay, tell me the whole truth. To a free-born man, the name of liar cleaves as a deadly brand. If thy hope is to escape detection, that, too, is vain;

L. For τ', Schaefer conj. γ': Blaydes writes κένω τάνδρι. 447 μεταίτιγ'] μετ' αἰτία L, with ω written over the second α by a late hand. μεταίτιω γ. 448 ἐμοί] ἐμοῦ K. 449 οὐκέστι (not οὐκείτι) L. 451 αὐτὸν A, Ald.: αὐτὸν L. 453 πᾶν ἄληθές] πᾶν τ' ἄληθες L. 455 λήσεις A: λήσης L.

neira implies that she is stronger than the gods; and also that she has been untrue to her husband: (2) she cannot assume that Iolè returns the passion of Heracles; nor does Iolè's feeling come into account here.

445 f. τῷ μὲν τ' ἀνδρὶ: for τε irregularly followed by ἡ (447), cp. Plat. *Ion* 535 D δς ἂν... κλαίῃ τ' ἐν θυσίαις καὶ ἑορταῖς, μηδὲν ἀπολωλεκώς τούτων, ἡ φοβήται. —τῇδε τῇ νόσῳ, the violent passion of love: cp. 544: this was prob. the sense in fr. 615 (from the *Phaedra*), νόσους δ' ἀνάγκη τὰς θεηλάτους φέρειν. But in 491 the meaning is different.—μεμπτός: for the active sense, cp. *O. T.* 969 n.

447 f. τοῦ μηδὲν αἰσχροῦ, that which is in no way of a shameful kind (generic μή): cp. *Ant.* 494 τῶν μηδὲν ὀρθῶς... τεχνωμένων: *Ph.* 409 μηδὲν δίκαιον (n.).—μηδ' ἐμοὶ κακοῦ τινος. As we could say, τὸ μὴ ἐμοὶ κακὸν τι ('what is not any ill to me'), so here it seems simplest to carry on the τοῦ: though it is not necessary to do so.

This is a remarkable passage, and it is of some moment to understand it rightly. The meaning is not merely that Iolè's relation to Heracles was excused by the omnipotence of Erôs. Concubinage (παλλακία) was not merely tolerated by Athenian opinion, but, in some measure, protected by law (see e.g., *Lys. or.* 1 § 31: *Isae. or.* 8 § 39). Its relation to the life of the family is illustrated by the *Andromachè* of Euripides; for though *Andromachè* is Trojan, and *Hermionè* Spartan, the sentiments are Athenian. A wife

(γαμετὴ γυνή) who tolerates a παλλακὴ is there represented as proving her goodness of heart (ἀρετή, 226), and her wise moderation (938—942); she ought to be consoled by her higher place, and by the advantage which her children will have over the νόθοι.

But is Deianeira in earnest here; or is she feigning acquiescence, to reassure Lichas? Presently she tells the Chorus that she cannot endure to share her home with Iolè (539—546). Probably Sophocles meant her to be sincere in both places. The faith in her own power to bear the trial is natural at this moment of excitement and suspense. Not less so is the reaction, when she knows the worst, and has had time to think.

449 f. οὐκ ἔστι ταῦτ' ἀλλ' κ.τ.λ.: i.e., 'it is impossible that I should have bitter feelings towards Heracles or Iolè (and so the danger which you may fear is imaginary); but you, on the other hand, if you are withholding the truth, are doing wrong.'—μαθὼν... ἐκμανθάνεις: cp. 336 f.

451 f. αὐτὸν = σκαυτὸν: *O. C.* 929 αἰσχύνεις πόλιν | τὴν αὐτὸς αὐτοῦ.—ὅταν θέλῃς κ.τ.λ.: the form is general, but the reference is to this particular case: when you wish to prove kind (by sparing pain), you will be found the reverse (cp. 458).—For ὀφθήσει, cp. *Ant.* 709.

454 κῆρ, a deadly thing (*Ph.* 42, 1166): πρόσσεστιν, said of a quality or a repute which attaches to a man: *Al.* 1079 δέος γὰρ ὧ πρόσσεστιν αἰσχύνῃ θ' ὁμοῦ: cp. *ib.* 521.

455 ὅπως δὲ λήσεις κ.τ.λ.: and as for the hope of your escaping detection,

- πολλοὶ γὰρ οἷς εἶρηκας, οἱ φράσουσ' ἐμοί.
 κεῖ μὲν δέδοικας, οὐ καλῶς ταρβεῖς, ἐπεὶ
 τὸ μὴ πυθέσθαι, τοῦτό μ' ἀλγύνειεν ἄν.
 τὸ δ' εἰδέναι τί δεινόν; οὐχὶ χάτέρας
 πλείστας ἀνὴρ εἰς Ἡρακλῆς ἔγημε δῆ; 460
 κοῦπω τις αὐτῶν ἔκ γ' ἐμοῦ λόγον κακὸν
 ἠνέγκατ' οὐδ' ὄνειδος· ἦδε τ' οὐδ' ἄν εἰ
 κάρτ' ἐντακεῖν τῷ φιλεῖν, ἐπεὶ σφ' ἐγὼ
 ῥκτιρα δὴ μάλιστα προσβλέψασ', ὅτι
 τὸ κάλλος αὐτῆς τὸν βίον διώλεσεν, 465
 καὶ γῆν πατρώαν οὐχ ἐκοῦσα δύσμορος
 ἔπερσε κάδούλωσεν. ἀλλὰ ταῦτα μὲν
 ρέιτω κατ' οὔρον· σοὶ δ' ἐγὼ φράζω κακὸν
 πρὸς ἄλλον εἶναι, πρὸς δ' ἐμ' ἀψευδεῖν αἰεὶ.
 ΧΟ. *πιθοῦ λεγούση χρηστά, κοῦ μέμψει χρόνῳ 470
 γυναικὶ τῇδε, κάπ' ἐμοῦ κτήσει χάριν.

457 *κεῖ*] *κ'εἰ* L. 460 *ἀνὴρ εἰς*] Schol. *τινὲς ἀνάνδρους παρθένους*: i.e., a v. l. was *ἀνήρεις*, explained as 'husbandless ones,' = *παρθένους*. Bergk strangely approves this, citing *Etym. M.* *ἀνήρεις, ἀνάνδρους, ἡ χήρας ἢ παρθένους, ὡς ξιφήρεις*. Aesch. fr. 214 used *ἀνήρης* as = *ἀνδρώδης* (Hesych.). 463 *ἐντακεῖν* MSS. Subkoff says: 'Punctum super ν positum in L': but the supposed dot is the smooth breathing of ε, as in the case of *ἐντεθέρμανται* (368 cr. n.). Tournier and Blaydes conj. *ἐκτακεῖν*.

not even that comes to pass (as a result of reticence). Cp. *O. T.* 1058 *οὐκ ἂν γένοιτο τοῦθ', ὅπως...* | ...οὐ φανῶ τοῦμὸν γένος. Instead of saying, *οὐδ' αὖ τοῦτο γίγνεται*, *ὅπως λήσεις*, the speaker puts *ὅπως δὲ λήσεις* first, to mark the fresh hypothesis.

457 f. *δέδοικας...ταρβεῖς*: for the substituted synonym, cp. 347 f.: *O. T.* 54 *ἀλλ' εἴπερ ἄρξεις τῇσδε γῆς, ὥσπερ κρατεῖς* (n.).—*τοῦτο*, emphatic: cp. *Ph.* 912 n.

460 *πλείστας ἀνὴρ εἰς*: cp. *O. C.* 563 n.—*ἔγημε* does not necessarily denote wedlock: Eur. *Tro.* 44 (of Cassandra) *γαμεῖ βιαίως σκότιον Ἀγαμέμνων λέχος*.—*δῆ* = *ἦδη*: *O. T.* 968 n.

The legendary loves of Heracles were as numerous as the local myths which claimed Heracleid descent for clans or houses. Thus his bride Megara connected him with Thebes; Astydameia, with Thessaly; Astyoche, with Epeirus; Epicastè, with Elis; Parthenopè, with Arcadia; Chalciopè, with Cos; the Thespiades, with Sardinia; and so forth. The number of his sons finally grew to about seventy, whose mothers are enumerated by Apollodorus (2. 7. 8).

462 f. *ἠνέγκατ'*: so Plat. *Legg.* 762 A (quoted by Campbell) *ταῖς μὲν θωπείαις ὑπείκοντες ὀνείδῃ φερέσθωσαν ἐν πάσῃ τῇ πόλει*: i.e., 'have reproaches for their reward.' (For the normal use, cp. *Phaedr.* 245 B *φερέσθω τὰ νικητήρια*.) The irony of *φερέσθαι ὀνείδῃ* is less open than in such phrases as *πένθῃ καρποῦσθαι* or *δάκρυα κερδαίνειν*: we might rather compare our own phrase, 'to come off second-best' (instead of 'victorious').

ἦδε τε, οὐδ' εἰ...ἐντακεῖν, (ἐνέγκατ') ἄν (*ὄνειδος*). For the ellipse of the optat., cp. *El.* 364 *τῆς σῆς δ' οὐκ ἐρῶ τιμῆς τυχεῖν, | οὐτ' ἂν σύ, σώφρων γ' οὔσα* (sc. *ἐρώσης*): *Ph.* 115 n. Though *οὐδ'* ('not even') goes closely with *εἰ*, yet *ἂν* is placed between them; cp. *O. C.* 272 *οὐδ' ἂν ᾧδ' ἐγγνώμην κακός*.

ἐντακεῖν τῷ φιλεῖν; the subject to the verb is surely *Ioè*. To make Heracles the subject is not impossible (Greek could be bold in such transitions),—but it would be excessively harsh. Deianeira has already implied that she believed *Ioè* to be enamoured of Heracles (444). Such a belief would mitigate,

there are many to whom thou hast spoken, who will tell me.

And if thou art afraid, thy fear is mistaken. *Not* to learn the truth,—that, indeed, would pain me; but to know it—what is there terrible in that? Hath not Heracles wedded others ere now,—ay, more than living man,—and no one of them hath had harsh word or taunt from me; nor shall this girl, though her whole being should be absorbed in her passion; for indeed I felt a profound pity when I beheld her, because her beauty hath wrecked her life, and she, hapless one, all innocent, hath brought her fatherland to ruin and to bondage.

Well, those things must go with wind and stream.—To thee I say,—deceive whom thou wilt, but ever speak the truth to me.

CH. Hearken to her good counsel, and hereafter thou shalt have no cause to complain of this lady; our thanks, too, will be thine.

—τῷ φιλεῖν] Before τῷ, τὸ has been erased in L.

468 ρείτω MSS. Subkoff says: 'ρείτω prima littera puncto notata in L': but this 'dot' is the rough breathing on ρ. Nauck reads ῥτω (as Blaydes also conjectures), thinking that ρείτω arose from a mis-spelling, ΕΙΤΩ. **470** πιθοῦ Dindorf: πείθου MSS.—λεγοῦσιν made from λέγουσι in L. **471** τῇδε, κάπ'] In L there has been an erasure at ε, and κ' has been added by S.

rather than increase, the wife's pain. The opposite supposition would be still more humiliating; for it would imply more persistent ardour on the part of Heracles. And it is pathetically natural that Deianeira should assume Iolè's passion as a matter of course.

ἐντακείη admits of two explanations: I prefer the first. (1) 'Though she be utterly absorbed in her love': lit., melted into it,—with her whole soul irrevocably steeped in it. The metaphor is from pouring molten wax or metal into a mould, to which it cleaves. Extant examples of ἐντήκεσθαι show only the converse way of speaking, as if here we had τὸ φιλεῖν ἐντακείη αὐτῇ: *EL*. 1311 μίσος τε γὰρ παλαιὸν ἐντέτκε μοι: fr. 856. γ ἐντήκεται γὰρ (ἔρω) πλευνόνων ὅσοις ἐνι | ψυχῇ. But cp. *Ant*. 1311 συγγέκραμαι δὴ: *Eur. Suppl.* 1029 γαμέτας | ...συντηχεῖς ἀλόχῳ ('husband made one with wife'): *Plut. Mor.* p. 342 c ταῖς ἐλπίσιν ᾗδῃ...ἐμπεφυκώς ('absorbed in' his hopes). (2) The other possible sense is, 'be melted,' 'languish,' *with* love; τῷ φιλεῖν being then instrum. dat. This is, however, a weaker meaning, and less appropriate. For: (a) it would imply an *unsatisfied* longing; and (b) Deianeira's thought is rather this:—'I will not be harsh to her, even though she be resolved never to renounce his love.'

The conjct. ἐκτακείη is no improvement: it would mean 'waste away': *Eur. Or.* 860 ἐξετηκόμην γόοις. In Lycophron 498 (θρήνοιουσιν) ἐκτακείσα is a v. l. for ἐντακείσα.

464 ῥκτιρα: for the spelling, cp. *O. T.* 13n. δῆ here emphasises the whole phrase ῥκτιρα...μάλιστα: we cannot hold (with Blaydes) that δῆ μάλιστα is for μάλιστα δῆ, any more than that δῆ πόλλ' (153) is for πολλὰ δῆ.

468 f. ρείτω κατ' οὐρον, go down the stream before the wind. Nothing is gained by changing ρείτω to ῥτω (*Aesch. Theb.* 690 f. ῥτω κατ' οὐρον... | ...πάν τὸ λατοῦ γένος). For οὐρον, cp. 815. She means, 'it is idle to dwell upon what cannot be undone.'—κακὸν = ἀπιστον, ψευδῆ (347).—πρὸς ἄλλον κ.τ.λ.: i.e., 'if thou must use deceit, use it towards anyone rather than me': cp. *Ph.* 1119 στυγερὰν ἔχε | δύσποτμον ἀρὰν ἐπ' ἄλλοις (n.). The parataxis makes the precept κακὸν | πρὸς ἄλλον εἶναι absolute in form, though it is only relative in sense: cp. 383 f.: *Isocr. or.* 6 § 54 πῶς οὐκ ἀσχρόν, ...τὴν μὲν Εὐρώπην...μεστὴν πεποιθὲς κέναι τροπαίων, ...ὑπὲρ δὲ τῆς πατρίδος...μὴν μάχην φαίνεσθαι μεμαχημένον;

470 f. πιθοῦ λεγοῦσιν: cp. *EL*. 1207 πιθοῦ λέγοντι, κοῦχ ἀμαρτήσῃ ποτέ. The aor. imper.= 'obey her,'—'do the thing

- ΛΙ. ἀλλ', ὦ φίλη δέσποινα, ἐπεὶ σε μανθάνω
 θνητὴν φρονούσαν θνητὰ κοῦκ ἀγνώμονα,
 πᾶν σοι φράσω τάληθές οὐδὲ κρύψομαι.
 ἔστιν γὰρ οὕτως ὥσπερ οὗτος ἐννέπει. 475
 ταύτης ὁ δεινὸς ἱμερὸς ποθ' Ἡρακλῆ
 διήλθε, καὶ τήσδ' οὐνεχ' ἡ πολύφθορος
 καθηρέθη πατρῶος Οἰχαλία δορί.
 καὶ ταῦτα, δεῖ γὰρ καὶ τὸ πρὸς κείνου λέγειν,
 οὐτ' εἶπε κρύπτειν οὐτ' ἀπηρνήθη ποτέ, 480
 ἀλλ' αὐτός, ὦ δέσποινα, δειμαίνων τὸ σὸν
 μὴ στέρνον ἀλγύνοιμι τοῖσδε τοῖς λόγοις,
 ἡμαρτον, εἴ τι τήνδ' ἀμαρτίαν νέμεις.
 ἐπεὶ γε μὲν δὴ πάντ' ἐπίστασαι λόγον,
 κείνου τε καὶ σὴν ἐξ ἴσου κοινὴν χάριν 485
 καὶ στέργε τὴν γυναῖκα καὶ βούλου λόγους
 οὓς εἶπας ἐς τήνδ' ἐμπέδως εἰρηκέναι.
 ὥς τ' ἅλλ' ἐκείνος πάντ' ἀριστεύων χεροῖν
 τοῦ τήσδ' ἔρωτος εἰς ἅπανθ' ἥσσω ἐφυ.

472 σε μανθάνω] σ' ἐκμανθάνω T.

473 θνητὰ κοῦκ ἀγνώμονα] θνητὰ· κ'οῦκ ἀγνώμονα' L, with gl. ἀσύνετον over the last word.

476 ε. Ἡρακλῆ A, and Ald.: ἡρακλεῖ L.—διήλθε MSS.: Nauck conj. Ἡρακλεῖ—εἰσῆλθε, and so Blaydes

which she urges': while *πίθου* would mean rather, 'be persuaded': cp. *O. C.* 1181 n. Here the context seems slightly in favour of *πιθοῦ*, though the pres. is also quite admissible.—*γυναῖκί τῇδε*: this simple dat. of the pers. with *μέμφομαι*, though not very rare, is less frequent than either (1) *μέμφομαι τινα*, *El.* 383 f., or (2) *μέμφομαι τινί τι*.

472 ε. ἀλλ', 'Nay, then': *Ph.* 524.—*θνητὴν φρονούσαν θνητὰ*: *Eur.* fr. 796 ὥσπερ δὲ θνητὸν καὶ τὸ σῶμ' ἡμῶν ἔφυ, | οὕτω προσήκει μηδὲ τὴν ὀργὴν ἔχειν | ἀθάνατον, ὅστις σωφρονεῖν ἐπίσταται. *Arist. Rhel.* 2. 21 § 6 quotes from an unknown poet, ἀθάνατον ὀργὴν μὴ φύλασσε θνητὸς ὤν: also (perh. from Epicharmus, as Bentley thought), θνατὰ χρὴ τὸν θνατὸν, οὐκ ἀθάνατα τὸν θνατὸν φρονεῖν. Cp. *Eth. Nic.* 10. 7 § 8 οὐ χρὴ δὲ κατὰ τοὺς παραινοῦντας ἀνθρώπινα φρονεῖν ἀνθρωπον ὄντα οὐδὲ θνητὰ τὸν θνητὸν, ἀλλ' ἐφ' ὅσον ἐνδέχεται ἀθανατίζειν.—*ἀγνώμονα* seems best taken as acc. neut. plur. It is true that *ἀγνώμων* is usu. said of persons: but (a) analogous compounds

are often neut., as *Ai.* 1236 *κέκραγας... ὑπέρφρονα*, *Aesch. Cho.* 88 *πῶς εὐφρον' εἶπω*; and (b) in later Greek, at least, we find (e.g.) *Lucian Abdic.* 24 *ἀγνων ποιείς*: *Diod.* 13. 23 *οὐ γὰρ δυνατόν... πράξαντας δεινὰ παθεῖν εὐγνώμονα* (to receive considerate treatment). If *ἀγνώμονα* were acc. fem. sing., *οἶδαν* could be understood. For *ἀγνώμων*, 'inconsiderate', 'not making fair allowance,' cp. *O. C.* 86 n.: and below, 1266.

474 *κρύψομαι*: midd., 'keep my knowledge to myself': but it is not practically different from *κρύψω* here. A midd. force is better marked in *Ai.* 647 *φύει τ' ἄδηλα καὶ φανέντα κρύπτεται* (hides in itself), and *ib.* 246 *κάρα... κρυψάμενον*. The only other examples of the simple midd. *κρύπτομαι* are late, though the midd. *ἀποκρύπτομαι* and *ἐπικρύπτομαι* were frequent.

475 *ἔστιν γὰρ οὕτως*: this is not the γὰρ which merely prefaces a statement (*O. T.* 277 n.): rather it refers to v. 474: 'the truth,—for it has still to be told by me.'

LI. Nay, then, dear mistress,—since I see that thou thinkest as mortals should think, and canst allow for weakness,—I will tell thee the whole truth, and hide it not. Yes, it is even as yon man saith. This girl inspired that overmastering love which long ago smote through the soul of Heracles; for this girl's sake the desolate Oechalia, her home, was made the prey of his spear. And he,—it is but just to him to say so,—never denied this,—never told me to conceal it. But I, lady, fearing to wound thy heart by such tidings, have sinned,—if thou count this in any sort a sin.

Now, however, that thou knowest the whole story, for both your sakes,—for his, and not less for thine own,—bear with the woman, and be content that the words which thou hast spoken regarding her should bind thee still. For he, whose strength is victorious in all else, hath been utterly vanquished by his passion for this girl.

reads.—οὐνεχ' MSS.: εἵνεχ' Nauck.

478 δορὶ MSS.: δόρει Dindorf.

484 ἐπεὶ

γε μὲν δὴ] Blaydes writes ἅπαντ' ἔχεις δὴ.

485 χάριν made from χάρην in L.

487 ἐμπέδως MSS.: ἐμπέδους Nauck.

488 f. Dindorf suspects these two vv.:

Bergk would place them after 478.

476 ff. ταύτης ὁ δεινὸς ἥμερος: the article is explained by the preceding verse:—'It is as he says: *she* inspired *that* strong passion (of which he has spoken, 431 f.).' This is a compressed way of making two admissions,—'love was the real motive, and she was the object of that love.'—Some commentators hold that ὁ δεινός here means simply, 'very' (or 'most') 'potent.' The evidence for this supposed use of the article is examined in the Appendix.

ποθ': referring to a time before the death of Iphitus: cp. 359.—διήλθε: cp. Eur. *Suppl.* 288 κάμει γὰρ διήλθε τι ('a pang shot through my heart also').—τῆσδ' after ταύτης: *Ant.* 296 n.—ἡ πολυφύροπος: the adj., though proleptic, takes the art.: cp. *O. C.* 1088 τὸν εὐαγρον τελειῶσαι λόχον (n.).—πατρώος: a somewhat rare fem., used either (1) for metre's sake, as here, and Eur. *Suppl.* 1146 δικά | πατρώος: or (2) for euphony, as Aesch. *Ag.* 210 πατρώους χέρας, Eur. *Her.* 810 τιμὰς πατρώους. Cp. 533: *O. C.* 751 n.

479 καὶ τὸ πρὸς κείνου, what is on *his* side (in *his* favour) too: *O. T.* 1434 πρὸς σοῦ γὰρ οὐδ' ἐμοῦ φράσω (n.).

483 εἴ τι τήνδ' ἄμαρτ., instead of εἴ

τι τὸδ' ἄμαρτ.: *O. C.* 88 ταύτην (instead of τοῦτ') ἔλεξε παῦλαν, n.—νέμεις=νομίζεις, *O. C.* 879 n.

484 f. γε μὲν δὴ: as *El.* 1243 ὅρα γε μὲν δὴ κ.τ.λ. Blaydes remarks that these particles do not elsewhere follow ἐπεὶ, and therefore alters the text (cr. n.). But their combination with ἐπεὶ here is quite correct: 'since, *however*, you do know all,' etc. Just so they follow a participle in Eur. *Helen.* 1259 διδοῦς γε μὲν δὴ (i. e., when you *do* give anything) δυσγενὲς μηδὲν δίδου.—κείνου τε καὶ σὴν κ.τ.λ.: Eur. *Ph.* 762 σοῦ τε τήν τ' ἐμὴν χάριν.

486 f. στέργει: cp. Eur. *Andr.* 213, where Andromachè is giving Hermionè the same kind of advice;—χρὴ γὰρ γυναῖκα, κὰν κακῶ πόσει δοθῇ, | στέργειν, ἀμύλλαν τ' οὐκ ἔχειν φρονήματος.—λόγους οὖς εἶπας ἐς τήνδ', alluding to the assurance given in 462 ff.: for ἐς, 'with regard to,' cp. *Ph.* 1053. The reference is not to Deianeira's reception of Iolè in 310—334.—ἐμπέδως, unalterably,—i. e., so that the promise shall be kept: cp. 827: *Ph.* 1197 ἔσθι τὸδ' ἐμπέδων. The conjecture ἐμπέδους is plausible, but not necessary.

488 f. Either τάλλ' or χεροῖν ought logically to be absent.

ΔΗ. ἀλλ' ὦδε καὶ φρονοῦμεν ὥστε ταῦτα δρᾶν, 490
 κοῦτοι νόσον γ' ἐπακτὸν ἐξαρούμεθα,
 θεοῖσι δυσμαχοῦντες. ἀλλ' εἴσω στέγης
 χωρῶμεν, ὡς λόγων τ' ἐπιστολὰς φέρης,
 ἃ τ' ἀντὶ δώρων δῶρα χρὴ προσαρμόσαι,
 καὶ ταῦτ' ἄγης· κενὸν γὰρ οὐ δίκαιά σε 495
 χωρεῖν, προσελθόνθ' ὦδε σὺν πολλῷ στόλῳ.

στρ. ΧΟ. μέγα τι σθένος ἃ Κύπρις ἐκφέρεται νίκας αἰεί.
 2 καὶ τὰ μὲν θεῶν
 3 παρέβαν, καὶ ὅπως Κρονίδαν ἀπάτασεν οὐ λέγω, 500
 4 οὐδὲ τὸν ἔννυχον Ἴαιδαν,
 5 ἧ Ποσειδάωνα τινάκτορα γαίης·

491 νόσον γ' ἐπακτὸν 1: νόσον ἐπακτὸν L (cp. 424). Nauck writes νόσημ' ἐπακτὸν.—
 ἐξαρούμεθα T, Vat., V²: ἐξαιρούμεθα L, A, with most MSS., and Ald. 494 ἃ τ'
 ἀντὶ] ἄτ' ἀντι L. 495 κενὸν] κείνον L, with ε written over εἰ by a late hand:
 κενὸν A and Ald. 497—506 L divides the vv. thus:—μέγα— | κύπρις— | καὶ

490 καὶ emphasises φρονοῦμεν ('I do think thus'): cp. 314, 600.

νόσον γ' ἐπακτὸν ἐξαρούμεθα, lit., 'take up (the burden of) a trouble which I should bring upon myself,'—viz., the anguish of a vain fight against all-conquering Έρως. The schol. rightly explains ἐπακτὸν by αὐθαίρετον: as does the schol. on Eur. *Ph.* 343 γάμων ἐπακτὸν ἄταν. This view is confirmed by the presence of γε, meaning, 'at any rate I shall not add to my own woes.' For a parallel use of ἐπάγεσθαι, cp. *Lys.* or. 4 § 19 πολλὴ μείζω συμφορὰν ἐμαυτῷ...ἐπαγαγέσθαι: Dem. or. 19 § 259 αὐθαίρετον αὐτοῖς ἐπάγονται δουλείαν. For ἐξαρούμεθα cp. *Od.* 10. 84 ἔνθα κ' αὐπνός ἀνὴρ δοιοὺς ἐξήρατο μισθοῦς ('take up,' i.e., 'win'). The simple αἰρομαι is often so used, with ref. either to 'winning' a prize, or 'taking up' a burden (*O. T.* 1225 ἀρεῖσθε πένθος, *Ant.* 907 ἡρόμην πόνον). This αἰρομαι can be replaced by the rarer ἐξαίρομαι just as φέρομαι, in a like sense (462 n.), by the rarer ἐκφέρομαι: *El.* 60 καὶ ἐνέγκωμαι κλέος.

Others understand:—(1) 'I shall not heighten the trouble already brought upon me by others' (viz., the introduction of Iolē into the house, 376). But this sense for ἐξαρούμεθα is strange: and γε is then weak; hence Nauck reads νόσημ'. (2) 'I shall not try to shift that trouble from

myself': i.e., 'I shall not try to put away the grief of these tidings by vain complaints against the gods.' This last version seems impossible.

θεοῖσι δυσμαχοῦντες: *Ant.* 1106 ἀνάγκη δ' οὐχὶ δυσμαχητέον. The compound means, 'to wage an up-hill fight': cp. *δυστοκεῖν*, *δυσθανατεῖν*. For the masc. plur., used by a woman with ref. to herself, cp. *El.* 399, *Eur. Hec.* 511.

493 λόγων τ' the elision gives a quasi-caesura: cp. *Ph.* 101 n.—λόγων...ἐπιστολὰς='mandates consisting in words' (defining gen.), i.e., her (verbal) messages to Heracles, as distinguished from the δῶρα. Sophocles, like Aesch., uses ἐπιστολή only in the general sense of 'mandate' (*O. C.* 1601, *AI.* 781): Eur. uses it also with ref. to a written letter (*I. A.* 111 etc.).

494 ff. προσαρμόσαι, lit., 'adjust'; i.e., 'give in fitting recompense.' But Deianeira's choice of the word has been influenced by her secret thought,—already turned towards the philtre which she would apply to Heracles: cp. 687 ἕως νῦν ἀρτίχριστον ἀρῶσαιμὶ πού. And at the same time the word is unconsciously ominous (cp. 767 προσπύσσειται).

This is the first mention of the fateful gift. An unobtrusive significance is given to it by two traits of expression. (1) δῶρα is drawn into the relative clause

DE. Indeed, mine own thoughts move me to act thus. Trust me, I will not add a new affliction to my burdens by waging a fruitless fight against the gods.—

But let us go into the house, that thou mayest receive my messages; and, since gifts should be meetly recompensed with gifts,—that thou mayest take these also. It is not right that thou shouldst go back with empty hands, after coming with such a goodly train.

CH. Great and mighty is the victory which the Cyprian Strophe. queen ever bears away. I stay not now to speak of the gods; I spare to tell how she beguiled the son of Cronus, and Hades, the lord of darkness, or Poseidon, shaker of the earth.

τὰ μὲν — | παρέβαν — | κρονίδαν — | οὐδὲ τὸν — | ἦ — | ἀλλ' ἐπὶ — | ἀμφίγυιοι — | πάμ-
πληκτα — ἐξήλθον — ἀγώνων. 501 "Αἶδαν] αἶδαν L. 502 Ποσειδάωνα r:
ποσειδῶνα L.

(*O. C.* 907 n.), and resumed, with a light emphasis, in *καὶ ταῦτ'*: cp. *Ph.* 1247 ἄ γ' ἐλαβες βουλαῖς ἐμαῖς, | πάλιν μεθεῖναι ταῦτα. (2) A pause follows the second foot of the verse (*ἀγῶν*). Cp. 27 n.

ἀγῶν is not meant to be in contrast with *φέρης* (493): it is here a mere synonym for it (cp. 457). *φέρειν* is used with ref. to the robe in 602, 622, 758, 774. Cp. *O. C.* 354 *μαντεῖ' ἀγούσα πάντα* (= *φέρουσα*). On the other hand in 183 *ἀγοντ' ἀπαρχάς*, and 751 *ἀγῶν τροπαία κ.τ.λ.*, an attendant train is implied.—*δύκα*: cp. 409.—*ᾤδε* is explained by *σὺν π. στόλῳ*: it should not be taken with *πολλῶ*, nor as = *δεῦρο* (*O. T.* 7).

497—530 First *στάσιμον*. Strophe (497—506) = antistrophe (507—516): epode 517—530. For the metres see Metrical Analysis.

In the scene which has just ended, testimony has been borne to the omnipotence of Love (441 ff.). The Trachinian maidens set out from this theme. Thence they pass to another, which the same scene might well suggest. Deianeira, the much-tried wife, has now a rival in the affections of her lord. The Chorus recall a far-off day, when, in her youthful beauty, she was the prize for whom Heracles strove with Achelous.

497 *μέγα τι σθένος . . . νίκας* = *μεγα-σθενῆ τινα νίκην*: the victory which she carries off is the glorious proof of her might. Cp. *O. C.* 1088 *σθένει 'πυνικέω*.—*ἐκφέρεται*: see on 491.—Others explain: (1) 'carries a great strength out of vic-

tory'—*i.e.*, wins with much to spare: (2) '*advances in* mighty conquering force' (cogn. acc.).

498 ff. *θεῶν*, a monosyll.: cp. 183.—*παρέβαν*: for the aor., cp. *Ph.* 1289 *ἀπώ-μοσ'* (n.). It is better not to dwell on stories which ascribe weakness to the gods: Pind. *O.* 1. 35 *ἔστι δ' ἀνδρὶ φάμεν εὐκὸς ἀμφὶ δαιμόνων καλὰ*: *id.* 9. 40 *ἐπεὶ τό γε λοιδορῆσαι θεοὺς | ἐχθρὰ σοφία*.

Κρονίδαν: Zeus is *κατ' ἐξοχὴν* so called, though his two brothers had the same father. Cp. the Homeric hymn to Aphrodite (4. 38), *καὶ τε τοῦ (Zeus), εἴτε θέλοι, πυνικὰς φρένας ἐξαπαφούσα*, | *ῥηιδίως συνέμξε καταβνητῆσι γυναιξίν*, | *"Ηρης ἐκλεαθοῦσα*.—*οὐ λέγω*: implying religious *εὐφημία*: cp. *El.* 1467 *εἰ δ' ἔπεστι νέμεσις, οὐ λέγω*.

501 *τὸν ἐννυχον "Αἶδαν*: *O. C.* 1559 *ἐννυχίων ἀναξ*. Cp. *Il.* 15. 187 *τρεῖς γάρ τ' ἐκ Κρόνου εἰμὲν ἀδελφοί, οὓς τέκε 'Ρεῖη, | Ζεὺς καὶ ἐγώ, τρίτατος δ' "Αἰδῆς ἐνέροισιν ἀνάσσων*. The allusion is to Pluto carrying off Persephone.

502 *Ποσειδάωνα*, the regular Homeric form: L, which has *ποσειδῶνα* here, conversely gives *ποσειδωνῶν* (where *Ποσειδωνῶν* is most probable) in *O. C.* 1494. Poseidon was as little true to Amphitritē as Zeus to Hera: Propert. 2. 26. 46 *Nepotunus fratri par in amore Iovi*. Thus Tyro (the subject of a play by Sophocles) bore Pelias and Neleus to the sea-god. At Aegina the cult of Poseidon was combined with that of Aphrodite (Plut. *Quaest. Gr.* 44: Athen. XIII. p. 590 F).

6 ἄλλ' ἐπὶ τάνδ' ἄρ' ἄκουιν

7 τίνες ἀμφίγυνοι κατέβαν πρὸ γάμων, 505

8 τίνες πᾶμπληκτα παγκόνιτά τ' ἐξήλθον ἄεθλ' ἀγώνων;

ἀντ. ὁ μὲν ἦν ποταμοῦ σθένος, ὑψίκερω τετραόρου

2 φάσμα ταύρου,

3 Ἀχελῶος ἀπ' Οἰνιαδᾶν· ὁ δὲ Βακχίας ἀπὸ 510

4 ἦλθε παλίντονα Θήβας

5 τόξα καὶ λόγχας ρόπαλόν τε τινάσσων,

504 τίνες ἀμφίγυνοι] τίνες, omitted in the MSS., was added by Hermann.—γάμων, τίνες] γάμων τινέσς L. 506 παγκόνιτά τ' ἐξήλθον] Blaydes writes παγκόνιτ' ἐπεξήλθον.—For ἐξήλθον, Wakefield conj. ἐξήνον: Nauck, ἐξήνυσαν (with ἀθλ').

—τινάκτορα γαίης = ἐννοσίγαιον, ἐννοσίγαιον: *Hom. hymn.* 22. 2 γαίης κινήτηρα καὶ ἀτρυνέτοιο θαλάσσης.

503 ff. ἐπὶ τάνδ' . . . ἄκουιν, to win Deianeira as bride (predicate): for the prep., cp. *Ph.* 591 ἐπὶ τοῦτον... | ...πλέουσιν: *Xen. Cyr.* 1. 2. 9 θταν... ἐξίη... ἐπὶ θήραν.—ἀμφίγυνοι: the prep. expresses the idea, 'two'; the second part of the compound suggests that of 'stalwart,' 'vigorous.' Thus the epithet is of the same class as διστολοι (*O. C.* 1055), said of two persons who are travelling. It seems more likely that Sophocles here used ἀμφίγυνοι with an original boldness, than that he was directly thinking of the Homeric ἔγχεσιν ἀμφιγύουσιν (*Il.* 13. 147): where the adj. has been explained as (a) 'having a γυῖον, a limb (of iron), at each end,'—the λόγχη, and the σαρωτήρ: or (b) 'having a λόγχη curved (γυ) on both sides': but Leaf *ad loc.* suggests (c) 'bending to either side,' 'elastic.' The primary notion of γυῖον is, 'a flexible limb.'

Other explanations of ἀμφίγυνοι here are these:—(1) 'With massive limbs,'—ἀμφί being intensive. (2) 'Dexterous combatants': cp. ἀμφιδέειος. (3) 'Of dissimilar forms,'—i.e., man and bull.

κατέβαν, in *certainem descenderunt*.—*Xen. An.* 4. 8. 27 ἡγωνίζοντο δὲ παῖδες κ.τ.λ... καὶ καλῇ θέᾳ ἐγένετο· πολλοὶ γὰρ κατέβησαν.—πρὸ γάμων, 'for it,' i.e., to win it (= ὑπέρ): not, 'before it.' In πρὸ, just as in 'for,' the two notions are closely linked. Cp. *O. T.* 134 πρὸ τοῦ θανόντος (on his behalf): *El.* 495 πρὸ τῶνδε (on this account).

506 f. πᾶμπληκτα: schol. πληγῶν μεστά: cp. 50 πανδάκρυτ'. (It is over-

refining to explain it as referring to the various kinds of blow, 517 f.)—παγκόνιτά τ': the dust raised by the combat is the proverbial symbol of violent effort: neither can win ἀκονιτῖ. Cp. *On. Am.* 1. 15. 4 *Praemia militiae pulverulenta sequi*. Ovid may have had παγκόνιτα in mind when he described Heracles and Achelōis as throwing handfuls of dust at each other (*Met.* 9. 35 f.): *Ille cavis hausto spargit me pulvere palmis*, | *Inque vicem fulvae iactu flavescit arenae*. For the accumulated compounds of πᾶς, cp. 660 f.—ἐξήλθον ἄεθλ': 159 n.—ἀεθλα (= ἀθλους) ἀγώνων: cp. *Ph.* 507 δυσόιστων πόνων | ἀθλ' (n.).

507 f. ποταμοῦ σθένος: cp. 38: *Il.* 13. 248 σθένος Ἰδομενῆος.—τετραόρου = τετρασκελοῦς (schol.): lit., 'erect upon four legs': elsewhere always epithet of four horses yoked abreast, or of the chariot drawn by them.—φάσμα ταύρου, a periphrasis expressing his dread aspect: cp. *O. C.* 1568 σῶμά τ' | ἀνικάτου κυνός: Verg. *Aen.* 6. 289 *et forma tricornporis umbræ* (Geryon).

Achelōis fights, then, as the ἐναργὴς ταῦρος,—not merely as the ἀνδρείω κύτει βούπρωρος (12). Sophocles is here following the traditional version. The Homeric Scamander, in conflict with Achilles, roars 'like a bull' (μεμικῶς ἦντε ταῦρος, *Il.* 21. 237). ἐντεῦθεν ὀρμηθέντες (says the schol. there) τὸν Ἀχελῶν ἐταύρωσαν Ἡρακλεῖ ἀγωνιζόμενον. The taurine form was given to Achelōis, in that combat, by Archilochus (schol. *ib.*), by Pindar (schol. *Il.* 21. 194), and by the logographer Pherecydes (Apollod. 2. 6. 5): perhaps, too, by Panyasis, the author of an epic Ἡράκλεια. An engraved

But, when this bride was to be won, who were the valiant rivals that entered the contest for her hand? Who went forth to the ordeal of battle, to the fierce blows and the blinding dust?

One was a mighty river-god, the dread form of a horned and four-legged bull, Achelōiūs, from Oeniadae: the other came from Thebè, dear to Bacchus, with curved bow, and spears, and brandished club, Anti-strophe.

507 τετραδρον MSS.: and so Eustathius in two places (p. 1313. 6, p. 1734. 10), though in a third (p. 573. 27) τετραδρον, as Brunck writes. 509 Ἀχελῷος] ἀχελῷος L (not ἀχελῷος). 510 Βακχίας Brunck: Βακχείας MSS. and Ald.—ἀπο made from ἀπο in L. Cp. 539, 557. 512 λόγχας] Blaydes writes λόγχαν.

gem in the British Museum (King, *Antique Gems* II. pl. 34, fig. 3) shows Achelōiūs as a bull, preparing to butt at Heracles. The gem is older than the time of Sophocles, and may, as Mr A. S. Murray thinks, have followed the rendering of this subject on the still more archaic throne of Apollo at Amyclae (Paus. 3. 18. 5). Cp. n. on 520. This fight was a favourite theme in art: for the literature, see Roscher, *Lex.* p. 9.

Ovid (*Met.* 9. 1—100) departs from the old Greek version: his Achelōiūs begins the fight in quasi-human form,—then turns into a serpent (63),—and then, as a last resource, into a bull (80).

509 ἀπ' Οἰνιαδᾶν: a town in Acarnania, on the west bank of the Achelōiūs. It was about ten miles from the mouth of that river, which is described by Thuc. (2. 102) as ἐς θάλασσαν. ἐξίεις παρ' Οἰνιάδας καὶ τὴν πόλιν αὐτοῖς περιλιμνάζων. Marshes, due partly to the lake Melitè, insulated the hill on which the town stood, and made the site a strong one. The name was familiar to Athenians in the poet's time. Oeniadae was long a centre of anti-Athenian influence in western Greece. It was unsuccessfully besieged by Pericles (Th. 1. 111, 454 B.C.); but, under pressure from the other Acarnanian towns, was received into the Athenian alliance by Demosthenes in 424 B.C. (Th. 4. 77). The site (now Tricardo) was first identified by Leake.

Oeniadae was some twelve miles w. s. w. of Pleuron. As Heracles arrives from his famous home to the east, so it is fitting that the river-god should come from the western town which was a chief seat of his worship. The head of the Achelōiūs appears on coins of Oeniadae.

510 Βακχίας: *Ant.* 1122 Βακχεῦ,

Βακχᾶν | ὁ ματρόπολιν Θήβαν | ναιετάων (n.). Heracles was born at Thebes (116 n.).—ἀπό: L's accent, ἀπο, represents the doctrine of some grammarians that the accent of the prep. suffered anastrophe when it stood between adj. and subst. (or subst. and adj.): see Ellendt *Lex.* p. 78 ῃ. There is more reason for this when the subst. precedes; e. g., Ξάνθου ἀπο διμήεντος (*Il.* 2. 877) is more natural than Βακχίας ἀπο Θήβας. Modern editors differ: nor is their practice always consistent. But in all such cases it seems better to regard adj. and subst. as forming a single expression, and therefore to keep the normal accent.

511 f. παλίντονα, 'back-bent,' is a general epithet, referring to the shape of the bow; not to its being 'drawn back' in shooting, nor to its 'springing back' after the shot. It seems properly to have denoted a bow of which the curvature was in a direction contrary to that in which the archer bent the bow when drawing it. See Appendix.

λόγχας, two spears, in Homeric fashion: cp. *Il.* 3. 17 f., where Paris is armed with κάμπυλα τόξα, ξίφος, and δύο δοῦρε. (Not, 'pointed arrows,' as Paley renders.)—ρόπαλον, the club, made from a wild-olive tree which Heracles had plucked up by the roots on Mount Helicon: cp. Theocr. 25. 206 ff., where he carries this βάκτρον in his right hand, and his bow in the left: Apoll. Rh. 2. 34 καλαυρόπα τέ τρηχέϊαν | ... ὀρεϊτρεφέος κοτίνιοι.—τινάσσω would suit λόγχας (*Il.* 12. 298 δύο δοῦρε τινάσσω) as well as ρόπαλον, but not τόξα, for which a word such as ἔχων or ρωμῶν must be supplied: cp. n. on 353.—The picture is not distinct; his right hand must wield the club; his left may hold either bow or

6 παῖς Διός· οἱ τότε ἄλλεῖς
 7 ἴσαν ἐς μέσον ἰέμενοι λεχέων·
 8 μόνα δ' εὐλεκτρος ἐν μέσῳ Κύπρις ῥαβδονόμει ξυν-
 οὔσα. 516

ἐπ. τότε ἦν χερός, ἦν δὲ τόξων πάταγος,
 ταυρείων τ' ἀνάμιγδα κεράτων·
 ἦν δ' ἀμφίπλεκτοι κλίμακες, 520
 ἦν δὲ μετώπων ὀλόεντα
 πλήγματα καὶ στόνος ἀμφοῖν.
 αἱ δ' εὐώπις ἀβρά
 τηλαυγεῖ παρ' ὄχθω
 ἦστο, τὸν ὃν προσμένονσ' ἀκοίταν. 525

514 ἰέμενοι] ἰέμενοι L. 517—530 L divides the vv. thus:—τότ'—| τόξων—
 ταν·|ρεῖων—| ἦν δὲ ἀμφίπλεκτοι | κλίμακες—| πλήγματα—| ἀδ'—| τηλαυγεί—|
 ἦστο—| ἐγώ—| τὸ δ'—| ἐλεεινὸν—| κάπῳ—| βέβακεν—ἐρήμα. 518 f. ταυρείων]

spears,—the other weapon being slung about him. As to the archer type of Heracles, here partly blended with the hoplite, cp. *Ph.* 727 n.

513 f. ἄλλεῖς here simply=δμοῦ: Hermann compares Mosch. 2. 48 δοιοὶ δ' ἔστασαν ὑποῦ ἐπ' ὀφρύος αἰγιαλοῖο | φῶ-
 τες ἀολλήδην.—ἴσαν (epic=ἦσαν) ἐς
 μέσον: so Theocr. 22. 183 (of a fight) ὁ
 δ' εἰς μέσον ἦλυθε Ἀνγκεύς.—λεχέων: the
 plur., as *Ant.* 630 ἀπάτας λεχέων, *O. T.*
 821 λέχη...τοῦ θανόντος.

515 f. μόνα δ': whereas in an ordi-
 nary ἀγών there were several ῥαβδοῦχοι.
 —εὐλεκτρος: in *Ant.* 795 the epithet of
 a bride: here, of the goddess who gives
 fair brides to men.—ἐν μέσῳ here refers
 to the umpire as an impartial judge
 between two competitors.—ῥαβδονόμει
 (=ἐρραβδονόμει). The officials who
 maintained order in the contests at the
 great festivals were called ῥαβδοῦχοι:
 Thuc. 5. 50 ἐν τῷ ἀγῶνι ὑπὸ τῶν ῥαβδού-
 χων πληγὰς ἐλαβεν. The term included
 the notion of 'umpire': Plat. *Prot.* 338 A
 πειθεσθέ μοι ῥαβδοῦχον καὶ ἐπιστά-
 την καὶ πρύτανιν ἐλέσθαι, ὅς ὑμῖν φυ-
 λάξει τὸ μέτριον μήκος τῶν λόγων ἐκατέ-
 ρου. The verb ραβδονομεῖν occurs only
 here, and ραβδονόμος itself is post-
 classical: but cp. Hesych. (s. v. ῥάβδοι),
 καὶ ὁ βραβεύτης ραβδονόμος.

Aphrodite is here the only person near
 the two combatants (ξυνούσα): Deia-

neira views the fight from afar. But the
 scene was not always so conceived.
 Thus the Megarian *θησαυρός* at Olympia
 contained a group of figures in gilt cedar-
 wood, of which Paus. (6. 19. 12) says:
 Ζεὺς δὲ ἐνταῦθα καὶ ἡ Δηιάνεira καὶ Ἀχε-
 λῶος καὶ Ἡρακλῆς ἐστὶν Ἀρης τε τῷ Ἀχε-
 λῶφ βοηθῶν.

517 τότε ἦν χερός κ.τ.λ. In this
 compressed description of the fight, the
 two combatants figure alternately. (1)
 Heracles deals blows with his fists (χερός
 πάταγος),—then retires a little, and
 sends a shaft from his twanging bow
 (τόξων πάταγος). (2) Achelous charges,
 and the hero's club rattles on his horns
 (κεράτων πάταγος). (3) Then Heracles,
 turning to the wrestler's arts, endeavours
 to grapple with Achelous, to spring upon
 his back (ἀμφίπλεκτοι κλίμακες). (4)
 The tauriform god butts at his adversary
 (μετώπων πλήγματα). And the account
 fitly closes with the words, στόνος ἀμ-
 φοῖν.

For ἦν (μὲν)...ἦν δὲ, cp. *Ant.* 806 n.

518 ἀνάμιγδα=ἀναμίξ, suggesting the
 confusion of sounds. The form is a rare
 one: but Nicander has ἀμμίγην (*Alex.*
 570, *Ther.* 912). Cp. 839 ἀμμιγα.

κεράτων. A prominent mention is
 given to the horns, since the story was
 that Heracles broke off one of them. Cp.
 Ovid *M.* 9. 85 *rigidum fera dextera*
cornu | Dum tenet, infregit, truncaque a

the son of Zeus : who then met in combat, fain to win a bride : and the Cyprian goddess of nuptial joy was there with them, sole umpire of their strife.

Then was there clatter of fists and clang of bow, and the noise of a bull's horns therewith ; then were there close-locked grapplings, and deadly blows from the forehead, and loud deep cries from both. Epode.

Meanwhile, she, in her delicate beauty, sat on the side of a hill that could be seen afar, awaiting the husband that should be hers.

In L the letters *αν* end a verse, and after *υ* a letter has been erased : but the next *υ* begins with *ρειων* (not *ειων*).—*κεράτων*] Wunder alters this to *μετώπων* : and in 521 f., instead of *ἦν δὲ μετώπων ὀλόντα* | *πλήγματα*, writes *ἦν δ' ὀλόντα* | *πλήγματα*. Wecklein adopts these changes. 520 ἦν δ'] ἦν δὲ L.

fronte revellit. Achelōiūs ransomed it by giving his conqueror the horn of Amaltheia, or cornucopia (Apollod. 2. 7. 5). This gift, which Heracles transferred as the bride-price to Oeneus, was explained as a symbol of the increased fertility gained by works which altered the course of the Achelōiūs (Strabo 10, p. 458).

520 ἦν with plur. subj.: the so-called *schema Pindaricum*: Hes. *Theog.* 825 *ἦν ἑκατὸν κεφαλαί* (cp. *ib.* 321): Pind. fr. 75. 15 *τότε βάλλεται τότ' ἐπ' ἀμβρόταν χθόν' ἔραται* | *ἴων φόβαι*: Eur. *Ion* 1146 *ἐνῆν δ' ὕφανται γράμμασιν τοιαῖδ' ὕφαι*. In this constr., the sing. verb always precedes the plur. subject. 'As the sing. is the general and the plur. the particular, we have not so much a want of concord as an afterthought' (Gildersleeve, *Introd.* to Pindar, p. lxxxviii.). The genuine examples in Pindar are not numerous.

ἀμφίπλεκτοι κλίμακες. Ancient writers mention the *κλίμαξ* as a wrestling trick, but do not explain it (Hesych. *s. v.* *κλίμακες*: Pollux 3. 155). The schol. here had evidently no clear notion of it: *κλίμακες* αἱ ἐπαναβάσεις (a literal paraphrase) *παρὰ τὸ ἄνω τε καὶ κάτω αὐτοὺς στρέφειν ἐν τῇ μάχῃ*. Hermann explains it thus;—the wrestler turns his adversary round, seizes him from behind, and springs on his back, so as to force him down. He relies on Ov. *Met.* 9. 50—54, where Heracles shakes off the embrace of Achelōiūs, and then, with a strong push from his hand, *protinus avertit, tergoque onerosus inhacit*. This may be the *κλίμαξ*: but it is uncertain. The Achelōiūs of Ovid, it should be remem-

bered, is at that moment the horned man, not yet the bull (cp. n. on 507 f.).

At any rate *κλιμακίζω* was a familiar term in Greek wrestling: cp. Plato comicus Πέρσεβις fr. 2 *χαίρεις, οἶμαι, μεταπεττεύσας αὐτὸν διακλιμακίσας τε* (explained by Hesych. as *διαπαλαίσας*). For a like use of wrestling terms, cp. Ar. *Eg.* 262 f. —One of the subjects on the archaic throne of Apollo at Amyclae was *ἡ πρὸς Ἀχελῷον Ἡρακλέους πάλη* (Paus. 3. 18. 5).

521 f. μετώπων...πλήγματα, blows from the forehead; the bull is now butting (*κυρίττων*) at Heracles,—as shown on the gem mentioned above (507 f., n.). Schol.: *οἱ γὰρ ταῦροι τοῖς κέρασι καὶ μετώποις μάχονται*.—**στόνος**, in the strenuous effort. Cp. Cic. *Tusc.* 2. 23. 56 (quoted by Billerbeck and others) *rugiles etiam cum feriunt adversarium in iactandis cestibus ingemiscunt*,—not from pain or fear, he adds, but because the very utterance helps to brace up the nerves (*omne corpus intenditur*).

524 f. τηλαυγέι, 'seen afar,' 'distant': *Theog.* 550 *ἀπὸ τηλαυγέος φαινόμενος σκοπιῆς*: Ar. *Nub.* 281 *τηλεφανεῖς σκοπιᾶς*: cp. *τηλωπός* (n. on *Ph.* 216).—Others take it actively, 'seeing' (=giving a view) from afar' (cp. *τηλεσκόπος*). Diod. 1. 50 has this use: *τῆς χώρας αὐτοῖς συνεργούσης πρὸς τὸ τηλαυγέστερον ὄραν*. But it seems less probable here.—**ὄχθῳ**: Nonnus 43. 13 (quoted by Schneidewin) makes Deianeira watch the fight from the bank of a river. Did he, then, take *ὄχθῳ* here as = *ὄχθῃ*? (Cp. *Ant.* 1132 n.).—**τόν δν**, emphatic (cp. 266): the husband who was to be hers.

†ἐγὼ δὲ μάτηρ† μὲν οἷα φράζω.
τὸ δ' ἀμφινείκητον ὄμμα νύμφας
ἐλεινὸν ἀμμένει.
κάπο ματρὸς ἄφαρ βέβακεν,
ὥστε πόρτις ἐρήμα.

530

ΔΗ. ἦμος, φίλοι, κατ' οἶκον ὁ ξένος θροεῖ
ταῖς αἰχμαλώτοις παισὶν ὡς ἐπ' ἐξόδῳ,
τῆμος θυραῖος ἦλθον ὡς ὑμᾶς λάθρα,
τὰ μὲν φράσουσα χερσὶν ἀτεχνησάμην,
τὰ δ' οἷα πάσχω συγκατοικτιούμενη.
κόρην γάρ, οἶμαι δ' οὐκέτ', ἀλλ' ἐξευγμένην,
παρεισδέδεγμαι, φόρτον ὥστε ναυτίλος,
λαβητὸν ἐμπόλημα τῆς ἐμῆς φρενός.

535

527 τὸ δ' ἀμφινείκητον τ: τὸδ' ἀμφινέκητον L.

528 ἐλεινὸν Porson: ἐλεωνὸν MSS.

526 †ἐγὼ δὲ μάτηρ† μὲν οἷα φράζω. The words ἐγὼ δὲ μάτηρ (if no others) are unquestionably corrupt. They have been explained to mean:—‘I speak as a mother’ (or ‘her mother’) ‘might speak’: *i.e.*, with all a mother’s tender sympathy. If anything could increase the strangeness of such language, it would be the fact that the young maidens of Trachis are speaking of one who is old enough to be *their* mother. Or: (2) ‘I tell the story as her mother told it,’—a way of explaining how they can describe what they had not seen. This needs no refutation.

The true key to this passage depends on observing the sequence of topics. (1) In 517—522, τὸτ' ἦν χερὸς...στόνος ἀμφοῖν, we have a brief picture of the fight. (2) Then vv. 523—525, ἃ δ' εὐώπις...ἀκόλταν, mark Deianeira’s suspense. (3) Next comes the obscure parenthesis, ἐγὼ δὲ...φράζω. (4) And then we *return*, at v. 527, to Deianeira’s suspense,—not, however, in a form which adds anything new to vv. 523—525, but in one which merely repeats their substance:—τὸ δ' ἀμφινείκητον...ἀμμένει.

Now, to justify such a repetition, it is manifest that (2) and (4) should be separated, not by a mere parenthesis, such as (3) now is, but by some further allusion to *the fight*. This inference is strengthened by the phrase, τὸ δ' ἀμφινείκητον ὄμμα νύμφας, which gains point if a reference to the *νεῖκος* has immediately preceded.

I believe that ἐγὼ has come from ἀγών, under the influence of φράζω. The sense of the verse was, ‘And the strife goes on raging, as I describe’ (referring to vv. 517—522). MATHP may well be a corruption of ΜΑΡΤΑΙ, a loss of P having been followed by a change of Γ to Τ. This may have happened after ἀγών had become ἐγὼ, with help, perhaps, from a reminiscence of *El.* 233 ἀλλ' οὖν εὐνοία γ' αὐδῶ, | μάτηρ ὥσελ' τις πιστά. Cp. Hesychius μαργᾶ· μαργαίνει, ὑβρίζει, ἐνθουσιᾶ, μαίνεται. *Eur. H. F.* 1005 ὅς νιν φόνου μαργώντος ἔσχε. I would read, then, ἀγὼν δὲ μαργᾶ μὲν, οἷα φράζω. The next words, τὸ δ' ἀμφινείκητον κ.τ.λ., then fitly turn from the stubborn fight to her continuing suspense.—For other views, see Appendix.

527 f. ὄμμα, in periphrasis, is sometimes little more than ‘form.’ (*Eur. Ion* 1261 ὦ ταυρόμορφον ὄμμα Κηφισοῦ πατρός:) but here it refers specially to her anxious gaze: cp. *Ai.* 139 πεφόβημαι | πτηνῆς ὡς ὄμμα πελέας. Since the words ὄμμα νύμφας form one notion, the adj. is in the nom.: *Ant.* 794.—ἐλεινὸν ἀμμένει: awaits (the result) with a piteous look: cp. *Ph.* 1130 ἥ που ἐλεινὸν ὄρας.

529 κάπο ματρὸς ἄφαρ βέβακεν. Sophocles does not tell us whether Heracles took his bride away from her father’s home immediately after the fight. According to the common account Heracles and Deianeira remained with Oeneus for a considerable time after their

[So the battle rages], as I have told; but the fair bride who is the prize of the strife abides the end in piteous anguish. And suddenly she is parted from her mother, as when a heifer is taken from its dam.

DE. Dear friends, while our visitor is saying his farewell to the captive girls in the house, I have stolen forth to you,—partly to tell you what these hands have devised, and partly to crave your sympathy with my sorrow.

A maiden,—or, methinks, no longer a maiden, but a mistress,—hath found her way into my house, as a freight comes to a mariner,—a merchandise to make shipwreck of my peace.

530 ὥστε A: ὥσπερ L. Nauck would delete the word: Hense would change it to πόρσω. 531 θροεῖ made from θρβεῖ in L. 534 φράσουσα r: φράζουσα L.

536 This v. was omitted by the first hand in L, and added in the margin by S.

marriage, while the hero did various exploits. (Apollod. 2. 7. 6: Diod. 4. 36, who speaks of three years.) Then, having accidentally slain a youth in the house of Oeneus, Heracles departed with his wife and infant son (Hyllus) to Trachis.—ἄφαρ is not necessarily inconsistent with that version: it means merely that the result of the fight at once transferred Deianeira from the care of her mother to that of a husband.

530 ὥστε is preferable to ὥσπερ (cr. n.) in the first foot of the glyconic verse: for this use of it, cp. 112, 367, 537, 699, 703, 768, 1071.—πόρτις ἐρήμα: Schneidewin compares Anacreon fr. 52 οἶά τε νεβρὸν νεοθηλέα | γαλαθηνόν, ὅστ' ἐν ὕλῃ κεροέσσης | ἀπολειφθεῖς ἀπὸ μητρὸς ἐπτοήθη. The image is especially suitable to one who was destined to have no secure or permanent home.

531—632 Second ἐπεισόδιον. Deianeira confides to the Chorus her plan for regaining her husband's love: she will send him a robe, secretly anointed with a philtre.—Lichas enters (598); he receives the robe from her, and departs bearing it to Heracles.

531 ff. ἦμος (155 n.): this is the only Attic instance of the epic τῆμος.—ὁ ξένος, merely as a guest from a distance; Lichas was no stranger to her (cp. 232, 310).—θροεῖ seems to imply that their voices could be heard within, and that therefore she felt safe from sudden interruption.—ταῖς αἰχμ. παῖσιν: who charge him with messages to their kinsfolk and friends among the Oechalian captives

with Heracles: these maidens were ἐξαίρετοι (245).—ὥς ἐπ' ἐξόδῳ: for ὥς denoting the intention, cp. Ph. 58 n.—θυραῖος fem., as El. 313 θυραῖον οἰχνεῖν: cp. 478 πατρῷος, and O. C. 751.

534 f. τὰ μὲν (adv.) refers to the recital which begins at v. 555: τὰ δ', to vv. 536 ff.—χέρον is slightly emphasised by its place (cp. O. T. 139 ἐκείνον δ κτανών); her sense of wrong (οἷα πάσχω) has prompted action.—συγκατοικτιουμένη: some take the midd. as meaning, 'to seek pity for myself from you.' Rather it means simply, 'to bewail (my woes) along with you' (i.e., in your presence). So Her. 2. 121 ἀποκλαύσαντα ἢ κατοικτισάμενον: 3. 156 κατοικτίζετο, φῶς... πεπονθέναί κ.τ.λ. The midd. οἰκτίζομαι is used by Aesch. (Suppl. 1032), by Eur. (I. T. 486), and even in prose (Thuc. 2. 51).

536 κόρη, as Theocr. 27. 65 τεκέων τροφός, οὐκέτι κῶρα: but it is also said of a young wife (Il. 6. 247 etc.).—ἐξευγμένη: see 1226. Deianeira's first belief (309) has been changed by learning the vehemence of her lord's new passion (359 f.: 488 f.). Cp. O. T. 825 γάμοις... | ...ζυγῆναι.

537 f. παραιοδέδεγμαι κ.τ.λ. Among the captives whom she has received into her house, there is one who is to be her rival. This suggests the comparison with the master of a trading vessel, who, along with the rest of his cargo, ships some merchandise which is destined to prove his ruin. The parallelism between φόρτον and λωβητὸν ἐμπόλημα marks that

καὶ νῦν δὴ οὖσαι μίμνομεν μίᾳς ὑπὸ
 χλαίνης ὑπαγκάλισμα. τοιάδ' Ἡρακλῆς, 540
 ὃ πιστὸς ἡμῖν ἀγαθὸς καλούμενος,
 οἰκούρι' ἀντέπεμψε τοῦ μακροῦ χρόνου.
 ἐγὼ δὲ θυμοῦσθαι μὲν οὐκ ἐπίσταμαι
 νοσοῦντι κείνῳ πολλὰ τῇδε τῇ νόσῳ.
 τὸ δ' αὖ ξυνοικεῖν τῇδ' ὁμοῦ τίς ἂν γυνή 545
 δύναιτο, κοινωνοῦσα τῶν αὐτῶν γάμων;
 ὁρῶ γὰρ ἤβην τὴν μὲν ἔρπουσαν πρόσω,
 τὴν δὲ φθίνουσαν. ὦν ἀφαρπάζειν φιλεῖ
 ὀφθαλμὸς ἄνθος, τῶν δ' ὑπεκτρέπει πόδα.
 ταῦτ' οὖν φοβοῦμαι, μὴ πόσις μὲν Ἡρακλῆς 550
 ἐμὸς καληταί, τῆς νεωτέρας δ' ἀνὴρ.

539 οὖσαι] Blaydes conj. οὔσαι.—ὑπὸ] ὑπο (from ὑπο) L: cp. 510 ἄπο, and comment. there. 541 After πιστὸς four or five letters have been erased in L.

542 ἀντέπεμψε] ἀντέπεμψεν L. 547—549 τὴν μὲν . . . τὴν δὲ] Musgrave conj. τῇ μὲν . . . τῇ δὲ: Nauck, τῆς μὲν . . . τῆς δὲ.—ὦν ἀφαρπάζειν κ.τ.λ.] Nauck formerly conj. τῆς μὲν ἀρπάζειν φιλεῖ | τὸ κάλλος ἀνὴρ.—ὀφθαλμὸς] Meineke conj.

the φόρτος, too, is disastrous: but the way in which it is so is left indefinite. There is no explicit reference to overloading.—For παρεισδεδεγμαι cp. Arist. *De part. anim.* 1 (p. 662 a 9) ἀναγκαῖον . . . παρεισδέχεσθαι τὸ ὑγρὸν ἅμα τῇ τροφῇ (= 'to receive incidentally'). So, here, the παρά seems to mean strictly, 'have received as an incident of receiving the others' (Iolē having come in among them); cp. παραπολλύναι etc. The objection to taking the prep. as = 'surreptitiously' (= λαθραῖον in 377) is that Deianeira was the victim, not agent, of the fraud.

λωβητὸν in active sense, as *Ph.* 607 λωβήτ' ἐπη, words of contumely.—ἐμπόλημα, a thing gained by traffic; here, an 'acquisition' (in an ironical sense).—τῆς ἐμῆς φρενός with λωβητὸν: cp. the gen. after λυμαντήριος, δλέθριος, etc. It might also depend on the phrase λωβητὸν ἐμπόλημα as = βλάβη. Others understand: 'a disastrous merchandise, (bought by) my loyalty to Heracles' (τῆς ἐμῆς φρενός as gen. of price).

539 f. δὴ οὖσαι, both of us: *O. T.* 1505 δλώλαμεν δὴ ὅντε (n.).—μίᾳς ὑπὸ χλαίνης: *Eur. fr.* 606 ὅταν δ' ὑπ' ἀνδρὸς χλαῖναν εὐγενεοῦς πέσῃς: *Theocr.* 18. 19 Ζανὸς τοι θυγάτηρ ὑπὸ τὰν μίαν ὥχῃτο χλαῖναν (shared the bed of Menelaus). For ὑπὸ with gen. in this sense, cp. *Ant.* 65 n.—ὑπαγκάλισμα: *Ant.* 650 n.

Mr A. S. Murray has shown me a curious illustration of this passage. A vase of the 6th cent. B.C., now in the British Museum, depicts two women under the same χλαῖνα,—a symbolical representation, perhaps, of a common grief.

541 ὁ . . . ἡμῖν καλούμενος = ὃν ἡμεῖς . . . ἐκαλοῦμεν: though in *O. T.* 8 ὃ πᾶσι κλεινός . . . καλούμενος the dat. goes with the adj.—πιστός κ.τ.λ.: cp. *O. T.* 385 Κρέων ὃ πιστός, *Ant.* 31 τὸν ἀγαθὸν Κρέοντα.

542 οἰκούρια, sc. δῶρα: τοῦ μακροῦ χρόνου (gen. of price), for the long time during which she has been his true wife. Cp. *Eur. H. F.* 1371 (Heracles bewailing Megara) σέ τ' οὐχ ὁμοίως, ὦ τάλαν', ἀπώλεσα, | ὥσπερ σὺ τὰμὰ λέκτρ' ἔσωζες ἀσφαλῶς, | μακρὰς διαντλοῦς' ἐν δόμοις οἰκουρίας.

543 f. οὐκ ἐπίσταμαι, am incapable of it: cp. 582: *Ant.* 686 n.—τῇδε τῇ νόσῳ, a very rare substitute for the cogn. accus. It is justified by the fact that νοσεῖν is a word of such wide meaning; while τῇδε τῇ νόσῳ here signifies, ἐρωτι. So in *Aesch. P. V.* 384, τῇδε τῇ νόσῳ νοσεῖν, the dat. really means, 'to be dis-tempered in this special way' (viz., by good sense).

545 τὸ δ' αὖ ξυνοικεῖν: the inf. with art., placed at the beginning, gives an indignant tone: 'but as to living...' etc.

And now we twain are to share the same marriage-bed, the same embrace. Such is the reward that Heracles hath sent me,—he whom I called true and loyal,—for guarding his home through all that weary time. I have no thought of anger against him, often as he is vexed with this distemper. But then to live with her, sharing the same union—what woman could endure it? For I see that the flower of her age is blossoming, while mine is fading; and the eyes of men love to cull the bloom of youth, but they turn aside from the old. This, then, is my fear,—lest Heracles, in name my spouse, should be the younger's mate.

ὁ θάλαμος: Hense, *ὡς θάλλον*: Blaydes writes *pās θαλερόν*.—*τῶν δ'*] Nauck and Hense conj. *τῆς δ'*. Wecklein writes *τότε δ'*.—*ὑπεκτρέπει* L: *ὑπεκτρέπειν* A, with most MSS., and Ald. 551 *καλήται* A, and Ald.: *καλεῖται* L: the later MSS. are divided.—*ἀνῆρ*] E. Mehler conj. *ἀρ' ἧ* (suggested by Eldike's impossible *ἀν ἧ*): Hense, *ἐρῆ*, which Nauck adopts.

Cp. *Ant.* 78 *τὸ δὲ | βίᾳ πολιτῶν δρᾶν ἔφην ἀμήχανος*.

547—549 The text of this passage is, I believe, sound, though the diction is bold, and somewhat careless. The *one ἦβη* (Iolè's) is growing to the perfect flower, while the other (Deianeira's) is declining. (Cp. *Ar. Lys.* 596 *τῆς δὲ γυναικὸς σμικρὸς ὁ καιρὸς*.) In what follows, these points may be noted.

(1) *ὦν*, fem., refers to the two phases of ἦβη just mentioned. The gen. is partitive: 'of (out of) these ἦβαι, the eye delights in the *ἀνθος*.' Here *ἀνθος* is a shorter way of expressing *τὴν ἀνθοῦσαν*,—the ἦβη which is in its early bloom. *ὦν* could not, surely, refer to *τὴν μὲν ἔρπουσαν πρόσω only*, as if it meant *τῶν νέων γυναικῶν* (schol.): it must refer to *τὴν δὲ φθίνουσαν* also. Nor, again, could *ὦν* stand for *ὦν τῆς μὲν*.

(2) *τῶν δ' ὑπεκτρέπει πόδα*. Here *τῶν δ'* ought in strictness to have been *τῆς δ'*, sc. *τῆς φθινούσης ἦβης*. But, in the poet's thought, *τῶν δ'* means, 'the other kind,'—i.e., the women who represent the *φθίνουσα ἦβη*. The subject to *ὑπεκτρέπει* is not *ὀφθαλμός*, but the *man* implied by it (*ὁ δρῶν*). The eye, as being here the guide of the choice, might, indeed, be said to 'turn the foot aside,' in the sense of *causing* that movement; but this would be awkward. For the transition of thought from *ὀφθαλμός* to the *person*, cp. *Eur. Med.* 1244 (quoted by Wecklein), *ἀγ', ὦ τάλανα χεῖρ ἐμή, λαβὲ ξίφος, | λάβ', ἔρπε πρὸς βαλβίδα λυπρὰν βίον*.

(3) *ἀφαρπάξιν*, said of the eye, means, to *seize eagerly upon* the beautiful sight

(cp. *Hor. Sat.* 2. 5. 53 *Sic tamen ut limis rapias* etc.). So we can speak of 'snatching' a glance, or of the eyes 'drinking in' beauty. There is no allusion to the idea expressed by *Aesch. Suppl.* 663 *ἦβας δ' ἄνθος ἄδρεπτον ἔστω*.

(4) *ὀφθαλμός*: the swift and ardent glance of the lover is often mentioned in Greek poetry: see esp. fr. 431 *τοιάνδ' ἐν δψει λίγγα θηρατηρίαν | ἔρωτος, ἀστραπὴν τιν' ὀμμάτων, ἔχει*. *Aesch. Suppl.* 1003 *καὶ παρθένων χλιδαῖσιν εὐμόρφους ἐπὶ | πᾶς τις παρελθὼν δυμμάτων θελεκτήριον | τόξευμ' ἔπεμψεν, ἱμέρον νικώμενος*.

550 *ε. ταῦτ' οὖν*, for this reason, then: the pron. is adverbial: cp. *Aesch. Pers.* 159 *ταῦτα δὲ λεπτοσ' ἱκάνω χρυσεοστόλμους δόμους*: *Ar. Vesp.* 1358 *ταῦτ' οὖν περί μου δέδοικε μὴ διαφθαρῶ*. This seems better than to govern *ταῦτ'* by *φοβοῦμαι*.—*πόσις* was in Attic mainly a poetical word; but *Arist.* uses it, as *Pol.* 7. 16. 18 *ὅταν ἦ καὶ προσαγορευθῇ πόσις*: where, as here, it denotes the recognised or legal status.—*καλήται* is right here, because there is a real anxiety: *καλεῖται* (which would be fut., like *καλεῖ* in *El.* 971,) would imply too much certainty. The subjunctive is similarly preferable to the indic. in *Ph.* 30 (*κυρῆ*) and *ib.* 494 (*βεβήκη*). *καλήται* suits *πόσις* ('bear the name of husband'); cp. 149: but *ἀνῆρ*, denoting here a clandestine relationship, requires *ἦ* to be supplied. Cp. 561.

ἀνῆρ: i.e., paramour. Cp. the sarcasm of the comic poet Pherecrates (fr. incert. 5) on Alcibiades:—*οὐκ ὦν ἀνῆρ γὰρ [i.e., ἔτι νέος ὦν] 'Αλκιβιάδης, ὡς δοκεῖ, | ἀνῆρ ἀπασῶν τῶν γυναικῶν ἐστὶ νῦν*.

ἀλλ' οὐ γάρ, ὥσπερ εἶπον, ὀργαίνειν καλὸν
 γυναικα νοῦν ἔχουσιν· ἧ δ' ἔχω, φίλαι,
 λυτήριον *λώφημα, τῇδ' ὑμῖν φράσω.
 ἦν μοι παλαιὸν δῶρον ἀρχαίου ποτὲ 555
 θηρός, λέβητι χαλκῷ κεκρυμμένον,
 ὃ παῖς ἔτ' οὔσα τοῦ δασυστέρνου παρὰ
 Νέσσου φθίνοντος ἐκ φονῶν ἀνελόμην,
 ὃς τὸν βαθύρρουν ποταμὸν Εὐνρον βροτοῦς
 μισθοῦ πόρευε χερσίν, οὔτε πομπίμοις 560
 κώπαις ἐρέσσω οὔτε λαίφεσιν νεώς.

553 ἔχω] F. A. Paley conj. *ἔχει*, taking *λύπημα* as nom. and *λυτήριον* as acc., 'a remedy' (*Journal Phil.* vol. V. p. 89, 1874). 554 λώφημα is my conj. for *λύπημα*. Hermann writes *κήλημα*: Wecklein, *χλῖδημα* (*i. e.*, the robe); he formerly conj. *πόθημα* (*Ars Soph. em.* p. 73): Campbell conj. *νόθημα*: Blaydes (*inter alia*) *στέργημα*, or *τέχνημα*; but in his text he adopts the conj. of E. Ziel (*De asyndeto ap. Soph.*, p. 7), *λυτήριον τι πημονῆς* (omitting *τῇδ'*). 555 ἀρχαίου] Hense conj. *ἀλκαίου*: Wakefield, *ἀγρίου*: Jacobs (*Anth. Pal.* vol. III. p. 848), *ἀρχεῖου*. 557 ἔτ'

553 f. The MSS. have *ἧ δ' ἔχω λυτήριον λύπημα*. For the adj., cp. *El.* 635 *λυτηρίου | εὐχὰς...δειμάτων*: *ib.* 1490 *τῷδ' ἂν κακῶν μόνον γένοιτο τῶν πάσαι λυτήριον*: fr. 687 *τὸ μεθύειν πημονῆς λυτήριον*. Clearly, then, *λυτήριον* is sound: and it must mean, as everywhere else, 'giving deliverance.' The corrupt word is *λύπημα*: it has displaced some word of which *λυτήριον* could be the epithet. I believe that Sophocles wrote *λώφημα*, 'a means of relief.' Hesychius shows that this noun was not only current, but tolerably familiar; for he has *λωφάρ' λώφημα*,—using it to explain the rarer form. The corruption into *λύπημα* probably arose through a marginal gloss, *λύπης*, on *λυτήριον*.

Deianeira is here speaking of an expedient which gives her some hope, indeed, but no assured confidence (590 f.). This exactly suits the usage of *λωφάν* and its derivatives, which denote the *alleviation* of evil,—not its complete removal. Cp. *Ai.* 61 *ἐπειδὴ τοῦδ' ἐλώφησεν πόνου*. Thuc. 6. 12 *ἀπὸ νόσου μεγάλης καὶ πολέμου βραχὺ τι λελωφάμεν*. Plat. *Legg.* 854 C *ἐὰν μὲν σοι δρῶντι ταῦτα λωφᾷ τι τὸ νόσημα*. Thuc. uses *λώφσεις*, 'abatement' (4. 81 *τοῦ πολέμου*). Deianeira, in bethinking her of the philtre, has found that which holds out a promise of deliverance, and *assuages*, though it does not cure, her pain,—a *λυτήριον λώφημα*.

The attempted versions of *λυτήριον*

λύπημα have been these:—(1) With a comma after *τῇδ'*: 'a thing to grieve this girl, for my deliverance':—a grammatically sound phrase, but wholly unsuited to Deianeira, whose aim is to be *more loved than Iolè* (584 ff.),—but not to pain her. (2) Taking *λυτήριον* as=*λυτόν*: 'how I find that my pain is remediable.' This is impossible. (3) Governing *λύπημα* by *λυτήριον*: 'how I have a thing to remedy my pain.' Also impossible.

Paley, changing *ἔχω* to *ἔχει*, renders, 'in what way my grief has a remedy'—making *λυτήριον* a subst. This is clearly untenable. He cites Pind. *P.* 5. 106 *τὸ καλλίνικον λυτήριον δαπανᾷν | μέλος χαρλεν*: but there *λυτήριον* is a second epithet of *μέλος*. Nor is the case helped by Hesychius, *λυτήριον' φυλακτήριον*.—*τῇδ' ὑμῖν φράσω*: the words mean strictly that the story will follow the course—*i. e.*, will exhibit the line of thought—by which the remedy has been found.

555 f. *ἦν μοι*: the imperf., because she has now used it.—*ποτὲ* belongs in sense to *δῶρον*, as though we had *ἐδόθη ποτέ*. If the comma after *θηρός* were omitted, and *ἦν* joined with *κεκρυμμένον* (as=*ἐκέρυπτο*), then *ποτὲ* would go with the verb: but *κεκρυμμένον* seems to be an afterthought.—*παλαιόν*, because she has had it long; *ἀρχαίου*, because he lived long ago. This emphasis on the past is natural in one who is looking back sadly to the days of her youth, and

But, as I said, anger ill beseems a woman of understanding. I will tell you, friends, the way by which I hope to find deliverance and relief. I had a gift, given to me long ago by a monster of olden time, and stored in an urn of bronze; a gift which, while yet a girl, I took up from the shaggy-breasted Nessus,—from his life-blood, as he lay dying; Nessus, who used to carry men in his arms for hire across the deep waters of the Evenus, using no oar to waft them, nor sail of ship.

made from $\xi\tau\iota$ in L.— $\pi\alpha\rho\alpha$] $\pi\acute{\alpha}\rho\alpha$ MSS.

as in 840, and 1141 ($\nu\acute{\epsilon}\sigma\sigma\sigma$).— $\phi\omicron\nu\omega\acute{\nu}$ Bergk: $\phi\acute{\omicron}\nu\omega\acute{\nu}$ MSS.

the second accent from a later hand.

558 $\text{N}\acute{\epsilon}\sigma\sigma\omega\text{u}$ r, and Ald.: $\nu\acute{\epsilon}\sigma\omega\text{u}$ L,

559 $\text{E}\ddot{\eta}\eta\omega\text{u}$ L, the

560 $\acute{\iota}\phi\omicron\rho\epsilon\upsilon\epsilon$] $\pi\acute{\omicron}\rho\epsilon\upsilon\epsilon$ L.

561 $\lambda\alpha\iota\phi\epsilon\sigma\omega\text{u}$ r: $\lambda\alpha\iota\phi\alpha\iota\sigma\omega\text{u}$ L.

speaking to young maidens for whom Nessus is only a legendary name.— $\theta\eta\rho\acute{\omicron}\varsigma$: so *Il.* 1. 268 $\phi\eta\rho\acute{\omicron}\varsigma\iota\upsilon$ $\delta\rho\epsilon\sigma\kappa\phi\acute{\omicron}\varsigma\iota\upsilon$. They are called $\kappa\acute{\epsilon}\nu\tau\alpha\upsilon\rho\iota$ in *Il.* 11. 832, as in the *Odyssey* (21. 295). Cp. below, 680.— $\lambda\acute{\epsilon}\beta\eta\tau\iota$: properly a deep basin; also a kind of kettle used in cooking: but the poets can use the word to describe a cinerary urn (as *El.* 1401). Here it means some kind of urn or jar.

557 ξ . $\delta\alpha\sigma\upsilon\sigma\tau\acute{\epsilon}\rho\omega\upsilon$: shagginess is a regular attribute of the Centaurs in Greek poetry and art: cp. 837: *Il.* 2. 743 $\phi\eta\rho\alpha\varsigma$... $\lambda\alpha\chi\eta\eta\epsilon\tau\alpha\varsigma$: *Hom. hymn* 3. 224 $\kappa\acute{\epsilon}\nu\tau\alpha\upsilon\rho\omega\text{u}$ $\lambda\alpha\sigma\iota\alpha\iota\chi\epsilon\upsilon\alpha$. In *Ov. Met.* 12. 284 *Cometes* is the name of a Centaur.

$\pi\alpha\rho\alpha$ $\text{N}\acute{\epsilon}\sigma\sigma\omega\text{u}$, because it was his $\delta\acute{\omega}\rho\omega\text{u}$ (555): he invited her to take it, and told her how to use it: $\acute{\epsilon}\kappa$ $\phi\omicron\nu\omega\acute{\nu}$, gathered up from his wounds, as he lay dying. $\phi\omicron\nu\omega\acute{\nu}$, Bergk's correction of $\phi\acute{\omicron}\nu\omega\acute{\nu}$, seems right. The plur. $\phi\omicron\nu\acute{\omicron}\nu\iota$ elsewhere (1) denotes separate acts of slaughter, *O. C.* 1234: or (2) is a tragic expression for one such act (like $\theta\acute{\alpha}\nu\alpha\tau\omicron\iota$): as *El.* 11 $\pi\alpha\tau\acute{\epsilon}\rho\varsigma$ $\acute{\epsilon}\kappa$ $\phi\omicron\nu\omega\acute{\nu}$: *ib.* 779 $\phi\omicron\nu\acute{\omicron}\nu\iota\varsigma$ $\pi\alpha\tau\acute{\epsilon}\rho\phi\omicron\upsilon\varsigma$. But here we expect rather a word which shall directly suggest the wounds: cp. 573 $\sigma\phi\alpha\gamma\acute{\omega}\nu$. And $\phi\omicron\nu\omega\acute{\nu}$ can do so, since the phrase $\acute{\epsilon}\nu$ $\phi\omicron\nu\omega\acute{\nu}\iota\varsigma$ so often refers to carnage in battle. The schol. has $\phi\acute{\omicron}\nu\omega\acute{\nu}$ in the lemma, but explains by $\alpha\lambda\mu\alpha\tau\omicron\varsigma$, and quotes *Il.* 10. 521 ($\acute{\alpha}\nu\delta\rho\alpha\varsigma$ r' $\delta\sigma\pi\alpha\iota\rho\omicron\nu\tau\alpha\varsigma$) $\acute{\epsilon}\nu$ $\acute{\alpha}\rho\gamma\alpha\lambda\acute{\epsilon}\sigma\iota$ $\phi\omicron\eta\gamma\acute{\omicron}\nu\iota$. Cp. *Ant.* 606 $\acute{\epsilon}\nu$ $\phi\omicron\nu\omega\acute{\nu}\iota\varsigma$ | $\pi\epsilon\pi\tau\acute{\omega}\tau$ (n.). If metre had allowed $\acute{\epsilon}\kappa$ $\phi\omicron\nu\acute{\omicron}\nu\iota$, there would then have been no reason for change.

The name $\text{N}\acute{\epsilon}\sigma\sigma\omega\text{u}$ symbolises the roar of the angry torrent: the Sanskrit is $n\acute{a}\delta$, loud sound, whence $n\acute{a}\delta\acute{a}$ -s, 'bel-lower' (bull), or river: $n\acute{a}\delta\acute{a}$ - $\acute{\epsilon}$, flood: Curtius *Etym.* § 287 b. Hence the Thracian river $\text{N}\acute{\epsilon}\sigma\tau\omicron\varsigma$ (also $\text{N}\acute{\epsilon}\sigma\sigma\omega\text{u}$, Hes. *Th.*

341), and the Arcadian $\text{N}\acute{\epsilon}\delta\alpha$, described by Strabo as $\rho\acute{\epsilon}\upsilon\mu\alpha$ $\lambda\alpha\beta\rho\acute{\omicron}\nu$ $\acute{\epsilon}\kappa$ $\tau\omicron\upsilon$ $\Lambda\upsilon\kappa\alpha\iota\omega\text{u}$ $\kappa\alpha\tau\acute{\iota}\omega\text{u}$ (8, p. 348). Among the Centaurs whom Heracles met at Mount Pholoë were $\Delta\acute{\omicron}\upsilon\pi\omega\text{u}$ and $\text{O}\mu\alpha\delta\omicron\varsigma$,—names likewise denoting noise; and it is noteworthy that Homados, like Nessus, was a ravisher: $\acute{\epsilon}\nu$ $\text{A}\rho\kappa\alpha\delta\iota\alpha$ $\tau\eta\eta$ $\text{E}\ddot{\omicron}\rho\upsilon\sigma\theta\acute{\epsilon}\omega\varsigma$ $\acute{\alpha}\delta\epsilon\lambda\phi\eta\text{u}$ $\text{A}\lambda\lambda\upsilon\acute{\omicron}\nu\eta\text{u}$ $\beta\iota\alpha\sigma\acute{\alpha}\mu\epsilon\omega\varsigma$ $\acute{\alpha}\nu\eta\rho\acute{\epsilon}\theta\eta$ (*Diod.* 4. 12).

559 ξ . $\tau\acute{\omicron}\nu$ $\beta\alpha\delta\acute{\iota}\rho\omega\text{u}$... $\text{E}\ddot{\eta}\eta\omega\text{u}$. The Evenus (*Fidhari*) rises on the high western slopes of Oeta; in its lower course, it passes through Aetolia, and enters the Corinthian Gulf at a point about 12 miles w. of Antirrion. Calydon was on its w. bank; Pleuron, some 10 or 12 miles to the w. It is 'one of the fiercest and most treacherous torrents in Greece' (Tozer, *Geo. of Greece*, p. 96). Cp. *Ov. Met.* 9. 104 *Venerat Eveni rapidas Iove natus ad undas*. The older name of the river, $\Lambda\upsilon\kappa\acute{\omicron}\rho\mu\alpha\varsigma$ (Strabo 7. 327), expressed the 'wolf-like' rush of its waters.

The association of Nessus with the Evenus well illustrates the significance of the Centaur as a personification of a ravaging torrent. (Cp. Mr Sidney Colvin in *Journ. of Hellen. Stud.* vol. 1. p. 160: also Mure, *Tour in Greece*, 1. 170.) In *Ov. Met.* 2. 638 a daughter of the Centaur Cheiron is called Ocyroe ($\text{O}\kappa\upsilon\rho\acute{\omicron}\eta$), because born 'Fluminis in rapidi ripis.'

$\pi\omicron\tau\alpha\mu\acute{\omicron}\nu$... $\beta\rho\sigma\tau\omicron\upsilon\varsigma$... $\pi\acute{\omicron}\rho\epsilon\upsilon\epsilon$: for the double acc., cp. *Eur. Alc.* 442 $\gamma\upsilon\text{n}\alpha\iota\kappa'$ $\acute{\alpha}\rho\iota\sigma\tau\alpha\text{u}$ | $\lambda\iota\mu\upsilon\alpha\text{u}$ $\text{A}\chi\epsilon\rho\omicron\text{u}\tau\iota\alpha\text{u}$ $\pi\omicron\rho\epsilon\upsilon\sigma\alpha\varsigma$ $\acute{\epsilon}\lambda\acute{\alpha}\tau\alpha$ $\delta\iota\kappa\acute{\omega}\phi$. Here the second acc. denotes the space traversed; it would more usually denote the place to which, as in *Eur. Tro.* 1085 $\acute{\epsilon}\mu\acute{\epsilon}$... $\sigma\acute{\kappa}\alpha\phi\omicron\varsigma$ | ... $\pi\omicron\rho\epsilon\upsilon\sigma\epsilon\iota$... $\text{A}\rho\gamma\omicron\varsigma$.—For the prodelision of the augment in $\pi\acute{\omicron}\rho\epsilon\upsilon\epsilon$, cp. *O. C.* 1602 $\tau\alpha\chi\acute{\epsilon}\iota$ $\pi\acute{\omicron}\rho\epsilon\upsilon\sigma\alpha\text{u}$: *Ph.* 360 $\acute{\epsilon}\pi\epsilon\iota$ $\delta\acute{\alpha}\kappa\rho\upsilon\sigma\alpha$.— $\mu\iota\sigma$ —

ὃς κἀμέ, τὸν πατρώον ἡνίκα στόλον
 ξὺν Ἡρακλεῖ τὸ πρῶτον εὖνις ἐσπόμην,
 φέρων ἐπ' ὤμοις, ἡνίκ' ἡ μέσῳ πόρῳ,
 ψαύει ματαίαις χερσίν· ἐκ δ' ἡῦς· ἐγώ· 565
 χῶ Ζηνὸς εὐθὺς παῖς ἐπιστρέψας χεροῖν
 ἤκεν κομήτην ἰόν· ἐς δὲ πλεύμονας
 στέρνων διερροίζησεν. ἐκθνήσκων δ' ὁ θῆρ
 τοσοῦτον εἶπε· παῖ γέροντος Οἰνέως,
 τοσόνδ' ὀνήσει τῶν ἐμῶν, ἐὰν πίθη, 570
 πορθμῶν, ὀθούνεχ' ὑστάτην σ' ἔπεμψ' ἐγώ·
 ἐὰν γὰρ ἀμφίθρεπτον αἶμα τῶν ἐμῶν
 σφαγῶν ἐνέγκῃ χερσίν, ἥ μελαγχόλους

562 τὸν πατρώον ἡνίκα στόλον] So L, with most MSS.: τῶν πατρώων ἡνίκα στόλον A, and Ald. 564 ἡ Dindorf: ἦν L, with most MSS., and Ald. (but ἐν A). Cobet conj. ἡ' ν. 567 πλεύμονας] So L (though with ν written over λ by the first hand), A, Ald.: πνεύμονας r. 570 πίθη] πυθῆι L, with marg. schol. γρ. πι+ (the other letters are erased). πύθη was the prevalent reading: but A has

θοῦ: acc. to Apollodorus (2. 7. 6) Nessus pretended divine authority for levying this toll,—λέγων παρὰ θεῶν τὴν πορθμεῖαν εἰληφέναι διὰ δικαιοσύνην.—πομπήμοις: cp. Eur. *I. A.* 1319 ναῶν... | ...ἐλάταν πομπαῖαν.—οὔτε λαίψεσιν νεῶς might be an instrum. dat. construed directly with 'πόρευε: but it is perhaps truer to say that the notion of πέμπων is evolved from the preceding clause. Cp. 512 (τινάσσω).

562 f. τὸν πατρώον...στόλον, 'by my father's sending,' cogn. acc. to ἐσπόμην: cp. 159 ἀγῶνας ἐξιών (n.). The peculiarity is that στόλος here=πέμψις, corresponding to the sense of the act. στέλλω: whereas it usu. means 'expedition,' 'journey,' from midd. στέλλομαι. It may be noted, however, that the boldness is softened by the fact that στόλος sometimes meant a journey with ref. to its purpose, 'a mission': *O. C.* 358 n. Certainly πατρός στόλος would ordinarily mean, 'a journey of my father's,' or, 'an expedition despatched by' him; yet the sense required here seems possible for poetry. The phrase cannot well mean, (1) 'the journey prescribed for me by my father'; nor (2) 'under my father's escort,'—as if Oeneus had accompanied them for some distance.

The soundness of the words is confirmed by their dramatic fitness. There is a tacit contrast in her thoughts between

herself and the new paramour; she thinks of the long-past day when her father gave her to her husband, and sent her forth with him. The words also accord with that tone of passivity in which she has already spoken of her marriage (6—27). She welcomed Heracles as a deliverer, and has learned to love him; but she had no voice in the bestowal of her hand.—Cp. fr. 521 (the young girl is happy at home, but the bride is sent forth by her parents to a doubtful fate): αἱ νέαι μὲν ἐν πατρός | ἡδίστον, οἶμαι, ζῶμεν ἀνθρώπων βίον· | ... | ὅταν δ' ἐς ἥβην ἐξικώμεθ' ἐμφορ- | νες, | ὠθούμεθ' ἐξω.—See Appendix.

εὖνις=εὐνέτις, as in Eur. *Or.* 929 etc. 564 f. φέρων ἐπ' ὤμοις. Nessus is here imagined as a Centaur of the older form known to Greek art,—viz., a complete man, with the barrel and hinder parts of a horse attached to the middle of his back. A Centaur on the λάρναξ of Cypselus at Olympia is described by Paus. (5. 19. 7) as οὐ τοὺς πάντας ἔππου πόδας, τοὺς δὲ ἐμπροσθεν αὐτῶν ἔχων ἀνδρός. This form may be called the *andro-centaur*. The more familiar *hippo-centaur*—a complete horse, only with a human chest and head substituted for the equine neck and head—was of later origin. In *Journ. Hellen. Stud.* i. 130 Mr Sidney Colvin gives a wood-cut of an early gem (in the British Museum), representing an andro-centaur carrying off a woman, who is

I, too, was carried on his shoulders,—when, by my father's sending, I first went forth with Heracles as his wife; and when I was in mid-stream, he touched me with wanton hands. I shrieked; the son of Zeus turned quickly round, and shot a feathered arrow; it whizzed through his breast to the lungs; and, in his mortal faintness, thus much the Centaur spake:—

‘Child of aged Oeneus, thou shalt have at least this profit of my ferrying,—if thou wilt hearken,—because thou wast the last whom I conveyed. If thou gatherest with thy hands the blood clotted round my wound, at the place where the

πιθῇ, and so Ald.: *πίθη*, the ed. of Colinaeus (Par. 1528).

571 ὑστάτην σ'] σ' is omitted by L, A, etc., and by Ald.; but is present in T (having been restored perh. by Triclinius), and in some other mss. of the 14th or 15th cent. (as Vat., B, Lc, Harl.).

573 f. ἐνέγκη] Blaydes conj. ἐνέγκης.—μελαγχόλους...λοὺς mss.: Madvig conj. μελάγχολος...λὸς (suggested first by Dobree, who, however, preferred the vulgate): Wunder, μελαγχόλου...λοῦ.

grasped in his right arm. Similar subjects occur on coins of Eastern Macedonia. Violence of this kind was part of the *ὑβρις* (1096) ascribed to the savage Centaurs, and appears in numerous legends (*J. H. S., l.c.*, p. 140).

ῆ: cp. *O. T.* 1123 n. The third person, ῆν, would be less fitting: she speaks of her own helplessness at the moment.—μέσω πρόφω: for the dat., cp. 172: *El.* 313 νῦν δ' ἀγροῖσι τυγχάνει.—ματαλαίς, implying rash folly (*Ant.* 1339 n.), here = ‘wanton.’ The schol. wrongly took it to mean that the attempt was baffled by Heracles.—ἐκ δ' ἡῦς' ἐγώ: Sophocles has avoided the error of Archilochus, who had described Deianeira as making a prolix appeal to her husband (πρὸς τὸν Ἡρακλέα βραψυδοῦσαν: Dion Chrysost. or. 60).

568 ff. ἐπιστρέψας, intrans., as in *Her.* 2. 103 ἐπιστρέψας ὀπίσω ἦε: *Ar. Vesp.* 422 ἐπιστρέφε | δεῦρο. The poet, though he has called the river βαθύρρουν (559), seems to imagine Heracles as wading across it, in front of Nessus. If Heracles had been carried over first, he would naturally have been facing the river. Ovid makes him *swim* across, and shoot the Centaur from the bank (*Met.* 9. 110 ff.).

κομήτην: *Ph.* 711 n. According to Dion (or. 60), Sophocles was criticised on the ground that the hero's act might have been fatal to Deianeira; Nessus might have dropped her in the river. It would be enough to suppose that Heracles could not pause to think; but the context also suggests, as we have seen, that he was near enough to rescue her at need.

πλεύμονας = πνεύμονας (rt πνυ). *Curcius (Etym.* § 370) explains the change of ν to λ by ‘the rarity of the sound-group ρη and the frequency of ρλ’; comparing the kindred words for ‘lungs,’ Lat. *pulmo*, Church-Slavonic *pluſta*, Lithuanian *plaučiai*. The form with λ is attested as Attic by schol. *Ar. Pax* 1069, Eustath. p. 483. 8. In 1054, as here, L gives the λ form, though with ν written above by the first hand: but in 1054 πνευμόνων.

ἐκθνήσκων, as the faintness of approaching death began to come over him. The regular sense of ἐκθνήσκειν is ‘to swoon away’: cp. *Arist. Hist. Anim.* 3. 19 (p. 521 a 11) ἀφαιμένου (αἵματος) ἔξω πλείονος μὲν ἐκθνήσκουσιν, πολλοῦ δ' ἄγαν ἀποθνήσκουσιν. So *Plat. Legg.* 959 A distinguishes a person in a swoon, τὸν ἐκτεθνεῶτα, from τὸν ὄντως τεθνηκότα.

569 ff. For τοσοῦτον, referring to what follows, and associated with τοσόνδε, cp. *Ai.* 679 ff. ἐτοσόνδ'...τοσαῦθ'.—τοσόνδ' is explained by ἐὰν γάρ etc.—τῶν ἐμῶν... πορθμῶν: πορθμός usu. means (1) a ferry, or (2) the act of crossing water; here the second sense passes into that of πορθμεῖα, ‘my services as ferryman’: for the plur., cp. 628.

572 ff. ἐὰν γάρ...ῦδρας. The gen. τῶν ἐμῶν σφαγῶν depends on the prep. in ἀμφίθρεπτον, ‘coagulated around the wound.’ ἐνέγκη χερσίν: for the midd., cp. 558 ἀνείλομην (n.). The phrase seems to imply a careful collecting of the blood with a cloth. ἡ μελαγχόλους κ.τ.λ.: ‘at the part (of the wound) where the monstrous hydra has tinged the arrow with black gall’: i.e., ‘where the hydra's gall,

ἔβαψεν ἰοὺς θρέμμα Λερναίας ὕδρας,
 ἔσται φρενός σοι τοῦτο κλητήριον 575
 τῆς Ἡρακλείας, ὥστε μήτιν' εἰσιδὼν
 στέρξει γυναιῖκα κείνος ἀντὶ σοῦ πλέον.
 τοῦτ' ἐννόησας, ὦ φίλοι, δόμοις γὰρ ἦν
 κείνου θανόντος ἐγκεκλημένον καλῶς,
 χιτῶνα τόνδ' ἔβαψα, προσβαλοῦσ' ὅσα 580
 ζῶν κείνος εἶπε· καὶ πεπείρανται τάδε.
 κακὰς δὲ τόλμας μήτ' ἐπισταίμην ἐγὼ
 μήτ' ἐκμάθοιμι, τὰς τε τολμώσας στυγῶ.
 φίλτροις δ' ἔάν πως τήνδ' ὑπερβαλώμεθα

576 f. ὥστε μήτιν'] Subkoff conj. ὥστ' ἔτ' οὕτιν' (so, too, Hense, but with ὥς): Shilleto and Pretor, οὐδὲ μήτιν'... στέρξει. In L στέρξει has been made from στέρξει. στέρξει A, and Ald. **578** δόμοις] Wecklein reads μυχοῖς, thinking that the vulg. arose from μοις. **579** ἐγκεκλημένον Dindorf: ἐγκεκλειμμένον L: ἐγκεκλεισμένον A, and Ald. **581** κείνος] ἐκείνος r, whence Blaydes conj. ζῶν εἶπ' ἐκείνος.—πεπείρανται] πεπείραται r. Blaydes writes πεπει-

with which the arrow is tinged, can be traced,'—by a darker tint in that portion of the blood with which it has mixed. When the arrow was withdrawn from the wound, there would be a gush of blood, but some parts of the blood would have been more affected by the venom than others; and Nessus wishes her to take the most envenomed parts. The stress is on *μελαγχόλους*, and the whole phrase is a compressed way of saying, *ἡ μέλας χόλος ἐστίν, ᾧ ἰοὺς ὕδρα ἔβαψεν* (cp. *O. T.* 1451 n.). For the proleptic adj., cp. *Ant.* 475 ὅπτιν... περισκελῆ: for the plur. *ἰοὺς* (referring to the single arrow of 567), *Ai.* 231 ξίφεσιν, *El.* 196 γενύων. The double barb makes such a plur. intelligible. Heracles cannot have shot twice.—*θρέμμα... ὕδρας*: cp. 508 n.: so *θρέμμα* refers to a monster in 1093 and 1099. For the periphrasis, cp. Plat. *Legg.* 790 D τὰ νεογενῆ παίδων θρέμματα.—*Λερναίας*: dwelling in the marsh of Lerna, on the Argolic coast, s. of Argos. *Apolod.* 2. 5. 2 τὸ δὲ σῶμα τῆς ὕδρας ἀνασχίσας τῇ χολῇ τοὺς οὐστοὺς ἔβαψεν.

Others explain thus:—If thou gather the blood from my wound, clotted around (the arrow), at the place where the hydra has tinged it,' etc., i.e., at the arrow's head. This is quite possible, but is open to objections. (1) The language in 557 f. (παρὰ Νέσσου... ἐκ φονῶν) implies that she obtained the blood directly from the body, not from the arrow-head. (2) The phrase

ἐνέγκη χερσὶν here favours the same view.

If we adopted the conjecture *μελάγχολος... ἰός*, the latter word would mean 'venom,' and *θρέμμα* 'issue' (cp. 834 *ἐτρεφε δ' αἰόλος δράκων*): the object of *ἔβαψεν* would be *αὐτάς* (the wound). The objection is that the wily monster does not wish to draw Deianeira's attention to the *venom*;—as he would then do very pointedly. He is content to speak of the *dark colour* (*μελαγχόλους*).

Ovid describes the incident thus:—The arrow is withdrawn, and the blood flows from the wound, *mixtus Lernaë tabe veneni*: Nessus then presents Deianeira with a garment steeped in the blood (*velamina tincta cruore*): *Met.* 9. 129 ff.

576 f. ὥστε μήτιν' εἰσιδὼν στέρξει. After ὥστε, the negative of the infin. is *μή*, but of the indic., *οὐ*. Here the *μή* must be due to the final sense: i.e., the notion of result is merged in that of aim; as if it were *ὅπως μή*. I have not found any real parallel. *Dem. or.* 19 § 218 writes, *τοσαύτης ἀνανδρίας... ὁμολογεῖτε εἶναι μεστοί, ὥστε μήτ' ἐν τῇ χώρᾳ πολέμιων ὄντων μήτ' ἐκ θαλάττης πολιορκούμενοι... εἴτα τὴν εἰρήνην ἐποιήσασθε*. But there the *μή* seems clearly 'generic': i.e., the sense is: 'you are so weak as to have made peace at a time when there was no enemy in the country,' etc. [Prof. Goodwin, *Moods and Tenses*, new ed., § 606, suggests that *ἐποιήσασθε* virtually depends on an *εἰ* further back, and that

Hydra, Lerna's monstrous growth, hath tinged the arrow with black gall,—this shall be to thee a charm for the soul of Heracles, so that he shall never look upon any woman to love her more than thee.'

I bethought me of this, my friends—for, after his death, I had kept it carefully locked up in a secret place; and I have anointed this robe, doing everything to it as he enjoined while he lived. The work is finished. May deeds of wicked daring be ever far from my thoughts, and from my knowledge,—as I abhor the women who attempt them! But if in any wise I may prevail against this girl by love-spells

πάσθω. **582—587** Wecklein inserts vv. 584 f. (φίλτροις...Ἡρακλεῖ) immediately after 581, placing only a comma after πεπείρανται τάδε, and deleting δ' after φίλτροις. Wunder, followed by Nauck, brackets v. 585. Dindorf suspects all the four vv., 584—587.

the force of ὥστε is lost. This would be conceivable if the μή came after ἐποιήσασθε; but it immediately follows ὥστε.]—The opposite anomaly occurs in *El.* 780 f. ὥστ' οὐτε... | ...στεγάζειν.

ἀντὶ σοῦ, instead of the gen. after the comparat.: *Ani.* 182 n.

578 f. ἐννοήσας: Sophocles prefers the act. voice of this compound: *Ph.* 1440 n.—δόμοις, simply 'in the house': ἐγκεκλημένον adds the notion expressed in 686 by ἐν μυχοῖς σφάζειν.

580 χιτῶνα τόνδ': a handmaid carries the casket (622) containing the robe.—ἔβαψα. The notion of a φίλτρον in the form of an *unguent* was a familiar one: thus in *Eur. Hipp.* 516 Phaedra asks the Nurse, πότερα δὲ χριστὸν ἢ ποτὸν τὸ φάρμακον;

προσβαλοῦς', 'with application of everything that he directed,'—i.e., applying the philtre to the robe with attention to all the prescribed details. From vv. 680—687 it appears that Nessus had said more than she repeats in 572—577. He gave θεσμοί (682), precise instructions.—This is better than to understand, 'with all the *additions* that he enjoined' (schol. καὶ ἄλλα τινὰ συμμίξασα): though it may be supposed that the coagulated blood, before being applied to a large surface, was diluted with water. (Schneidewin explains the word by *Apollod.* 2. 7. 6 τὸν τε γόνον δν ἀφῆκε κατὰ τῆς γῆς καὶ τὸ...αἷμα συμμίξαι.)—Not, 'with *observance* of all that he said': as if νῶ (or νοῦν) were understood. See on 844 προσέβαλε.

581 πεπείρανται (3rd sing.), from the

epic πειραίνω: *Od.* 12. 37 τὰτα μὲν οὕτω πάντα πεπείρανται: *Pind.* 1. 7. 24 δίκας ἐπείρανε. The Attic form πεπείρανται occurs in *Plat. Rep.* 502 E. The words have a tragic significance. Her remedial measures are now complete.

582 f. κακὰς δὲ τόλμας. She wishes to assure them that she intends no harm to Heracles, and has no reason to fear evil. The results of so-called 'love-charms' were often disastrous. Antiphon's first oration is against a woman charged with the wilful murder of her husband by causing a love-potion to be administered to him: she pleaded, οὐκ ἐπὶ θανάτῳ...διδόναι, ἀλλ' ἐπὶ φίλτροις (§ 9). *Arist. Magn. Mor.* 1. 16 (p. 1188 b 31) notices a case in which a woman was tried under like circumstances by the Areiopagus, but acquitted, because there was no proof of πρόνοια. *Plut. Mor.* 139 A compares lovers won by such means to fish captured by baits which spoil them; αἱ φίλτρα τινὰ καὶ γοητείας ἐπιτεχνώμεναι τοῖς ἀνδράσι, καὶ χειροῦμεναι διὰ ἡδονῆς αὐτοῦς, ἐμπλήκτοις καὶ ἀνοήτοις καὶ διεφθαρμένοις συμβιοῦσι. *Alciphron* 1. 37 ἀμφιβάλλειν (to have dubious effects) εἴωθε τὰ φίλτρα, καὶ ἀποσκήπτειν εἰς δλεθρον.

μήτ' ἐπιστάμην..., μήτ' ἐκμάθοιμι: an emphatic way of protesting how utterly foreign such thoughts are to her nature:—'may I never be capable of them (543 n.), or be led to learn anything about them.'—στνγῶ: for the indic. coordinated with the opt., cp. 143 n.

584 ff. φίλτροις δ' ἐάν πως. The use of ἐάν πως is the same here as when

- τὴν παῖδα καὶ θέλκτροισι τοῖς ἐφ' Ἡρακλεῖ, 585
 μεμηχάνηται τοῦργον, εἴ τι μὴ δοκῶ
 πράσσειν μάταιον· εἰ δὲ μὴ, πεπαύσομαι.
 ΧΟ. ἀλλ' εἴ τις ἐστὶ πίστις ἐν τοῖς δρωμένοις,
 δοκεῖς παρ' ἡμῖν οὐ βεβουλεύσθαι κακῶς.
 ΔΗ. οὕτως ἔχει γ' ἡ πίστις, ὥς τὸ μὲν δοκεῖν 590
 ἔνεστι, πείρα δ' οὐ προσωμίλησά πω.
 ΧΟ. ἀλλ' εἰδέναι χρὴ δρῶσαν· ὥς οὐδ' εἰ δοκεῖς
 ἔχειν, ἔχους ἂν γνῶμα, μὴ πειρωμένη.
 ΔΗ. ἀλλ' αὐτίκ' εἰσόμμεσθα· τόνδε γὰρ βλέπω
 θυραῖον ἤδη· διὰ τάχους δ' ἐλεύσεται. 595
 μόνον παρ' ὑμῶν εὖ στεγνοίμεθ'· ὥς σκότῳ
 καὶ αἰσχρὰ πράσσης, οὐποτ' αἰσχύνῃ πεσεῖ.
 ΑΙ. τί χρὴ ποεῖν; σήμαινε, τέκνον Οἰνέως,
 ὥς ἐσμέν ἤδη τῷ μακρῷ χρόνῳ βραδεῖς.
 ΔΗ. ἀλλ' αὐτὰ δὴ σοι ταῦτα καὶ πράσσω, Λίχα, 600

585 τοῖς] τοῖσδ' T.

587 πεπαύσομαι] πεπαύσεται A, and Ald.

588 εἴ

tis r: ἦτις L.

591 πω] που r.

592 οὐδ' εἰ δοκεῖς] οὐ δοκεῖς L: the

letters δ' εἰ have been inserted above the line by a later hand.

593 γνῶμα]

it serves for the elliptical expression of a hope or aim (*O. C.* 1769 *Θήβας δ' ἡμᾶς* | *...πέμψον, ἐάν πως* | *διακωλύσωμεν ἰόντα φόνον*). But *μεμηχάνηται τοῦργον*, since it follows the clause with *ἐάν πως*, is not really analogous to the verb which usually precedes such a clause; as *πέμψον* in *O. C.* 1770. The constr. is not, *μεμηχάνηται τοῦργον, ἐάν πως ὑπερβαλῶμεθα*, 'the deed has been devised, in the hope that,' etc. Rather the sense is: 'But as to the possibility of prevailing by love-charms,—the means for that attempt have been devised,' *μεμηχάνηται τοῦργον* is an abrupt substitute for *τοῦτο πειρᾶσθαι βούλομαι* or the like, and is prompted by her nervous sense that she has taken a bold step. The peculiar form of the sentence arises from the wish to emphasise *φίλτροις* as opposed to *κακῆς τῶμας*.

ὑπερβαλῶμεθα: the midd., in this sense, is more freq. than the act.; but the dat. usu. denotes the point of excellence (*Ar. Eg.* 409 *οὐ τοί μ' ὑπερβαλεῖσθ' ἀναιδεῖα*), and not, as here, the means.—*τὴν παῖδα*,—strong in the charms of youth (547).—*θέλκτροισι*, a reiteration that the means are to be *genile*: cp. *Eur. Hēr.* 509 *ἔστιν κατ' οἴκου φίλτρα μοι θελκτήρια* | *ἔρωτος*.—*τοῖς ἐφ' Ἡρακλεῖ*, aimed at him, as

the person whose love was to be won: cp. *Apollod.* 2. 7. 6 *εἰ θέλοι φίλτρον πρὸς Ἡρακλέα ἔχειν*.

εἴ τι μὴ: *τι* (adv.) = 'perchance': cp. 712: *O. T.* 969: *O. C.* 1450.—*μάταιον*, culpably rash (cp. n. on 565).—*εἰ δὲ μὴ*: 'otherwise,' after a negative: cp. *Ar. Vespr.* 434 *μὴ μεθῆσθε μηδενί* | *εἰ δὲ μὴ, ν πέδαις παχέαις οὐδὲν ἀριστήσετε*. So *Thuc.* 1. 28, *Plat. Phaed.* 63 D, etc. This rather clumsy formula was recommended by brevity: i.e., in *Ar. l. c.*, the alternative was *εἰ δὲ μεθήσεσθε*, as here *εἰ δὲ δοκῶ*.—*πεπαύσομαι*: *Ant.* 91 n.

588 f. *πίστις*, in an objective sense, a ground of confidence, a warranty: cp. 623: *El.* 887 *τῖν', ὃ τάλαιν', ἰδοῦσα πίστιν*;—*δοκεῖς παρ' ἡμῖν*: *Eur. Med.* 762 *γενναῖος ἀνὴρ*, | *Ἀλγεῦ, παρ' ἐμοὶ δεδοκῆσαι*.

590 f. The whole phrase *οὕτως ἔχει* is slightly emphasised by *γέ*, and limits the affirmative implied by the art. before *πίστις*: 'The present state of the warranty (given by τὰ δρώμενα) is this,' etc. It seems needless to suppose that the literal sense of *πίστις* here is different from that in 588.—*ὥς*=*ὥστε*, answering to *οὕτως*: cp. *Her.* 2. 135 *οὕτω δὴ τι κλεινὴ ἐγένετο ὥς καὶ οἱ πάντες...τὸ οὐνομα ἐξέμαθον*. (When *ὥς* stands for *ὥστε*, it is more often

and charms used on Heracles, the means to that end are ready;—unless, indeed, I seem to be acting rashly: if so, I will desist forthwith.

CH. Nay, if these measures give any ground of confidence, we think that thy design is not amiss.

DE. Well, the ground stands thus,—there is a fair promise; but I have not yet essayed the proof.

CH. Nay, knowledge must come through action; thou canst have no test which is not fanciful, save by trial.

DE. Well, we shall know presently:—for there I see the man already at the doors; and he will soon be going.—Only may my secret be well kept by you! While thy deeds are hidden, even though they be not seemly, thou wilt never be brought to shame.

Enter LICHAS.

LI. What are thy commands? Give me my charge, daughter of Oeneus; for already I have tarried over long.

DE. Indeed, I have just been seeing to this for thee, Lichas,

γνώμῃ L (ὦ from ὦ). In marg., γρ. ἀγνώμα: and, from a later hand, τὸ γνῶμα. 596 παρ' ὑμῶν] παρ' ὑμῖν B, Lc. στεγόμεθ'] Blaydes writes στεγώμεθ'. 597 αἰσχύνη πεσεῖ] αἰσχύνη πεσῆι L.

with the infin.) It is possible, but less fitting, to take ὥς as = 'since,' introducing the explanation (like γάρ).—τὸ μὲν δοκεῖν is 'the expecting' to succeed (rather than 'the seeming likely' to do so).

πέριρ δ' οὐ προσωμίλησα, have not come to close quarters with an experiment,—have not actually essayed it: cp. Plat. *Tim.* 88 C γυμναστικῇ προσομιλοῦντα: Thuc. 6. 70 τοῖς... ἐλάχιστα πολέμῳ ὥμιληκόσι, opp. to τοῖς... ἐμπειροτέροις.

592 f. δρῶσαν: the partic. expresses the leading idea ('if thou wouldst know, thou must act'): cp. *O. C.* 1038 n.—γνῶμα, a means of judging, a test: Her. 7. 52 Ἰώνας... τῶν ἔχονεν γνῶμα μέγιστον. (In poetry the word sometimes means merely 'judgment,' 'opinion': Aesch. *Ag.* 1352, Eur. *Her.* 407.)—The Chorus do not say that she ought to make the experiment; but only that, until she does so, she can have no certainty.

594 f. ἀλλ' αὐτίκ': for the repetition of ἀλλά (after 592), cp. *Ph.* 645, 647.—ἐλεύσεται, will depart (to Heracles); and so the result will soon be known. For this sense of the verb, cp. *Ph.* 48 n.: for the form, *O. C.* 1206 n.

596 f. μόνον, modo: cp. 1109: *Ph.* 528.—παρ' ὑμῶν, from your side, on your part: the gen. is probably right, though

the *v. l.* παρ' ὑμῖν is specious. Silence is their contribution to her plan. Cp. *El.* 469 σιγῇ παρ' ὑμῶν πρὸς θεῶν ἔστω, φίλοι.—στεγόμεθ', have my action kept secret. Cp. fr. 614 σύγγινωτε κἀνάσχεσθε σιγῶσαι· τὸ γάρ | γυναιξὶν αἰσχρὸν σὺν γυναικί· δὲ στέγειν (so I amend σὺν γυναικί: cp. *Ant.* 85 κρυφῇ δὲ κεῖθε, σὺν δ' αὖτως ἐγώ).—Blaydes may be right in reading στεγώμεθ' (cp. *O. T.* 49 n.). But the opt. is defensible, as expressing an ardent hope, rather than a mere injunction ('Heaven grant that ye keep my secret!').

αἰσχύνη πεσεῖ: the dat. is one of manner (cp. *O. T.* 51 ἀσφαλεῖ... ἀνθρώπων, n.), not of cause, as *El.* 429 ἀβουλία πεσεῖν. Thus the phrase=πεσεῖ αἰσχρὸν πτώμα (*Ant.* 1045). The simple πεσεῖ could not stand for περιπεσεῖ ('fall into shame').

599 τῷ μακρῷ χρόνῳ, by reason of the long time (spent at Trachis). He was ready to depart when he entered at v. 393: but Deianeira, after learning all, brought him back into the house (492).

600 ff. αὐτὰ... ταῦτα: the commands for which he asks (598). Instead of saying, 'I have been preparing this robe, in order that you may take it,' she says: 'I have been busied about the charge to be given to you,—so that you may take this

ἔως σὺ ταῖς ἔσωθεν ἡγορῶ ξέναις,
 ὅπως φέρῃς μοι τόνδε *ταναῦφῇ πέπλον,
 δώρημ' ἐκείνῳ τάνδρ' ἡς ἐμῆς χερός.
 διδοὺς δὲ τόνδε φράζ' ὅπως μηδεὶς βροτῶν
 κείνου πάροιθεν ἀμφιδύσεται χροῖ, 605
 μῆδ' ὄψεται νιν μῆτε φέγγος ἡλίου
 μῆθ' ἔρκος ἱερὸν μῆτ' ἐφέστιον σέλας,
 πρὶν κείνος αὐτὸν φανερός ἐμφανῶς σταθεὶς
 δείξῃ θεοῖσιν ἡμέρα ταυροσφάγῃ.
 οὕτω γὰρ ἡὔγμην, εἴ ποτ' αὐτὸν ἐς δόμους 610
 ἴδοιμι σωθέντ' ἢ κλύοιμι πανδίκως,
 στελεῖν χιτῶνι τῷδε, καὶ φανεῖν θεοῖς
 θυτήρα καινῶ καινὸν ἐν πεπλώματι.
 καὶ τῶνδ' ἀποίσεις σῆμ', ὃ κείνος εὐμαθὲς
 σφραγίδος ἔρκει τῷδ' *ἐπὸν μαθήσεται. 615

602 f. Paley suspects these two vv.—τόνδε ταναῦφῇ Wunder: τόν δέ γ' εὐφῇ L, with α. written over εὐ by S. Schol. γρ. αὐφῇ ἀντὶ τοῦ λεπτοῦφῇ. The other MSS., too, have τόνδε γ' (or τόν γ') εὐφῇ. **605** ἀμφιδύσεται] Blaydes reads ἀμφιθή-

σεται. **607** ἔρκος ἱερὸν] Wecklein, with M. Schmidt, writes ἱερὸν ἔρκους.

608 φανερός ἐμφανῶς L, A, and most MSS. (φανερόσ made from φανερώσ in L): φανερόν ἐμφανῆς T (Triclinius). Brunck reads φανερός ἐμφανῇ: Wakefield prefers

robe.'—For καὶ before πράσσω, cp. 314.—
 ἡγορῶ: the only part of the epic ἀγοράσ-
 μαι found in Trag.: Her. 6. 11 has ἡγο-
 ρώντο.

ταναῦφῇ, woven long, ποδήρη. Wun-
 der's restoration of this word, in place
 of τόνδε γ' εὐφῇ, is confirmed by two
 facts: (1) there was a mysterious variant
 αὐφῇ, explained by λεπτοῦφῇ; (2) ταναῦ-
 φῇ, explained by λεπτοῦφῇ, occurs in
 Hesychius, Suidas, and Photius. It may
 be added that the γε of the vulgate, if
 not impossible, is at least suspicious.

πέπλον: Eustath. p. 599. 44 refers to this
 passage as one in which πέπλος is part of
 a man's dress, alluding also to Eur. *I. A.*
 1550, where a πέπλος is worn by Aga-
 memnon. The Homeric πέπλος belongs
 to women only; hence the schol. here
 objects to the word. χιτῶν is, in fact,
 the proper term for the long robe sent to
 Heracles: πέπλος, when used with ref. to
 it (674, 758, 774), is rather a general word
 for a stately garment.—She now hands to
 Lichas the casket (622) containing the
 robe. Hence the repeated τόνδε (instead
 of αὐτόν) in 604 is natural.

604 f. φράζ' ὅπως μηδεὶς...ἀμφιδύ-
 σεται: cp. *Ai.* 567 κείνῳ τ' ἐμὴν ἀγγεί-
 λατ' ἐντολήν, ὅπως (δείξει). The more
 usual infin. is often thus replaced after
 verbs of *asking* or *commanding*; but it is
 specially suitable, as here, after a verb of
warning.

607 ἔρκος ἱερὸν, a sacred temenos,
 where there might chance to be a blazing
 altar (she is thinking of vv. 237 f.):
 ἐφέστιον σέλας, any fire kindled in the
 warrior's quarters at Ceneaeum. She is
 repeating the substance of the Centaur's
 precepts: see 685 f.

608 f. φανερός, 'conspicuous,' ἐμφα-
 νῶς, 'publicly,' 'before all eyes': both
 words go with σταθεὶς, picturing the
 moment when Heracles shall stand forth
 in front of the altar. The order of words
 and the rhythm are against taking ἐμφα-
 νῶς with δείξῃ.—ταυροσφάγῃ: a day of
 solemn rejoicing, when the greater vic-
 tims are slain: Aesch. *Cho.* 261 βουθύτοις
 ἐν ἡμασι. Cp. 760.

610 ἡὔγμην, the only instance of this
 plpf. (for εὐκτο in Hom. fr. 2. 15 is rather
 an aor.): but Plat. *Phaedr.* 279 c has

while thou wast speaking to the stranger maidens in the house ; —that thou shouldst take for me this long robe, woven by mine own hand, a gift to mine absent lord.

And when thou givest it, charge him that he, and no other, shall be the first to wear it ; that it shall not be seen by the light of the sun, nor by the sacred precinct, nor by the fire at the hearth, until he stand forth, conspicuous before all eyes, and show it to the gods on a day when bulls are slain.

For thus had I vowed,—that if I should ever see or hear that he had come safely home, I would duly clothe him in this robe, and so present him to the gods, newly radiant at their altar in new garb.

As proof, thou shalt carry a token, which he will quickly recognise within the circle of this seal.

φανερὸν ἐμφανῶς.

613 καινῷ καινὸν] Nauck writes κλεινῷ κλεινὸν.—ἐν] ἐμ L. **614 f.** εὐμαθὲς | σφραγιδὸς ἔρκει τῷδ' ἐπ' ὄμμα θήσεται MSS. For the last three words Billerbeck restored τῷδ' ἐπὶν μαθήσεται. Burges conj. ὄμμα θεί | σφραγιδὸς ἔρκει τῷδ' ἐπ', εὐ μαθήσεται.

the pf. ἤκται as pass. impers. Cp. *O. T.* 1512 cr. n.

611 f. πανδίκως (with στελεῖν) 'as in duty bound,'—by the vow, and by a wife's natural sympathy. Cp. 294 πανδίκω φρενί (n.).—Others join the adv. with σωθέντ', as = 'completely' (schol. ἀνευδοιάστως, 'indubitably'). But there is no evidence for πανδίκως as merely = παντελώς: cp. 1247: *O. C.* 1306: [Eur.] *Rhes.* 720 ὀλοῖτο πανδίκως ('as he deserves').

613 καινῷ καινὸν: the epithet, strictly applicable to the πέπλωμα only, is given to the θυτήρ also, expressing the new radiance with which the robe shall invest its wearer. This common idiom (*Her.* 2. 173 ἐν θρόνῳ σεμνῷ σεμνὸν θωκέοντα) occurs elsewhere also under a similar condition,—viz., where the repeated adj. serves for collective emphasis rather than for separate characterisation: *El.* 742 ὀρθὸς ἐξ ὀρθῶν δίφρων: *At.* 267 κοινὸς ἐν κοινοῖσι λυπεῖσθαι: *ib.* 467 ξυμπεσὼν μόνος μόνους. But it should be observed that, in this passage, the repetition has a further motive. It is a touch of tragic irony, like the unconscious ambiguity of προσαρμόσαι in 494. For θυτήρ καινός could mean, 'a sacrificer of a novel kind': cp. *O. C.* 1542 ἐγὼ γὰρ ἡγεμὼν | σφῶν αὖ πέφασμαι καινός. For the sinister sense of καινός, cp. 867.

As to the wearing of new, or freshly washed, garments on such occasions, cp.

Od. 4. 750 (Penelope is to pray to Athena) καθαρά χροῖ ἐμαθ' ἐλοῦσα.

614 f. καὶ τῶνδ' ἀποτίσεις. Deianeira has sealed the casket (622) with her own signet. σφραγίς here is not the signet-ring itself, but the impression in wax, the seal: cp. *Eur. I. A.* 155 σφραγίδα φύλασσε', ἣν ἐπὶ δέλτῳ | τῇδε κομίζεις. The word ἔρκος, 'enclosure,' means the part of the ring which bears the device, σῆμα. This part was called σφενδόνη (*Eur. Hipp.* 862 τύποι...σφενδόνης), Lat. *funda*, because the gem in its setting was like a stone in a sling: the English term is *bezel*; the French, *chaton*. That ἔρκος here denotes the whole bezel, and not merely the rim, is shown by ἐπὶν, which would otherwise be ἐνόν. The use of the word σῆμα in this context is illustrated by an inscription on a scarab of the 6th cent. B.C., published by Rossbach, *Archäol. Zeit.* (1883, pp. 311 ff., pl. 16, No. 19): Θέρσιως εἰμι σάμα' μὴ με ἀνοίγε. Cp. Prof. J. H. Middleton, *Engraved Gems of Classical Times* (1891), p. 67.

ἐπὶν μαθήσεται is Billerbeck's certain correction of ἐπ' ὄμμα θήσεται, a corruption caused by the easy change of ν (before μαθήσεται) into μ; just as in *Ant.* 1266, ξὺν μόρῳ, L has ξυμμόρῳ. As to εὐμαθὲς...μαθήσεται, cp. n. on *Ant.* 502 κλέος...εὐκλέεστερον. Those who keep the vulgarate govern δ by ἐπιθήσεται ὄμμα as = ὀψεται.

ἀλλ' ἔρπε, καὶ φύλασσε πρῶτα μὲν νόμον,
τὸ μὴ 'πιθυμῆν πομπὸς ὧν περισσὰ δρᾶν·
ἔπειθ' ὅπως ἂν ἡ χάρις κείνου τέ σοι
κάμου ξυνελθοῦς' ἐξ ἀπλῆς διπλῇ φανῇ.

ΛΙ. ἀλλ' εἴπερ Ἑρμοῦ τήνδε πομπεύω τέχνην 620

βέβαιον, οὗ τι μὴ σφαλῶ γ' ἐν σοί ποτε,
τὸ μὴ οὐ τόδ' ἄγγος ὡς ἔχει δεῖξαι φέρων,
λόγων τε πίστιν ὧν *λέγεις ἐφαρμόσαι.

ΔΗ. στείοις ἂν ἤδη· καὶ γὰρ ἐξεπίστασαι 625
τά γ' ἐν δόμοισιν ὡς ἔχοντα τυγχάνει.

ΛΙ. ἐπίσταμαί τε καὶ φράσω σεσσωσμένα.

ΔΗ. ἀλλ' οἶσθα μὲν δὴ καὶ τὰ τῆς ξένης ὁρῶν
προσδέγματ', αὐτὴν ὡς ἐδεξάμην φίλως.

ΛΙ. ὥστ' ἐκπλαγῆναι τοῦμὸν ἡδονῇ κέαρ.

ΔΗ. τί δῆτ' ἂν ἄλλο γ' ἐννέποις; δέδοικα γὰρ 630
μὴ πρῶ λέγοις ἂν τὸν πόθον τὸν ἐξ ἐμοῦ,
πρὶν εἰδέναι τὰ κείμενα εἰ ποθοῦμεθα.

621 οὐ τι A, R, and Ald.; οὐ τοι L, with most MSS. 622 τὸ μὴ οὐ A: τὸ μὴν (sic) L, made from τὸ μὴ οὐ: τὸ μὴ τ. 623 λέγεις Wunder: ἔχεις MSS.: Otto conj. ἐφέισ' (2nd aor.), and so Wecklein now reads: Wakefield, θέλεις: Paley, ἔχω or φέρω. In *Ars Soph. em.* p. 49 Wecklein conj. λέγων τε πίστιν ὧν λέγεις. 624—632 Nauck would place these nine verses immediately after 615, thinking that Deianeira's words

616 f. νόμον, 'rule'; cp. 1177.—τὸ μὴ 'πιθυμῆν πομπὸς ὧν: not πομπὸν ὄντα. Even when the inf. has the art., and represents an oblique case, its subject stands in the nom., if identical with the subject of the principal verb; Plat. *Rep.* 598 D ἐξηπατήθη διὰ τὸ αὐτὸς μὴ οἶδς τ' εἶναι ἐπιστήμην...ἐξετάσαι: cp. *id.* 526 B: Thuc. 4. 18 ἐλάχιστ' ἂν...διὰ τὸ μὴ τῷ ὀρθομένῳ αὐτοῦ πιστεύοντες ἐπαίρεσθαι...καταλύοντο: Andoc. or. 3. § 3 οἰδόμεθα...στρατεύεσθαι..., ἀντὶ τοῦ μένοντες οἴκοι ξυμμάχους ἔχειν Συρακοσίου.—περισσὰ δρᾶν (*Ant.* 88) glances at the instance in which he had exceeded his master's orders (481 ff.); it is more particularly a hint, as the schol. remarks, that he is to respect the *sphragis* on the casket: verse 622 indicates this.

618 f. ὅπως ἂν depends on the notion of ἐπιμελεῖν contained in φύλασσε νόμον.—If Lichas acts in the interest of his master only (cp. 286 πιστὸς ὧν κείνῳ), the χάρις won by him will be ἀπλῇ: if he regards the welfare of his mistress also, it will become διπλῇ. The genitives κείνου τε κάμου (of which the second has the chief

stress) = 'from him and me': hence ξυνελθοῦς'.

620 ff. εἴπερ Ἑρμοῦ κ.τ.λ.: for Ἑρμῆς ὁ πέμπων, the patron of κήρυκες, cp. *Ph.* 133n.—πομπεύω, absol., act as πομπὸς: τέχνην, cogn. acc., like πομπήν, which 'the art of Hermes' implies. βέβαιον, predicate, with the sureness of experience and good faith.

οὐ τι μὴ is more usual than οὐ τοι μὴ (L's reading), and seems slightly more suitable here. Yet note *Al.* 560 οὐ τοι σ' Ἀχαιῶν, οἶδα, μὴ τις ὑβρίσῃ: *O. C.* 176 οὐ τοι μήποτε σ'...ἄκοντ' αἰς ἀξει.—ἐν σοί, in thy case, in what concerns thee: *Al.* 1092 ἐν θανοῦσιν ὑβριστής.—σφαλῶ γ', trip, commit a fault: cp. 727.—τὸ μὴ οὐ: *O. T.* 1232.—ἄγγος, a word applicable to 'vessels' of various kinds, here means a coffer or casket, the ζύγαστρον of 692. Similarly in *Eur. Ion* 32 ἄγγος is the general term, defined by ἀντίπηξ, 'cradle' (19, 1337 f.).—ὡς ἔχει: with the seal unbroken (614).

623 λόγων...πίστιν: the *pledge* (588) of thy words,—referring esp. to the mention of the *νοῦ* (610 ff.), which explains

Now go thy way; and, first, remember the rule that messengers should not be meddlers; next, so bear thee that my thanks may be joined to his, doubling the grace which thou shalt win.

LI. Nay, if I ply this herald-craft of Hermes with any sureness, I will never trip in doing thine errand: I will not fail to deliver this casket as it is, and to add thy words in attestation of thy gift.

DE. Thou mayest be going now; for thou knowest well how things are with us in the house.

LI. I know, and will report, that all hath prospered.

DE. And then thou hast seen the greeting given to the stranger maiden—thou knowest how I welcomed her?

LI. So that my heart was filled with wondering joy.

DE. What more, then, is there for thee to tell? I am afraid that it would be too soon to speak of the longing on my part, before we know if I am longed for there.

now close too abruptly with v. 632.

627 f. καὶ τὰ τῆς ξένης ὀρώων | προσδέγματος αὐτὴν [from αὐτῆν] θ' ὡς ἐδεξάμην φίλωσ L. Most MSS. have αὐτὴν θ', but a few (including A) αὐτὴν, without θ': and so Ald. For προσδέγματος, Harl. has προσδέρματα. Hermann gives προσφθέγματος, αὐτὴν θ'. Wunder, καὶ τὰ τῆς ξένης, ὀρώων, | προσδέγματος αὐτὴν ὡς ἐδεξάμην φίλα. Köchly conj. αὐτὴ θ': Patakis, αὐτός (to be taken with ὀρώων). Nauck would delete the verse. **630** ἄλλο γ'

Blaydes writes ἄλλ' ἐτ'. **631** πρῶ] πρῶ L, with two dots under ῶ, and αἰ written above, denoting ὡ (i.e. πρὶν), by a late hand. **632** τὰ κεῖθεν] τὰ κεῖθεν L. Schneidewin conj. κακεῖθεν.

the gift.—ἐφαρμόσαι = 'fitly (or 'duly') add, —i.e. 'add in attestation of the gift.'—λέγεις is the best correction of ἔχεις, which doubtless arose from ἔχει in the line above. (In *El.* 934 f., σὺν χαρᾷ λόγους | τοιοῦσδ' ἔχουσ' ἐσπενδον, the sense is 'bearing news,' not 'speaking words.') Otto's ἐφείσ' (cp. 286 ἐφείρ') is ingenious, though the 2nd pers. of this aor. does not seem to occur elsewhere: but, before ἐφαρμόσαι, the sound would be displeasing.

624 στείχοις ἄν ἤδη: a courteous form: *Ph.* 674 χωροῖς ἄν εἰσω.

626 σισωσμένα: all has been kept safe during the master's long absence: cp. 542 οἰκοῦρια (n.).

627 f. For ἄλλα... μὲν δὴ, cp. *O. T.* 523.—I read αὐτὴν (with A), not αὐτῆν θ' (with L), for these reasons. (1) It is clear that αὐτὴν means merely *eam*, not *ipsam*. We cannot distinguish τὰ τῆς ξένης προσδέγματα, as meaning the welcome of Iolè along with the other captives, from a special welcome given to Iolè personally. (2) αὐτὴν, although unemphatic, has a position which would usual-

ly give emphasis. But this is excused by the fact that the whole clause, αὐτὴν ὡς ἐδεξάμην φίλωσ, depends on οἶσθα, being merely epexegetic of τὰ τῆς ξένης προσδέγματα (instead of οἶα ἐγένετο or the like). The chief stress falls on φίλωσ. (3) If, however, we had αὐτῆν θ', then the sentence would lose that compact unity which justifies the place of the pronoun. And so αὐτὴν θ' would naturally seem to mean *ipsam*,—raising the objection noticed above (1). The insertion of θ' may easily have arisen from a notion that the second clause required a link with the first.

629 ἐκπλαγῆναι, of joy (cp. 24), as in Aesch. *Ch.* 233 χαρᾷ δὲ μὴ κπλαγῆς φρένας.—Cp. Aesch. *Ag.* 541 KH. ὥστ' ἐνδακρύνει γ' ὄμμασιν χαρὰς ὕπο. For the absence of γε here, cp. *Ph.* 105, 985.

631 πρῶ, 'early,' i.e., 'too soon' (Aesch. *P. V.* 696 πρῶ γε στενάζεις). πρω-ι is prob. for προφ-ι (Brugman, *Stud.* IV. 154).—μὴ... λέγοις ἄν. After a verb of fearing (whether the tense be primary or secondary) the potential opt. with ἄν

στρ. α'. ΧΟ. ὦ ναύλοχα καὶ πετραῖα

2 θερμὰ λουτρὰ καὶ πάγους

3 Οἷτας παραναιετάοντες, οἳ τε μέσσαν Μηλίδα πὰρ
λίμναν 635

4 χρυσαλακάτου τ' ἀκτὰν κόρας,

5 ἐνθ' Ἑλλάνων ἀγοραὶ

6 Πυλάτιδες *κλέονται

ἀντ. α'. ὁ καλλιβόας τάχ' ὑμῖν

2 αὐλὸς οὐκ ἀναρσίαν

640

633—639 L divides the vv. thus:—ὦ ναύλοχα — | θερμὰ — | οἷτας — | μη-
λίδα — | χρυσαλακάτου — | ἐνθ' — | πυλάτιδες κλέονται. **635** παραναιετάοντες L
(παράναιετάοντες), A, etc.: περιναιετάοντες r (with παρα written above in B and T).—

retains its ordinary sense. As γένοιτο ἄν = 'it might possibly happen,' so δέδοικα μὴ γένοιτο ἄν = 'I fear that it might possibly happen.' This is the mildest mode of expressing a fear, as μὴ with the fut. indic. is the most vivid. Hence it suits the misgiving and the reserve, of Deianeira:—'I fear that you might happen to be premature in speaking on that subject.' Cp. Xen. *An.* 6. 1. 28 ἐκείνο ἐννοῶ μὴ λίαν ἂν ταχὺ σωφρονισθῇν: id. *De Vect.* 4. 41 εἰ δέ τινες αὐτοὺς φοβοῦνται μὴ ματαλά ἂν γένοιτο αὐτῇ ἡ κατασκευή. In Lys. or. 13 § 51, where the mss. give δέδιτες μὴ καταλυθῇσαν ὁ δῆμος, Markland conjectured καταλυθῇ ἄν: and the mild phrase suits the irony of the passage. (Bekker reads καταλυθῇ without ἄν.)—τὸν ἐξ ἑμοῦ: cp. *Ant.* 95 τὴν ἐξ ἑμοῦ δυσβουλῶν (n.).

632 τάκειθεν, acc. with εἰδέναι, explained by εἰ ποθοῦμεθα. Here τὰ ἐκείθεν is not merely τὰ ἐκεῖ (315 n.); rather it means, 'the feeling from (or on) his side,' as opp. to πῶθον τὸν ἐξ ἑμοῦ.—ποθοῦμεθα: for the plur., following δέδοικα and ἑμοῦ, cp. n. on *Ant.* 734.

633—662 Second στάσιμον. 1st strophe, 633—639, = 1st antistr., 640—646. 2nd strophe, 647—654, = 2nd antistr., 655—662. For the metres see Metrical Analysis.

A joyous music will presently be heard by the dwellers around Trachis. The victorious Heracles will soon return, filled with new love for Deianeira, under the spell of the robe.

633—639 ὦ ναύλοχα κ.τ.λ. Wishing to call up a general picture of the whole

region, the poet takes Thermopylae as his central point. From the cliffs of Oeta, which overhang that pass, his thought passes to the highlands (πάγους Οἷτας) of Malis, and thence descends to the sea-board,—bringing us back to Thermopylae by the mention of the Amphictyons.

θερμὰ λουτρὰ: the warm springs at Thermopylae are situated between the Malian gulf on the N. (ναύλοχα), and the cliffs of Oeta on the south (πετραῖα). They gush from the foot of the mountain,—that spur of Oeta which Livy and Strabo call Callidromus,—a little west of the point where the pass is narrowest. They were locally called χύτροι, from the natural basins of rock; and near them was an altar of Heracles, for whose use Athena was said to have called them forth (*Her.* 7. 176: Peisander *ap.* schol. *Ar. Nub.* 1050).

ναύλοχα: Strabo 9. 428 speaks of a λιμὴν μέγας near Thermopylae. Here the word suggests the expected landing of Heracles.

πάγους Οἷτας: the Τρηχίναι πέτραι of *Her.* 7. 198, spurs from the main range of Oeta, which enclose the plain of Malis on s. and w.: see *Intro.* to the *Philoctetes*, pp. ix. f.—παρναϊετάοντες with acc.: cp. *Isocr.* or. 4 § 162 Ἑλλήνες τὴν Ἀσίαν παρικοῦσιν, dwell along its coasts.

οἳ (art.) τε, sc. ναιετάοντες, following the direct vocative (633): cp. Xen. *Cyr.* 3. 3. 20 ὦ Κύρε καὶ οἱ ἄλλοι Πέρσαι.—μέσσαν Μηλίδα...λίμναν, the part of the gulf between the two extremities, i.e. the innermost part of the deep recess which it

CH. O ye who dwell by the warm springs between haven^{1st} and crag, and by Oeta's heights; O dwellers by the land-locked^{strophe.} waters of the Malian sea, on the shore sacred to the virgin-goddess of the golden shafts, where the Greeks meet in famous council at the Gates;

Soon shall the glorious voice of the flute go up for you again,^{1st anti-}
^{strophe.}

μέσσαν L: μέσαν r, and Ald.

{παράλιμναν L}.

639 κλένται Musgrave: καλέονται MSS.: καλεῖνται Bergk (as formerly Hermann).

641 ἀναρσίαν] ἀρνασίαν Ald. (a mere misprint).

forms. It is in this part that the shores of the gulf belonged to Malis,—viz., from the neighbourhood of Thermopylae to that of Anticyra.

χρυσалаκάτου τ' ἀκτάν κόρας: merely another way of describing the same seaboard: they live *by* the λίμνη, and *on* the ἀκτή. Artemis, one of whose attributes was λιμενοσκόπος, was worshipped all along these eastern coasts, since the whole maritime life of Greece Proper looked mainly towards the Aegaeon. Apoll. Rhod. i. 571 (referring to the coasts about Pagasae and Iolcus in Magnesia), "Ἀρτεμιν, ἣ κείνας σκοπιῶς ἀλὸς ἀμφιέπescκεν. Cp. 212 f.—The schol. wrongly takes ἀκτάν here as meaning that ἀγιάλιος in the N.W. of Euboea which was called 'Ἀρτεμίσιον (Her. 7. 176).

χρυσалаκάτου: this Homeric epithet of the goddess (Il. 16. 183) is rightly explained by Hesych. as = καλλιτοξός: ἡλακάτη γὰρ ὁ τοξικὸς κάλαμος. Cp. ἄτρακτος = οἰστός. Artemis had nothing to do with a distaff.

638 ff. ἐνδ' Ἑλλάνων κ.τ.λ. Meetings of the Amphictyonic Council were held at the town of Anthela, close to Thermopylae on the west,—where was the sacred precinct of Δημήτηρ Ἀμφικτυονίς, containing seats (ἐδραὶ) for the Council, and also a shrine of its legendary founder, Amphictyon (Her. 7. 200). Anachronisms were tolerated by Attic Tragedy, but this is hardly one, from the Greek point of view. The Thessalian and Dorian nucleus of what became the 'Delphic' Amphictyony was of immemorial age; Amphictyon was called the son of Deucalion; Acrisius of Argos figured in tradition as an early organiser of the league (Strabo 9. 420).

Ἑλλάνων, implying a Panhellenic character, reflects the regular phraseology of

the poet's day. The Delphic Amphictyony never actually represented the whole even of Greece Proper; thus it never included the Acarnanians, Arcadians, or Eleans. Yet Her. 7. 214 speaks of οἱ τῶν Ἑλλάνων Πυλαγόροι: an Argive inscr., older than 416 B.C., calls the Council τὸ συνέδριον τῶν Ἑλλάνων (Lebas, *Revue Archéol.* xi. 577): and Hypereides *Epitaph.* c. 8. 25 describes those attending it as οἱ Ἕλληνες ἅπαντες.

ἀγοραὶ Πυλάτιδες: ἀγορὰ πυλάτις = πυλαία (sc. σύνοδος), the name for a meeting of the Amphictyons, whether at Pylae or at Delphi,—one of several proofs that the former place was the League's older centre.—κλένται, not 'are called together,' but, 'are famous': cp. *O. T.* 1451 ἐνθα κλήζεται | οὐμὸς Κιθαιρών (n.).—See Appendix.

641 ff. ἀναρσίαν, 'unkindly' (cp. 853), 'harsh,'—referring to the use of the flute in wild or mournful music. Cp. Sextus Empiricus *Adv. Math.* 6. 22 διὸ καὶ τοῖς πενθοῦσιν αὐλοὶ μελωδοῦσιν οἱ τὴν λύπην αὐτῶν ἐπικουφίζοντες. Lucian *De Luct.* § 19 ἢ πρὸς τὸν αὐλὸν αἰτῆ στεροτυπία. Plato *Legg.* 800 E, Καρικὴ τινι μούσῃ προπέμπονσι τοὺς τελευτήσαντας, alludes to αὐλῶδοί (cp. Pollux 4. 75).

ἐπάνεισιν, 'return,' but also with the notion of sound rising.—θέας... μούσας, sc. καναράν, a sound of music made to the gods (in thanksgiving): ἀντίλυρον, like that of the lyre: schol. ἰσόλυρον. This is simpler than to understand, 'responsum' to it (as if both instruments were used). The lyre, 'common treasure of Apollo and the Muses' (Pind. *P.* i. 1), was peculiarly associated with joyous worship. Cp. *O. C.* 1222 n.—ἀχών, as a correction of ἰάχων, is hardly doubtful, since a resolution of the long syllable would impair the rhythm (cp. 635 ὀϊτας).

- 3 ἀχῶν καναχᾶν ἐπάνεισιν, ἀλλὰ θείας ἀντίλυρον μούσας.
 4 ὁ γὰρ Διὸς Ἀλκμήνας κόρος
 5 *σοῦται πάσας ἀρετᾶς 645
 6 λάφυρ' ἔχων ἐπ' οἴκους.

στρ. β'.

- ὄν ἀπόπτολιν εἶχομεν παντᾶ,
 2 δυοκαιδεκάμηνον ἀμμένονσαι
 3 χρόνον, πελάγιον, ἰδριες οὐδέν.
 4 ἃ δέ οἱ φίλα δάμαρ 650
 5 τάλαιναν δυστάλαινα καρδίαν
 6 πάγκλαυτος αἰὲν ὥλλυτο.
 7 νῦν δ' Ἄρης οἰστρηθεῖς
 8 ἐξέλυσ' ἐπίπονον ἀμέραν.

ἀντ. β'.

- ἀφίκουτ' ἀφίκουτο· μὴ σταίη 655
 2 πολύκωπον ὄχημα ναὸς αὐτῶ,
 3 πρὶν τάνδε πρὸς πόλιν ἀνύσειε,
 4 νασιῶτιν ἐστίαν
 5 ἀμείψας, ἔνθα κλήζεται θυτήρ·

642 ἀχῶν Elmsley: *λάχων* L, with most MSS.: *λαχῶν* r. **644** Ἀλκμήνας κόρος] *ἀλκμήνας τε κόρος* MSS. (κοῦρος A, and Ald.). Triclinius deleted *τε*. Hartung writes Ἀλκμήνας *τε* παῖς: Wecklein (whom Nauck follows), ἀλκαῖος κόρος: Subkoffi, ἀλκιμος κόρος. **645** σοῦται Blomfield and Elmsley: *σεῦται* MSS. **646** ἐπ' οἴκουσ has been made from ἀποίκουσ in L. **647—654** L divides the vv. thus:—δν— | πάντα | | χρόνον— | ἃ δέ— | τάλαινα— | πάγκλαυτος— | νῦν δ' ἄρησ— | ἐξέλυσ'— ἀμέραν. **647** πάντα MSS.: πάντα (better παντᾶ) Bothe. Blaydes writes πλεῖν ἤ. **650** ἃ δέ] ἃ δέ L. **651** τάλαιναν Dindorf: *τάλαινα* L, with most MSS.

644 ὁ Διὸς... Ἀλκμήνας κόρος: objection has been taken to the double gen., but needlessly: the second gen. practically forms a single notion with κόρος,—‘Zeus’s Alcmena-son,’=the son of Zeus by Alcmena. To a Greek ear the effect would be nearly the same as when the first gen. is replaced by an adj.; e.g., Aesch. *Suppl.* 313 ὁ Διὸς πόρτις.. βοός, Pind. *O.* 2. 13 ὦ Κρόνιε παῖ Πέας.

645 f. σοῦται, instead of the MS. *σεῦται*, is now generally read here. Cp. *Ai.* 1414 σοῦσθω: Aesch. *Pers.* 25 σοῦνται: *Ar. Vesp.* 209 σοῦ. On the other hand, *σεῦται* has no nearer parallel than the Homeric *στεῖνται*: which some, indeed, regard as syncopated (Curtius, *Gk Verb.* ch. iv. c), but others as a genuine non-thematic form (Leaf, *Il.* 18. 191).

πάσας, complete: cp. *Ai.* 436 πᾶσαν

εὐκλειαν.—ἀρετᾶς λάφυρα (like ἀθλα), ‘things won by’ ἀρετή (root λαβ).

647 ff. ὄν ἀπόπτολιν εἶχομεν: ‘whom we had absent’=‘whose absence we had to endure’: schol. ὄν ἐκτὸς εἶχομεν τῆς πόλεως. (Paley would join *εἶχομεν ἀμμένονσαι*, ‘whom we had been waiting for’: this seems inadmissible.)—παντᾶ, ‘utterly,’ goes with ἀπόπτολιν: it implies a contrast between this long *unbroken* absence and his former expeditions. Cp. Eur. fr. 966 ἀκόλαστα πάντη. (The Doric form was written παντᾶ.) The adv. could mean also, ‘in all directions,’ but that sense is less fitting.—δυοκαιδεκάμηνον... χρόνον: more exactly, fifteen months (44 f.).—πελάγιον: they imagined him as wandering on the sea, before or after his Lydian bondage: cp. 100 ff., *Ant.* 785 φοιτᾶς δ’ ὑπερπόντιος (n.).

resounding with no harsh strain of grief, but with such music as the lyre maketh to the gods! For the son whom Alcmena bore to Zeus is hastening homeward, with the trophies of all prowess.

He was lost utterly to our land, a wanderer over sea, while we waited through twelve long months, and knew nothing; and his loving wife, sad dweller with sad thoughts, was ever pining amid her tears. But now the War-god, roused to fury, hath delivered her from the days of her mourning.

May he come, may he come! Pause not the many-oared ship that carries him, till he shall have reached this town, leaving the island altar where, as rumour saith, he is sacrificing!

and Ald. (Subkoff ascribes *τάλαιναν* to A and K.) **653** *οιστρωθεις* L and most MSS.: *οιστρωθεις* V². Musgrave conj., *αὐ στρωθεις*, and so Dindorf reads: Hermann, *οι στρωθεις*. **654** *ἐξέλυσ'* MSS. Hermann writes *ἐξέλυσ'*: Dindorf conj. *ἐξήλυξ'*: Linwood *ἐξήλλαξ'*.—*ἐπίπνονον ἡμέραν* MSS. (*ἡμέραν* B): Dind. (with Erfurd) gives *ἐπιπνόνων ἡμερῶν*. **657** *πρός*] Wakefield and Erfurd conj. *πῶτι* (=the second and third syllables of *πελάγιον* in 649). **658** *ἀνύσειε*] *ἀνύσειε* L, with *ε* over the final *σ* from a late hand. **659** *θυτήρ*] Before this word three or four letters have been erased in L.

650 *ἃ δέ οἱ...δάμαρ*. The art. is here a pron., in apposition with *δάμαρ*, and serves to contrast the wife with the husband: the dat. *οἱ* is equiv. to a possessive pron.: cp. *Il.* 13. 616 *λάκε δ' ὅστέα, τῷ δέ οἱ ὅσσε κ.τ.λ.* Note also the epic hiatus before *οἱ* (*φοῖ*): cp. *El.* 196 *ὅτε οἱ* (Herm., for *ὅτε σοι*): where Dindorf cp. Aesch. *Ag.* 1147 *περιεβάλοντό οἱ*, and Cratinus *ap. Plut. Per.* 24 *Ἦραν τε οἱ*. In Eur. *Phoen.* 637, however, *ἔθετό σοι* (not *οἱ*) is clearly right.

651 *τ. τάλαιναν* (for the MS. *τάλαινα*) is required by the metre (cp. 659 *ἀμείψας*).—*ἄλλυτο*=*ἐτήκετο*: cp. *El.* 140 *ἀλλ' ἀπὸ τῶν μετρίων ἐπ' ἀμήχανον | ἄλγος ἀεὶ στενάχονσα διόλλυσαι*.

653 *τ. Ἄρης*. The first syll. might be long (as it is in some other lyric passages, *Ant.* 139, *El.* 96, *Ai.* 252, 614): but more probably it is short, and the first syll. of *πειθοῖς* in 661 is 'irrational' (see *Metr. Anal.*).—*οιστρωθεις*: the sudden rage of Ares symbolises the furious impulse which sent Heracles against Oechalia. Cp. Eur. *Bacch.* 119 *οιστρωθεις Διονύσῳ*. The conject. *αὐ* (or *οἱ*) *στρωθεις* would suggest the subsidence of a storm (*Her.* 7. 193 *τὸ κύμα ἔστρωτο*). This is less suitable, when, as here, Ares

is a personified deliverer.

ἐξέλυσ' *ἐπίπνονον ἡμέραν*, has 'resolved,' 'cleared away,' the day of sorrow. The notion of untying a knot passes into that of dissipating a trouble. Cp. *O. T.* 35 *ἐξέλυσας...δασμόν* (n.). The image is more clearly developed in *Ai.* 706 *ἔλυσεν αἰνὸν ἄχος ἀπ' ὀμμάτων Ἄρης*.—For *ἐπίπνονον ἡμέραν*, cp. Eur. *Phoen.* 540 *ἐχθρὰς...ἡμέρας*, *Hec.* 364 *λυπρὰν...ἡμέραν*. In the *Athamas* Sophocles had *λευκὴν ἡμέραν* as=τὴν ἀγαθὴν (*Bekk. Anecd.* p. 106. 33).

656 *ὄχημα ναὸς*: it may be doubted whether this means more than 'the ship which conveys him.' Eur. *I. T.* 410 *ναῖον ὄχημα* is similar. Cp. *Plat. Hipp.* 295 D *τὰ ὀχήματα, τὰ τε πεζὰ καὶ τὰ ἐν τῇ θαλάττῃ πλοῖα*. But in *ναντῖλων ὀχήματα* (*Aesch. P. V.* 468) the metaphor of the chariot is distinct, as in Eur. *Med.* 1122 *ναῖαν | ... ἀπήνην*.—*πολύκωπον* agrees with the compound phrase: cp. *Ant.* 794 n.

657 *πρὶν...ἀνύσειε*: the opt. is due to the preceding opt., *σταίη*: cp. *Ph.* 961 *ἔλοιο μήπω, πρὶν μάθοιμ'*.

658 *τ. ἔστιαν*, altar: *O. C.* 1495 *βοῦθυτον ἔστιαν* (n.).—*ἀμείψας*, having quitted: *Ph.* 1262 n.—*κλήζεται θυτήρ*, is said by rumour to be sacrificing: cp. 237, 287: and for the verb, 1268.

- 6 ὅθεν μόλοι *πανίμερος,
 7 τὰς πειθοῦς παγχρίστῳ
 8 †συγκραθεῖς ἐπὶ προφάσει *φάρους.

660

ΔΗ. γυναικες, ὥς δέδοικα μὴ περαιτέρω
 πεπραγμέν' ἢ μοι πάνθ' ὅσ' ἀρτίως ἔδρων.

ΧΟ. τί δ' ἔστι, Δηάνειρα, τέκνον Οἰνέως;

665

ΔΗ. οὐκ οἶδ'. ἀθυμῶ δ', εἰ φανήσομαι τάχα
 κακὸν μέγ' ἐκπράξας' ἀπ' ἐλπίδος καλῆς.

ΧΟ. οὐ δὴ τι τῶν σῶν Ἡρακλεῖ δωρημάτων;

ΔΗ. μάλιστά γ' ὥστε μήποτ' ἂν προθυμίαν
 ἄδηλον ἔργου τῷ παραινέσαι λαβεῖν.

670

ΧΟ. δίδαξον, εἰ διδακτόν, ἐξ ὅτου φοβεῖ.

ΔΗ. τοιοῦτον ἐκβέβηκεν, οἶον, ἣν φράσω,

660 πανίμερος Mudge: πανάμερος MSS.
 συγκραθεῖς ἐπὶ προφάσει θηρός MSS. See comment.

661 f. τὰς πειθοῦς παγχρίστῳ |
 663 περαιτέρω] Hense

660 πανίμερος: *Anthol.* 2. 169 χαλ-
 κῷ κόσμον ἔδωκε πανίμερον. Here, how-
 ever, the act. sense, 'full of love' (for
 Deianeira), is fitter than the pass., 'all-
 desired.' This is Mudge's correction of
 the MS. πανάμερος, which admits of no
 satisfactory explanation. It has been
 interpreted: (1) 'travelling all day':
 'Thence may he come, | A long day's
 journey without pause' (Whitelaw). (2)
 'Today.' One schol. paraphrases it,
 τὴν σήμερον ἡμέραν: another, ἐν τῇ αὐτῇ
 ἡμέρᾳ. How this sense was extorted
 from the word, I do not know. (3)
 Taking it with what follows: 're-united
 to Deianeira for all his days to come.'

661 f. τὰς πειθοῦς παγχρίστῳ κ.τ.λ.
 The corresponding verses of the strophe
 (653 f.) appear sound: νῦν δ' Ἄρης οἰ-
 στρηθεῖς | ἐξέλυο' ἐπίπονον ἡμέραν. The
 traditional text here, τὰς πειθοῦς παγχρί-
 στῳ | συγκραθεῖς ἐπὶ προφάσει θηρός,
 makes a long syllable answer to the second
 of ἐξέλυο', and to the second of
 ἡμέραν.

Let us now examine the text in detail.

(1) παγχρίστῳ does not look like a
 gloss. Dindorf, who thinks it one, can
 only suggest that it arose from πάγχρι-
 στος, a gloss upon συγκραθεῖς. This is
 hardly probable. Sophocles is fond of
 intensive compounds with πᾶς: cp. 505,
 652: *El.* 851 πανσύρτῳ, παμμήνῳ: *Ant.*
 1282 παμμήτωρ: fr. 347 πάγγελος, etc.
 As an epithet for the robe, παγχρίστῳ,

'thoroughly anointed,' is suitable. (Cp.
 Deianeira's words in 580.) But it cannot
 be a subst., as the schol. on 663 would
 make it (λείπει τῷ πέπλῳ).

(2) The words ἐπὶ προφάσει θηρός =
 ἐπίπονον ἡμέραν in 654. Besides being
 unmetrical, θηρός requires an unexam-
 pled sense for προφάσει, viz., 'precept.'
 Hence Dindorf reads προφάνσει (a word
 which is not extant), and in 654 ἐπιπό-
 νων ἡμερᾶν. For θηρός, M. Haupt con-
 jectured φάρους (ΘΗΡΟΣ, ΦΑΡΟΣ): for
 the ᾄ, cp. 916. The words ἐπὶ προφάσει
 φάρους then mean, 'on the pretext of the
 robe.' The robe was the πρόφασις for
 using the love-charm. παγχρίστῳ can
 be retained in the dat., agreeing with
 προφάσει (cp. *Ant.* 794 n.).

(3) For συγκραθεῖς, cp. *Ant.* 1311
 δειλαῖα δὲ συγκέκραμαι δῦα ('steeped in'
 it): *Al.* 895 οἰκτῷ τῷδε συγκεκραμένῃν
 ('steeped in this lament,'—i.e., in the
 anguish of it). Ar. *Plut.* 853 οὕτω πο-
 λυφόρῳ συγκεκράμαι δαίμονι. Thus the
 primary sense of mixture, or fusion, led
 to that of intimate union. If we accept
 φάρους, then συγκραθεῖς would be most
 naturally taken in the sense which πανί-
 μερος, just before it, could suggest,—
 'made one in heart' with Deianeira.

There remains, however, the metrical
 discrepancy between συγκραθεῖς and ἐξέ-
 λυο' in 654. Hermann read ἐξέλυο'
 ('unrolled,' meaning, 'disentangled,'
 'brought to a smooth close'). But ἐξέ-

Thence may he come, full of desire, steeped in love by the specious device of the robe, on which Persuasion hath spread her sovereign charm!

DE. Friends, how I fear that I may have gone too far in all that I have been doing just now!

CH. What hath happened, Deianeira, daughter of Oeneus?

DE. I know not; but feel a misgiving that I shall presently be found to have wrought a great mischief, the issue of a fair hope.

CH. It is nothing, surely, that concerns thy gift to Heracles?

DE. Yea, even so. And henceforth I would say to all, act not with zeal, if ye act without light.

CH. Tell us the cause of thy fear, if it may be told.

DE. A thing hath come to pass, my friends, such that, if I declare it,

conj. καιροῦ πέρα.

670 τῷ 1: τῶι L. Blaydes conj. του. φράσω Erfurdt: ἀν φράσω MSS.: ἀν φράσαι Wunder.

672 ἦν

λυσ' seems genuine. It is possible, however, that *συγκραβéis* was an explanation of *συντακéis* (suggested by Paley), which would give the same sense. Cp. Eur. *Symp.* 1029 γαμέτας | συντηχθείς αἰραῖς ἀδόλοις | γενναίας ἀλόχῃ ψυχᾶς, 'husband made one with wife in the sincere spirit of a loyal soul.' So *συντακéis* τιμῇ, of close attachment, Plat. *Symp.* 183 E, 192 E.

Either *συγκραβéis* or *συντακéis* would here admit a secondary sense, unconsciously prophetic of the dire event (833 προστακέντος ἰοῦ: 836 προστετακώς),—like *προσαρμόσαι* in 494.—For other views, see Appendix.

663—820 Third ἐπεισόδιον. Deianeira confides to the Chorus her fear that a danger may lurk in the gift which she has just sent to Heracles. Hyllus enters (734). He describes the sufferings of his father, who is being carried home; and ends by invoking curses upon his mother. She goes silently into the house.

663 περαιτέρω, absol., implying περαιτέρω τοῦ δέοντος (Plat. *Gorg.* 484 C).

665 Δράναιρα, τέκνον Οἰνέως: the form of address implies earnest sympathy with the terror which they perceive in her: cp. the παῖ Μενοικέως of the Chorus in *Ant.* 1098.

666 εἰ. ἀθυμῶ δ', εἰ φανήσομαι: cp. 176 n.: Eur. *Andr.* 61 φόβῳ μὲν, εἰ τις

δεσποτῶν αἰσθήσεται.—ἀπ' ἐλπίδος καλῆς, as the outcome of it: cp. *Ant.* 695 κάκιστ' ἀπ' ἔργων εὐκλεεστάτων φθίνει. (Not, 'contrary to it.')

668 οὐ δὴ in a question, as *Ph.* 900: more often, οὐ δὴ πον (*O. T.* 1472, *Ant.* 381), or οὐ δὴ ποτε (*Tr.* 876, *El.* 1108).—τι is acc. of respect, and the gen. depends on it: 'Surely thou art not anxious as to aught belonging to, concerning thy gift?' This is simpler than to take the gen. as depending on ἐλπίδος, and τι as adv.: 'Not, perchance, (the hope concerning) thy gift?'—For the plur. δωρημάτων, cp. 494: for the dat. Ἡρακλεῖ, depending on the verbal notion, Plat. *Euthyphr.* 15 A τὰ παρ' ἡμῶν δῶρα τοῖς θεοῖς: and *O. C.* 1026 n.

669 εἰ. ὥστε μήποτ' ἂν παραινέσαι, i.e., ὥστε οὐποτ' ἂν παραινέσαιμι. The words προθυμίαν...ἔργου form a single notion, the sense being the same as if ἀδῆλον were ἀδήλου. Cp. *Ant.* 794 n. ἀδῆλον here means, 'untried by previous test': cp. her own words in 590 f. So in *Thuc.* 5. 103 ἀφανείς ἐλπίδες (as opp. to φανεραί) are those which rest on no solid ground. Cp. id. 1. 78 ἐν ἀδήλῳ κινδυνεύεται.—For λαβεῖν, 'conceive,' cp. *Ph.* 1078 φρόνησιν...λάβοι.

671 εἰ διδακτόν: cp. 64.

672 εἰ. οἶον, ἦν φράσω κ.τ.λ. The choice here seems to lie between two courses.

γυναικες, *ὕμας θαῦμ' ἀνέλπιστον μαθεῖν.
 ὦ γὰρ τὸν ἐνδυτήρα πέπλον ἀρτίως
 ἔχριον, *ἀργῆς οἶδς εὔερου πόκος, 675
 τοῦτ' ἠφάνισται, διάβορον πρὸς οὐδενὸς
 τῶν ἔνδον, ἀλλ' ἔδεστὸν ἐξ αὐτοῦ φθίνει,
 καὶ ψῆ κατ' ἄκρας σπιλάδος. ὡς δ' εἰδῆς ἅπαν,
 ἦ τοῦτ' ἐπράχθη, μείζον' ἔκτενῶ λόγον.
 ἐγὼ γὰρ ὦν ὁ θῆρ με Κένταυρος πονῶν 680
 πλευρὰν πικρᾷ γλαγχίνι προὔδιδάξατο,
 παρήκα θεσμῶν οὐδέν, ἀλλ' ἐσφάζομην,

673 ὕμας] ὕμιν L, with most MSS.: ἡμῖν r.—μαθεῖν A, R, K, Harl., and Ald.: λαβεῖν L (from 670), with μ written over λ, and θ over β, by first hand: παθεῖν r and schol. (with γρ. δὲ καὶ μαθεῖν).

675 ἀργῆς...πόκος Wunder and Lobeck: ἀργῆτ' (=ἀργῆτι)...πόκω MSS. (πόην for πόκω, A, R), which Nauck keeps, taking ἀργῆτ', however, as acc., and placing the comma after it (and not after ἐχριον). Blaydes conj. ἀργῆς (gen.)...πόκω.—εὔερου Lobeck: εὐείρω MSS. (εὐείρω L): εὐείρου Valckenaer.

676 ἠφάνισται L, with most MSS.: ἠφάνιστο B, T, Lc

(1) To retain ὕμιν, but with a comma after it, and to supply from it ὕμας as subject to μαθεῖν: 'such that, if I tell it to you, ye will learn an unexpected marvel.' Cp. Ar. *Plut.* 349 ποῖός τις (sc. χρησμός);—οἶος... | ἦν μὲν κατορθώσωμεν, εὐ πράττειν δέ: where the subject to the inf. is ἡμάς, supplied from the preceding verb.

(2) To read ὕμας (subject to μαθεῖν) instead of ὕμιν, which may well have arisen from φράσω. This course is recommended by the lucid construction, and by the better rhythm. Cp. *O. T.* 1295 f. θέαμα δ' εἰσόψει τάχα | τοιοῦτον οἶον καὶ στιγγοῦντ' ἐποικτίσαι.

Others, taking μαθεῖν with θαῦμ' ἀνέλπιστον only, suppose an ellipse of ἔσται (or an equiv. word): 'Such that, if I tell it, (it will be) an unexpected marvel for you to hear.' But such an ellipse is extremely harsh. Wunder's ἀν φράσαι (with ἐμέ understood as subject) is possible, but loses the emphasis prepared by ἦν φράσω, and gives an unpleasing rhythm.

674 τὸν ἐνδυτήρα πέπλον. The word ἐνδυτήρ (found only here) expresses that the πέπλος was not for ordinary use, but was one which Heracles was to assume for the solemn rite. Thus it is equivalent to 'stately,' or 'festal.' Cp. Eur. *Tro.* 258 ἐνδυτῶν στεφάνων ἱεροῦς στολμούς, 'the sacred apparel of wreaths with which thou hast been invested' (because they mark

Cassandra's prophetic character).—The χιτῶν belonged to the class of ἐνδύματα, garments 'put on' (and not merely wrapped round the body); while the Homeric πέπλος must be classed with ἐπιβλήματα (cp. *Il.* 5. 734 ff.). But we cannot well regard ἐνδυτήρ here as a qualifying epithet, meaning that *this* πέπλος was of the χιτῶν class (cp. 602 n.).

675 ἀργῆς...πόκος: I follow Wunder and Lobeck in thus amending ἀργῆτ'...πόκω. The latter reading, if sound, presents a dilemma. (1) ἀργῆτ' = ἀργῆτι. But it is now generally recognised that the epic license of eliding datival ι was foreign to Attic Tragedy: the supposed examples all admit of easy remedy: see *O. C.*, Appendix on v. 1436. (2) ἀργῆτα, agreeing with πέπλον: 'white, glistening.' This is possible; for, though τὸν ἐνδυτήρα πέπλον precedes, a second epithet might follow: cp. n. on *O. T.* 1199. But the effect of such an epithet, added at the end of the clause, would here be very weak. And if ἀργῆτα is taken as the proleptic predicate ('anointed so as to make it shine,' Wecklein), this does not suit the sense. On the other hand, the connection of ἀργῆς with πόκος is confirmed by Aesch. *Eum.* 45 ἀργῆτα μαλλόν.

Blaydes suggests ἀργῆς οἶδς εὔερου πόκος: but the usage of ἀργός precludes this. A change of ἀργῆς...πόκος into ἀργῆτ' (meant for ἀργῆτι)...πόκω would easily have been induced by the preceding ὦ.—

ye will hear a marvel whereof none could have dreamed.

That with which I was lately anointing the festal robe,—a white tuft of fleecy sheep's wool,—hath disappeared,—not consumed by anything in the house, but self-devoured and self-destroyed, as it crumbled down from the surface of a stone. But I must tell the story more at length, that thou mayest know exactly how this thing befell.

I neglected no part of the precepts which the savage Centaur gave me, when the bitter barb was rankling in his side: they were in my memory,

(perh. due to Triclinius).

677 τῶν ἔνδον] Blaydes reads τῶν ἐκτός (as Herwerden also had proposed).—αὐτοῦ A, and Ald.: αὐτοῦ (sic) L. **678** καὶ ψῆ MSS., and Ald.: καὶ ψῆ Eustath. p. 751, 52, and p. 1071, 9. Wecklein conj. ψηκτὸν: Fröhlich, καὶ ψήχεται κατ' ἑδάφος. **680** f. Nauck brackets the words Κένταυρος πονῶν | πλευράν πικρᾶ γλωχίνι.

εὐέρον, the Attic form, acc. to the schol. on Ar. *Av.* 121 (where metre requires εὐερον).

676 f. πρὸς οὐδενός (neut.) τῶν ἔνδον, by nothing in the house (such as fire, or a corrosive substance). The conj. τῶν ἐκτός is ingenious, but seems unnecessary.—φθίνει, instead of φθίνον: see n. on *O. T.* 1134.

678 ψῆ is not elsewhere intrans. (cp. 698), and hence has been suspected here: but cp. 128, n. on ἐπὶ...κυκλοῦσιν.—κατ' ἄκρας σπιλάδος, down from the top of a flat stone, or slab, in the αὐλή of the house. Schol.: ὡς οὖν ἐπὶ λίθου θεμένη αὐτὸ τοῦτό φησι. On coming into the court-yard from the room in which she had secretly anointed the robe, she had carelessly thrown the tuft of wool down upon this stone.

Such is the only sense which the words will bear. They are perhaps corrupt. Sophocles has the dat. plur. σπιλάδεσσι, in the ordinary sense, 'sea-rocks,' in fr. 341; but the sense of the sing. here is peculiar. And vv. 695—698 would naturally suggest that she had thrown the tuft at once on the ground, rather than on a stone from which it afterwards crumbled down.

Possibly the true reading is κατ' ἄκρας σπόδιον, 'utterly pulverised,' and σπιλάδος arose, when the letters after σπ had been partly effaced, through the wish to find a subst. which could agree with ἄκρας. Cp. Suid. κατ' ἄκρας· δι' ὅλου, παντελῶς: and *O. C.* 1242.

679 ἔκτενῶ: *Ai.* 1040 μὴ τῆνε μακράν: Aesch. *Eum.* 201 τοσοῦτο μήκος ἔκτεινον λόγον.

680 f. γάρ, prefatory.—ὦν, for οὖς, by attract. to the subsequent θεσμῶν: cp. Dem. or. 20 § 87 ὦν ἔργῳ πεποίηκεν ἑκάστος..., τούτων ἐκ λόγου κρίσις γίγνεται.—ὁ θῆρ Κένταυρος, as in 1162: θῆρ may here be rendered by an adj., but is strictly a subst., the general term in apposition with the special.—πονῶν πλευράν: Hense quotes Ennius *Ann.* 601 *tum laterali' dolor, certissimu' nuntiu' mortis.*—πικρᾶ, cp. *Ai.* 1024 πικροῦ | ...κνώδοντος: *Il.* 5. 278 πικρὸς οἶστος.—γλωχίνι. This sense of γλωχίν (which means 'the end of a strap' in *Il.* 24. 274) does not occur elsewhere in poetry of the classical age, but is attested by *Il.* 5. 393 οἶστω τριγλώχινι (cp. 11. 507), a three-barbed arrow: which shows that the schol. here is right in identifying γλωχίν with the Homeric ὄγκος (*uncus*), 'barb' of an arrow (*Il.* 4. 151).

προϋδιδάξατο, 'had taught me *beforehand*': distinguish the other sense of this compound, 'to teach gradually' (*Ai.* 163, *Ph.* 1015). The midd. voice here suits the fact of the Centaur's hidden design. In Ar. *Plut.* 687, ὁ γὰρ ἱερὲς αὐτοῦ με προϋδιδάξατο, the verb might be causal ('had me instructed beforehand'). Sometimes, however, the midd. διδάσκειν hardly differs from διδάσκω, unless by emphasising the teacher's effort (cp. Pind. *O.* 8. 59: Ar. *Nub.* 783).

682 θεσμῶν οὐδέν. The regular plur. was θεσμοί, though in fr. 90 we find οὐ γάρ τι θεσμὰ τοῖσιν ἀστίταις πρέπει. Cp. *Ph.* 24 τὰ πῆλοιπα τῶν λόγων (n.).—ἐσωζόμεν, remembered: Plat. *Rep.* 455 B ἃ ἔμαθε, σφίζεται: cp. *O. T.* 318 n.

χαλκῆς ὅπως δύσνιπτον ἐκ δέλτου γραφήν.
καί μοι τάδ' ἦν πρόρρητα, καὶ τοιαῦτ' ἔδρων.
τὸ φάρμακον τοῦτ' ἄπυρον ἀκτῖνός τ' αἰεὶ 685
θερμῆς ἄθικτον ἐν μυχοῖς σῶζειν ἐμέ,
ἕως νιν ἀρτίχριστον ἀρμόσαιμί που.
κάδρων τοιαῦτα. νῦν δ', ὅτ' ἦν ἐργαστέον,
ἔχρισα μὲν κατ' οἶκον ἐν δόμοις κρυφῇ 690
μαλλῶ, σπάσασα κτησίου βοτοῦ λάχνην,
κάθηκα συμπτύξασ' ἀλαμπές ἡλίου
κοίλῳ ζυγαστρῷ δῶρον, ὥσπερ εἶδετε.
εἴσω δ' ἀποστείχουσα δέρκομαι φάτιν
ἄφραστον, ἀξύμβλητον ἀνθρώπῳ μαθεῖν.
τὸ γὰρ κάταγμα τυγχάνω ρύψασά πως 695
τῆς οἰός, ᾧ προὔχριον, ἐς μέσην φλόγα,
ἀκτῖν' ἐς ἡλιώτιν· ὥς δ' ἐθάλλετο,

684 καί μοι...ἔδρων. Wunder rejects this v. 685 ἀκτῖνός τ'] τ' is omitted by L.
686 θερμῆς] θερμῆς L, A, and Ald., as if from θερμη, 'heat.' 687 ἕως νιν
Elmsley: ἕως ἂν MSS. 689 κατ' οἶκον ἐν δόμοις] For ἐν δόμοις, Dindorf conj. ἐν-
δύτον: Axt, ἐν μυχοῖς. Heimsöth would read, τὸν πέπλον ἐν δόμοις. 690 μαλλῶ

683 χαλκῆς...δελτου. This image is peculiarly forcible in connection with *θεσμῶν*,—the word which expresses her religious reverence for the Centaur's precepts. Laws, rituals, oracles, etc., were often engraved upon bronze tables. An example is afforded by the 'Eugubinae Tabulae' preserved at Gubbio, which concern sacred rites. Diod. Sic. 12. 26 (referring to the Laws of the XII. Tables) *εἰς δώδεκα χαλκοῦς πίνακας χαράξαντες οἱ ὑπατοί*. Plut. *Alex.* 17 *δέλτον...χαλκῆν, τύπους ἔχουσιν ἀρχαίων γραμμάτων* (an oracle): where, for *τύπους* (graven characters), cp. Pollux 8. 128 *δέλτοις χαλκαῖς ἦσαν παλαιοὶ ἐντετυπωμένοι οἱ νόμοι οἱ περὶ τῶν ἱερῶν καὶ τῶν πατρῶν*. Cic. *Phil.* 1. § 26 *Quod ita erit gestum, id lex erit? et in aes incidi iubebitis...*?

684 καί μοι κ.τ.λ. Those who agree with Wunder in rejecting this verse hold that *σῶζειν* depends on *προϋδιδάξαι* (681), and urge that *κάδρων τοιαῦτα* in 688 condemns *τοιαῦτ' ἔδρων* here. The question must be considered in the light of the whole context. She begins by saying that the Centaur's dying precepts remained in her memory as if graven on bronze (680—683). That passage is much more impressive if a full stop follows 683. She

then says, 'Now *these* were his precepts,'—verse 684 marking her anxiety to explain that she had simply obeyed him to the letter. The reiteration, *κάδρων τοιαῦτα*, in 688, is unnecessary; but, in her actual state of mind, it is full of dramatic truth. The scholiast read this verse.

685 *ἄπυρον* κ.τ.λ.: cp. 606 f.—For *ἄθικτον* with gen., cp. 23 n.

687 *ἕως νιν*. The solecism in the MSS., *ἕως ἂν*, is like their *πρὶν ἂν θάνοι* in 2 f., and *ἡνίκ' ἂν...ἀπέλῃ* in 164 f.—*που*: neither Nessus (575) nor she herself had ever thought of the charm being used on any one except Heracles. But, as she shrank from naming Eurystheus (35), so, at this moment, she shrinks from naming the man whom she loves.

689 *ἔχρισα μὲν* corresponds with *κάθηκα* in 691, not with *εἴσω* δ' in 693. Cp. *Ai.* 1 *αἰεὶ μὲν...3 καὶ νῦν*: Thuc. 2. 65 § 12 *δέκα μὲν ἔτη ἀντείχον...καὶ οὐ πρότερον ἐνέδοσαν*. So *μὲν...τε*, below, 1012.—*κατ' οἶκον*, in the house (and not outside the gates): *ἐν δόμοις*, in the *γυναικωνίτις*, and not in the open αὐλή. For this limited sense of *δόμοι*, cp. *Od.* 6. 303 *ἀλλ' ὅπῳτ' ἂν σε δόμοι κενύθωσι καὶ αὐλή*.

690 *κτησίον*, 'belonging to the household,'—i.e., to a flock kept near the house,

like the graven words which no hand may wash from a tablet of bronze. Now these were his orders, and I obeyed them:—to keep this unguent in a secret place, always remote from fire and from the sun's warm ray, until I should apply it, newly spread, where I wished. So had I done. And now, when the moment for action had come, I performed the anointing privily in the house, with a tuft of soft wool which I had plucked from a sheep of our home-flock; then I folded up my gift, and laid it, unvisited by sunlight, within its casket, as ye saw.

But as I was going back into the house, I beheld a thing too wondrous for words, and passing the wit of man to understand. I happened to have thrown the shred of wool, with which I had been preparing the robe, into the full blaze of the sunshine.

As it grew warm,

...λάχυνν. Wunder rejects this v.

συμπήξας' Harl.

692 ὥσπερ] Blaydes conj. ὥπερ.—εἰδετε] εἰδεται L, with e written over ai by first hand.

693 δέρκομαι φάτων MSS. In L the gloss φάσμα (not φάντασμα), φαντασίαν, is written over φάτων. Hence Nauck writes φάσμα δέρκομαι. Reiske and Musgrave had proposed φάσω: Blaydes suggests θέαν or τέρας.

696 προὔχριον] προὔχρειον L.—Wunder rejects this v., which Dobree too suspected.

697 ἀκτίν' ἐς] Dobree and Bothe conj. ἀκτίνος.

to supply food, and victims for sacrifice. Ζεὺς Κτήσιος was more especially the tutelar god of household property; hence domestic slaves stand κτησίον βωμοῦ πέλας (Aesch. Ag. 1038). The epithet here does not, however, directly allude to him, as if meaning, 'devoted to the Κτήσιος.'

691 ἀλαμπές ἤλιον: cp. O. C. 677 ἀνήμερον... [χειμῶνων (n.).

692 ζυγαστρῷ: for the dat., cp. 564.

Xen. Cyr. 7. 3. 1 uses ζυγαστρα of boxes in which treasure is packed up for removal. The word meant simply, 'something fitted together,' 'compacted' (ζυγ-).—κοίλῳ: the addition of this adj. is sometimes, esp. in poetry, merely picturesque: cp. O. C. 1593, Ai. 1165: Eur. Ion 19 κοίλως... ἀντίπηγος: Her. 4. 2 ἀγγήϊα κοίλα.—ὥσπερ εἰδετε. They saw the ζυγαστρον, but not the act of placing the robe in it: this (as ἀλαμπές ἤλιον shows) had been done in the house.

693 εἰσω δ' ἀποστείλουσά, returning into the house (632). The words ὥσπερ εἰδετε indicate the previous dialogue in front of it (531—632).—φάτιν is boldly used here, but appears sound. The harshness is modified by the context: i.e., the antithesis between uttering and comprehending has led the poet to strengthen ἀφραστον by a noun specially suited to it,

as he strengthens ἀξύμβλητον by the addition of ἀνθρώπῳ μαθεῖν.—Cp. Aelian Nat. An. 6. 60 τῶν ἀτεκμάρτων τε καὶ ἀσυμβλήτων. Eur. Med. 675 σοφώτερ' ἢ κατ' ἀνδρα συμβαλεῖν ἐπη.

695 ff. κατάγμα properly meant the ball of wool on the distaff, from which the thread is drawn down (κατάγεται, deducitur) by the spinner. (Plat. Polit. 282 E: Soph. 226 B.) Here it is merely a synonym for μαλλός (690). In Ar. Lys. 583 ff. κατάγμα is the thread itself.—προὔχριον, before putting it into the casket (692). Lucian Alex. 21 σιάλῳ τῇ σφραγίδι προχρίσας.—φλόγα comes first, since heat is the main point; then, to avoid ambiguity, ἀκτίν' ἐς ἡλιώτιν is added. Seneca Herc. Oet. 725 translates these words: medius in ignes solis et claram facem.

Wunder rashly rejects the verse. Dobree's objection to it seems to have been the repeated ἐς. His words are merely: 'Suspectus ob constructionem; nisi legas φλόγα ἀκτίνος ἡλιώτιν': Adv. II. 38. But the prep. is often thus repeated when a second noun stands in apposition with the first, serving to explain it: e.g., Lysias or. 6 § 14 καὶ ἐν Ἀρεῳ πάγῳ, ἐν τῷ σεμνοτάτῳ...δικαστηρίῳ: Plat. Laches 183 C ἐκ τούτων οἱ ὀνομαστοὶ γίγονται, ἐκ τῶν

ρεῖ πᾶν ἄδηλον καὶ κατέψηκται χθονί,
 μορφῇ μάλιστ' εἰκαστὸν ὥστε πρίονος
 ἐκβρώματ' ἂν βλέψειας ἐν τομῇ ξύλου. 700
 τοιόνδε κείται προπετές. ἐκ δὲ γῆς, ὅθεν
 προὔκειτ', ἀναζέουσι θρομβώδεις ἀφροί,
 γλαυκῆς ὀπώρας ὥστε πρίονος ποτοῦ
 χυθέντος εἰς γῆν Βακχίας ἀπ' ἀμπέλου. 705
 ὥστ' οὐκ ἔχω τάλαινα ποῖ γνώμης πέσσω·
 ὁρῶ δέ μ' ἔργον δεινὸν ἐξεργασμένην.
 πόθεν γὰρ ἂν ποτ', ἀντὶ τοῦ θνησκῶν ὁ θῆρ
 ἐμοὶ παρέσχ' εὖνοϊαν, ἧς ἔθνησχ' ὑπερ;
 οὐκ ἔστιν· ἀλλὰ τὸν βαλόντ' ἀποφθίσει
 χρῆζων ἔθελγέ μ'. ὦν ἐγὼ μεθύστερον, 710
 ὅτ' οὐκέτ' ἀρκεῖ, τὴν μάθησιν ἄρνημαι.
 μόνη γὰρ αὐτόν, εἴ τι μὴ ψευσθήσομαι
 γνώμης, ἐγὼ δύστηνος ἐξαποφθερῶ.
 τὸν γὰρ βαλόντ' ἀτρακτον οἶδα καὶ θεὸν
 Χείρωνα πημῆναντα, *χῶνπερ ἂν θίγη, 715

698 κατέψηκται] κατέψικται L. 700 ἂν βλέψειας A, R, and Ald.:
 ἐκβλέψειας L (an error caused by ἐκβρώματ'): ἐμβλέψειας B, etc. 704 βακ-
 χίας r: βακχέας L (so most MSS., and Ald.). 705 This v., omitted by the

ἐπιτηδευσάντων ἕκαστα: *Prot.* 358 B αἱ ἐπὶ τούτου πράξεις ἅπασαι, ἐπὶ τοῦ ἀλύπως δῆν.

698 ρεῖ is equiv. to ψῆ in 678. The wool shrivels away; and presently there is nothing to be seen but a powder, like saw-dust, on the ground. For ρεῖν, cp. *O. C.* 259 n.—κατέψηκται: the perf. of instant result: cp. *Ph.* 76 δλωλα (n.). *Seneca Herc. Oet.* 736 *Dumque ipsa miror, causa mirandi perit.*

699 f. μορφῇ, dat. of respect: μάλιστ' εἰκαστὸν, lit., 'most nearly comparable'; but, instead of a simple dat., ἐκβρώμασι, we have a clause with ὥστε (= ὡς), as if (e.g.) οὕτως ἔχον had preceded.—πρίονος ἐκβρώματ' = πρίσματα (or παραπρίσματα): *Schneidewin* cp. *Nicander Ther.* 52 καὶ ἡ πρίονεσσι τομαίη | κέδρος, πολυλύδοσσι καταψηχθεῖσα γενέλοισ.—ἐν τομῇ ξύλου=δε ξύλον τέμνεται: for the form of the phrase, cp. *Ant.* 24 n.

701 f. προπετές, where it was thrown down: schol. ἐρριμμένον (cp. 695) καὶ προπεσὸν χαμαί.—ὅθεν, by attract. to ἐκ γῆς, instead of ὅπου: cp. *Thuc.* 1. 89 § 3

διεκομίζοντο εὐθὺς ὅθεν (=ἐντεῦθεν ὅπου) ὑπεξέθεντο παῖδας καὶ γυναῖκας. In *O. C.* 1226 the doubtful κείμεν is not similar.—προὔκειτ', ἀναζέουσι: past tense combined with historic pres. (*Ant.* 254 n.).—θρομβώδεις ἀφροί, foam, thickened into clots (θρόμβοι, τρέφω): hence the plur., which *Seneca* imitates, *Herc. Oet.* 737 *Quin ipsa tellus spumeos motus agit.*

703 f. πρίονος ποτοῦ γλ. ὀπώρας ἀπὸ B. ἀμπέλου: the rich juice of the blue fruit (obtained) from the vine: i.e., the γλεῦκος, or 'must,' newly pressed from the ripe grapes; which foams when poured on the ground, since it has not yet passed through the stage of fermentation. Schol.: μάλιστα δὲ ὁ νέος οἶνος, θερμὸς ὦν, εἰ πέσοι χαμαί, ἀφρίζει. The simile is suggested chiefly by the foam, but partly also by the purple tinge which the poison gives to the blood.—χυθέντος should not be taken with B. ἀπ' ἀμπέλου, since the grapes have already been gathered.

For ὀπώρας as='fruit,' cp. fr. 235. γ πᾶσα τέμνεται βλαστομένη | καλῶς ὀπώρα, κἀνακίρναται ποτόν.—With

it shrivelled all away, and quickly crumbled to powder on the ground, like nothing so much as the dust shed from a saw's teeth where men work timber. In such a state it lies as it fell. And from the earth, where it was strewn, clots of foam seethed up, as when the rich juice of the blue fruit from the vine of Bacchus is poured upon the ground.

So I know not, hapless one, whither to turn my thoughts; I only see that I have done a fearful deed. Why or wherefore should the monster, in his death-throes, have shown good will to me, on whose account he was dying? Impossible! No, he was cajoling me, in order to slay the man who had smitten him: and I gain the knowledge of this too late, when it avails no more. Yes, I alone—unless my foreboding prove false—I, wretched one, must destroy him! For I know that the arrow which made the wound did scathe even to the god Cheiron; and it kills all

first hand in L, has been added in marg. by S.

707 ἄν made from ἀμ in L. **708** ἦς] ἦος L.—ὑπερ] Nauck writes ὕπο. **710** ἐθελγέ μ' L, with most MSS.: ἐθελγεν A, R, Harl., and Ald.—μεθύστερον] μεθ' ὕστερον L. **712 f.** Nauck brackets these two vv. **715** χῶνπερ Wakefield: χ' ὥσπερ L, with most MSS. and Ald.: χῶσαπερ ἂν θίγη B, T, Lc, which Wunder (omitting ἂν) adopts. (Acc. to Subkoff, ν is written over χ' ὥσπερ in A.)

regard to the γλευκος, cp. *ib.* 6. γλυκαίνεταί τε κάποπερκοῦνται βότρυς (the colour of the ripening grape is esp. described by περκνός, as here by γλαυκός): for Βακχίας, *ib.* 2 Βάκχειος βότρυς: Verg. *Geo.* 2. 5 *tibi pampineo gravidus autumnno* | *Floret ager, spumat plenis vindemia labris*. For πίνος cp. Tibull. 1. 1. *io pleno pinguis musta lacu*.

705 ποῖ γνώμης πῆσω: she knows not to what counsels she can have recourse: i.e., she can think of no remedy. Cp. *O. C.* 170 *ποῖ τις φροντίδος ἔλθῃ*; (n.).

706 ὁρῶ δέ μ'...ἔξεργασμένην. The constr. with the acc. can be used whenever the speaker looks at his own case from without. But the examples are of two kinds. (1) Most often there is a contrast of persons; *El.* 65: Andoc. or. 1 § 30 *φημι δὲν ἐκείνους μὲν ἀπολέσθαι...*, ἐμὲ δὲ σφύζεσθαι. (2) Sometimes, as here, there is no such contrast, and the effect is merely to give a certain objectivity; *El.* 470 *πικρὰν | δοκῶ με πείραν τήνδε τολμήσειν ἔτι*: so *Ai.* 606 f.: Plat. *Rep.* 400 B *οἶμαι δέ με ἀκηκοέναι*. This is esp. fitting when the speaker is in an evil plight, and means that he can see himself as others see him: so Xen. *An.* 5. 6 § 20 *νῦν μὲν ὁρῶμεν ἡμᾶς ἀπρόους ὄντας κ.τ.λ.*

707 f. πόθεν, 'from what motive?': ἀντὶ τοῦ, 'in gratitude for what?'—ἂν...παρέσχ': (if he had shown kindness,—as he did *not*), why would he have done so?—ἦς...ὑπερ, on account of whom,=ἦς ἔνεκα, or δι' ἣν: cp. *Ant.* 932 *βραδυτῆτος ὑπερ*.

709 ἀποφθίσει: φθίσω and ἐφθισα have ῖ in epic poetry, but ῖ in Attic: cp. 1043: *O. T.* 202: *Ai.* 1027.

711 ἀρκεῖ, 'avails': not, 'suffices.' In the latter sense, ἀρκεῖ is usu. impers., but in the former, personal, as it is here (*sc.* ἡ μάθησις).—ἀρνημαί: *Ant.* 903: *Ph.* 838.

712 εἰ τι μὴ: 586 n.—ψευσθήσομαι γνώμης: *Ai.* 1382 *καὶ μ' ἐψευσας ἐλπίδος πολὺ*.

714 f. ἄτρακτον: cp. *Ph.* 290 n.—θεὸν Χείρωνα. Cheiron, as the son of the god Cronus by the nymph Philyra, was of a different origin from the other Centaurs, the descendants of Ixion and Nephele. So Pindar distinguishes him as Κρόνιδαν | Κένταυρον (*N.* 3. 47), οὐρανίδα γόνον εὐρυμέδοντα Κρόνου (*P.* 3. 4): and Apollonius Rhodius as ἄλλα μὲν ἵπ-πω, | ἄλλα θεῶ ἀτάλαντον (2. 1240). He was still more separated from the rest of the Centaur tribe by his just and gentle character (*Il.* 11. 832 *δικαιότατος Κενταύρων*). Hence Greek art, after the in-

φθείρει τὰ πάντα κνώδαλ'. ἐκ δὲ τοῦδ' ὅδε
σφαγῶν διελθὼν ἰὸς αἵματος μέλας
πῶς οὐκ ὀλεῖ καὶ τόνδε; δόξῃ γοῦν ἐμῇ.
καίτοι δέδοκται, κείνος εἰ σφαλῆσεται,
ταύτῃ σὺν ὀρμῇ καμὲ συνθανεῖν ἅμα.
ζῆν γὰρ κακῶς κλύουσαν οὐκ ἀνασχετόν,
ἥτις προτιμᾷ μὴ κακὴ πεφυκέναι.

720

ΧΟ. ταρβεῖν μὲν ἔργα δεῖν' ἀναγκαίως ἔχει
τὴν δ' ἐλπίδ' οὐ χρὴ τῆς τύχης κρίνειν πάρος.

ΔΗ. οὐκ ἔστιν ἐν τοῖς μὴ καλοῖς βουλευμασιν
οὐδ' ἐλπίς, ἥτις καὶ θράσος τι προξενεῖ.

725

ΧΟ. ἀλλ' ἀμφὶ τοῖς σφαλεῖσι μὴ 'ξ ἐκουσίας
ὀργῇ πέπειρα, τῆς σε τυγχάνειν πρέπει.

716 φθείρει τὰ πάντα] Blaydes reads φθείροντα πάντα, as Wecklein and Faehse had conjectured. (φθείρονθ' ἅπαντα Fröhlich.)—κνώδαλ' ἐκ δὲ τοῦδ' ὅδε] Hense conj. κνώδαλον δὲ τοῦδε δὴ (τοῦδε δὴ with Meineke), and so Nauck reads. **717** μέλας] Wecklein μῆγας: Fröhlich conj. μέτα: Nauck suggests ἰὸς αἱματορρόφος. For αἵματος, Wunder writes αἱματοῦς. **718** δόξῃ γοῦν ἐμῇ] δόξῃ γοῦν [=γ' οὖν] ἐμῇ L.

vention of the hippo-centaur (564 n.), continued to portray Cheiron under the more humane type of the andro-centaur. This is his form on Greek vases, down at least to 400 B.C. Later art neglected this distinction. (See S. Colvin in *Journ. Hellen. Stud.*, vol. I. pp. 133—137.)

πημήναντα. Other Centaurs, routed by Heracles in Arcadia, fled to Cheiron near Cape Malea; and the hero, in shooting at them, accidentally wounded his friend. Cheiron could not be healed; and, being a god, could not die. At last Zeus allowed him to exchange fates, the immortal for the mortal, with Prometheus; and so he found rest (Apollod. 2. 5. 4).

Ovid varies the story. Heracles visited Cheiron on Mount Pelion; a poisoned arrow chanced to fall from the hero's quiver on the left foot of the Centaur. *Virus edax superabat opem...Nona dies aderat, cum tu, iustissime Chiron, | Bis septem stellis corpore cinctus eras.* (*Fast.* 5. 387—414.)

χῶνπερ seems a certain correction of **χῶσπερ**. The latter has been explained thus:—(1) 'Even as it may touch, (so surely) does it destroy.' This is possible, but somewhat forced; certainly less probable than **χῶνπερ**. (2) 'If only it touch

them.' This view—that **ὥσπερ** ἄν = *dummodo*—rests on passages in which ὥς should be corrected to ἕως (*O. C.* 1361, *Ph.* 1330, *Al.* 1117).—Few will defend **χῶσπερ** as = καὶ ὅσπερ ('whoever touches the arrow'); or accept, with Wunder, **χῶσαπερ**.

716 ff. ἐκ...σφαγῶν τοῦδε διελθὼν, having passed out from the wounds of Nessus.—**ἰὸς αἵματος**, a poison consisting (or contained) in blood, because the poison from the arrow had become mixed with the blood; and it was in the form of blood (572 ἀμφίθρεπτον αἷμα) that the poison had been applied. For the 'defining' gen., cp. *El.* 682 πρόσχημ' ἀγῶνος, = πρόσχ. ἀγωνιστικόν.

τόνδε, Heracles. τοῦδε—ὅδε—τόνδε: this repetition of the pron., in different relations, has been thought strange. Yet cp. *O. T.* 948 καὶ νῦν ὅδε | πρὸς τῆς τύχης ὄλωλεν, οὐδὲ τοῦδ' ὕπο: where ὅδε is Polybus, and τοῦδ', Oedipus. She reasons from past to present:—'the same poison, coming from this source, will kill this man.' The reiterated pronoun really marks the stress of the inductive argument.

Others take ἐκ...τοῦδε as = 'from this arrow': then σφαγῶν must go either with διελθὼν, 'having come through (from) the wounds'; or with αἷματος,

beasts that it touches. And since 'tis this same black venom in the blood that hath passed out through the wound of Nessus, must it not kill my lord also? I ween it must.

Howbeit, I am resolved that, if he is to fall, at the same time I also shall be swept from life; for no woman could bear to live with an evil name, if she rejoices that her nature is not evil.

CH. Mischief must needs be feared; but it is not well to doom our hope before the event.

DE. Unwise counsels leave no room even for a hope which can lend courage.

CH. Yet towards those who have erred unwittingly, men's anger is softened; and so it should be towards thee.

δόξει γοῦν ἐμοί A (with a few more), and Ald.

720 ταυτῇ H. Stephanus and Bruck: ταυτῇ MSS.—ὁρμῇ L, with γ written over μ by the first hand. Of the later MSS., some (as L² and B) have ὁρμῇ, others (as A), ὁργῇ: Ald. gives the latter. Wunder writes ἀκμῇ.

723 δειν' δειν' L. Tournier conj. ἐργ' ἀδελ'. 728 πέπειρα, τῆς] Blaydes writes πέπειρος, ἧς.—σέ Blaydes: σε MSS. and edd.

'poison contained in the blood of the wounds.' But the point is that the poison, though it comes to Heracles from the wound of Nessus, and not (as to its former victims) *directly* from the arrow, is still the same. And, since ὅδε expresses this, τοῦδ', if it referred to the arrow, would be superfluous.

δόξει γοῦν ἐμῇ: cp. Plat. *Phaed.* 68 B οὐκ ἄσμενος εἶσιν αὐτόσε; οἰεσθαι γε χρῆ. For γοῦν, cp. n. on *Ant.* 45 τὸν γοῦν ἐμόν.

719 f. σφαλῆσεται: cp. 297, σφαλῆ.—ταυτῇ σὺν ὁρμῇ, lit., 'borne along by the same impetus.' The ὁρμή, impetus, is that of the fate which brings Heracles low: she means, 'at the same moment I, too, shall be swept out of life.' Cp. Xen. *Ages.* 2. 29 ἐνόμιζε γὰρ τῇ αὐτῇ ὁρμῇ τῷ μὲν Αἰγυπτίῳ χάριν ἀποδώσων..., τοὺς δ' ἐν τῇ Ἀσίᾳ Ἑλλήνας πάλιν ἐλευθερώσων, τῷ δὲ Πέρσῃ δίκην ἐπιθήσων: i.e., 'by the same effort.' The phrase was perhaps a familiar one, to which the poet has here given a new turn.

For σὺν, cp. Theocr. 25. 251 τηλοῦ δὲ μῆι πῆδῃσε σὺν ὁρμῇ ('at one bound': though μῆι ὁρμῇ usu.= 'by a common impulse,' Xen. *An.* 3. 2. 9).

722 προτιμᾷ with inf.; cp. Her. 3. 21 προτιμῶν πολλοῦ ἐμοί ξείνος γενέσθαι.—μῇ ('generic') with κακῇ, rather than with the inf.: fr. 725: fr. 154. 2 ἔχοιμ' ἂν αὐτὸ μὴ κακῶς ἀπεικάσαι. The adj. is

not here a mere synonym for δυσγενής (as in *O. T.* 1063), but rather blends the ideas of birth and character. For the sentiment, cp. *El.* 989 ζῆν αἰσχρὸν αἰσχρῶς τοῖς καλῶς πεφυκόσιν: *Al.* 479.

723 f. ἐργα δειν': the 'deeds' are the dire results which Deianeira has so frankly presaged (718 πῶς οὐκ ὀλεῖ καὶ τόνδε;). Hence δεινὰ is not too strong.—ἐλπίς has properly a neutral sense (cp. 125 n.): 'we must not *decide* our *foreboding* before the issue,'—i.e., assume that the worst will certainly happen: hence we may more freely render, 'doom our hope.'

725 τοῖς μὴ καλοῖς β.: for the generic μῇ, cp. *Ant.* 494 τῶν μηδὲν ὁρθῶς ἐν σκότῳ τεχνωμένων.—ἐλπίς, ἥτις καὶ θρ. τι προξενεῖ, a foreboding which *so much* as lends courage. The measures which she has taken do not allow her to think of a good result as even possible. For προξενεῖ cp. *O. T.* 1483 n.

727 f. ἀμφὶ with dat., 'in the case of,' *Ph.* 1354 n.—μῇ ἔξ ἐκουσίας: cp. 395: *Ph.* 467 μῇ ἔξ ἀπόπτου. The adverbial phrase would properly precede σφαλεῖσι: but cp. *Ant.* 659 n.—πέπειρα (related to πέπων as πείρα to πίων) is attested by the grammarians, but extant only in Anacreon fr. 87. Hippocrates *Acut.* 390 has πέπειρος νόσος, and Ar. *Ecol.* 896 ἐν ταῖς πεπείροις (Rav. πεπείραις).—For the sentiment, cp. fr. 599 ἄκων δ' ἁμαρτῶν οὕτις ἀνθρώπων κακός.

- ΔΗ. τοιαῦτα δ' ἂν λέξειεν οὐχ ὁ τοῦ κακοῦ
κοινωνός, ἀλλ' ὧ μὴδέν ἐστ' οἴκοι βαρύν. 730
- ΧΟ. σιγᾶν ἂν ἀρμόζοι σε τὸν πλείω λόγον,
εἰ μὴ τι λέξεις παιδὶ τῷ σαυτῆς· ἐπεὶ
πάρεστι, μαστῆρ πατρὸς ὃς πρὶν ὥχετο.

ΤΑΛΟΣ.

- ὦ μήτερ, ὥς ἂν ἐκ τριῶν σ' ἐν εἰλόμην,
ἧ μηκέτ' εἶναι ζῶσαν, ἧ σεσωσμένην 735
ἄλλου κεκλήσθαι μητέρ', ἧ λῶους φρένας
τῶν νῦν παρουσῶν τῶνδ' ἀμείψασθαι ποθεν.
- ΔΗ. τί δ' ἐστίν, ὦ παῖ, πρὸς γ' ἐμοῦ στυγούμενον;
ΤΛ. τὸν ἄνδρα τὸν σὸν ἴσθι, τὸν δ' ἐμὸν λέγω
πατέρα, κατακτείνασα τῇδ' ἐν ἡμέρᾳ. 740
- ΔΗ. οἴμοι, τίν' ἐξήνεγκας, ὦ τέκνον, λόγον;
ΤΛ. ὃν οὐχ οἶόν τε μὴ τελεσθῆναι· τὸ γὰρ
φανθέν τίς ἂν δύναιτ' ἂν ἀγένητον ποεῖν;
ΔΗ. πῶς εἶπας, ὦ παῖ; τοῦ παρ' ἀνθρώπων μαθὼν
ἄζηλον οὕτως ἔργον εἰργάσθαι με φῆς; 745

729 ὁ τοῦ] Blaydes writes ὁ του.

730 οἴκοι Wakefield: οἴκοις MSS.

731 ἂν ἀρμόζοι] ἀρ' ἀρμόζει Harl. (γὰρ ἀρμόζει V2).—λόγον] χρόνον MSS., and Ald.: but L has γρ. λόγον written above.

732 εἰ μὴ τι] κοῦ μὴ τι Hermann.—σαυτῆς] σ' αὐτῆς L (the ' after σ added by S).—Hense would omit the v.

733 μαστῆρ] In L the first hand had omitted this word, but has added it above

729 f. τοιαῦτα δ': δέ introduces an objection, as in *O. T.* 379 (n.).—οἴκοι, fig.: cp. Eur. *Tro.* 647 τὸν δὲ νοῦν διδάσκαλον | ὅκοθεν ἔχουσα χρηστόν. So Lat. *domi* (Plaut. *Miles* 194, with Tyrrell's note). In Her. 7. 152 τὰ οἰκῆμα κακά ('the troubles that they have at home') is similarly figurative.

731 ff. ἂν ἀρμόζοι: cp. Dem. or. 18 § 42 λόγους οὓς...ἀρμόσει λέγειν.—τὸν πλείω λόγον: the further discourse which might be expected: cp. n. on *O. C.* 36 τὰ πλείον' ἱστορεῖν.—εἰ μὴ τι: the schol. seems right in taking τι as object to λέξεις, rather than as an adv. ('perchance,' 712).—μαστῆρ πατρός: cp. *O. C.* 455 ἐμοῦ | μαστῆρα. The Chorus may be supposed to know of this mission through having heard the last words of the πρόλογος as they were entering (95).

734 ff. ἂν...εἰλόμην: cp. *Ph.* 1239 ἂν...ἐβουλόμην (n.).—σε is subject to each of the three infinitives which follow. It is placed as if the speaker mentally supplied a word such as παθεῖν. But ἐν is

really an accus. in apposition with the whole sentence, σε ἢ μηκέτ' εἶναι, etc. The peculiar order has been due to the metrical difficulty of inserting σε anywhere in vv. 735—737.

ἐκ τριῶν ἐν. Photius and Suidas quote the proverb, τῶν τριῶν κακῶν ἐν, illustrating it from Polyzelus (a poet of the later Old Comedy), τριῶν κακῶν ἐν γ' οὐν ἐλέσθ' αὐτῷ τι πᾶσ' ἀνάγκη, and Menander, ἐν γὰρ τι τούτων τῶν τριῶν ἔχοι κακῶν. Cp. schol. Pind. *O.* 1. 97 τρία λέγεται κοινῶς καὶ τὰ πρὸς τὸν θάνατον συνεργούντα, ξίφος, ἀγχόνη, κρημνός. Σοφοκλῆς (fr. 822): λύσω γάρ, εἰ καὶ τῶν τριῶν ἐν ὁλομαι. A like prov. was τρία θηραμένους, alluding to three alternative penalties proposed by him.

κεκλήσθαι: cp. 149: *El.* 366 πάντων ἀρίστου παῖδα κεκλήσθαι.—ἀμείψασθαι, get in exchange: Aesch. *Theb.* 304 ποῖον δ' ἀμείψεσθε γαλας πέδον | τᾶσδ' ἄρειον; ποθεν is wholly vague: the schol.'s ἐκ θεοῦ τινός is too definite.

738 τί δ' ἐστίν...πρὸς γ' ἐμοῦ στυγού-

DE. Nay, such words are not for one who has borne a part in the ill deed, but only for him who has no trouble at his own door.

CH. 'Twere well to refrain from further speech, unless thou would'st tell aught to thine own son; for he is at hand, who went erewhile to seek his sire.

Enter HYLLUS.

HY. O mother, would that one of three things had befallen thee! Would that thou wert dead,—or, if living, no mother of mine,—or that some new and better spirit had passed into thy bosom!

DE. Ah, my son, what cause have I given thee to abhor me?

HY. I tell thee that thy husband—yea, my sire—hath been done to death by thee this day!

DE. Oh, what word hath passed thy lips, my child?

HY. A word that shall not fail of fulfilment; for who may undo that which hath come to pass?

DE. What saidst thou, my son? Who is thy warranty for charging me with a deed so terrible?

the line. 736 μητέρ' r: μητέρα σ' L. 742 μῆ MSS.: μὴ οὐ Nauck. 743 φανθὲν] Nauck writes κρανθὲν.—δύναιτ' ἂν Suidas s.v. αἰμοὶ: δύναιτ' (without ἂν) MSS.—ἀγέννητον L: ἀγέννητον A, with most MSS., and Ald.—Hense would omit this v., changing τὸ γὰρ in 742 to γύναι. 745 Nauck brackets this v.

μενον; 'What is there, *on my part*, that excites hatred?' The phrase is peculiar (since the words could mean, 'what is hated *by* me?'); but, in speaking, the sense would be made clear by a very slight pause after the words πρὸς γ' ἐμοῦ, which are naturally emphatic (cp. *O. T.* 516).

739 f. τὸν δ' ἐμόν: for this use of δέ to mark a second relationship, see on *O. C.* 1275 ὦ σπέρματ' ἀνδρὸς τοῦδ', ἐμαὶ δ' ὁμαίμονες. Two modes of expression are blended here, since either δέ, or λέγω, should properly be absent; but the redundancy suits the speaker's vehemence.—For λέγω, cp. 9.

741 ἐξηνεγκας here denotes a *startling* utterance (like ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων); ἐκφέρω, with ref. to speech, usu. = 'to disclose' a secret (*Her.* 3. 71).

742 f. δὴ οὐχ οἶόν τε κ.τ.λ. This λόγος is one which must needs 'be fulfilled,'—i.e., 'be found to correspond with a fact,' 'prove true,'—since the thing has already happened. Cp. *Il.* 1. 388 ἠπειλήσεν μῦθον, ὃ δὴ τετελεσμένος ἐστίν.—Most edd. read μῆ οὐ, instead of the MS. μῆ, here: but see 90 n.

τὸ...φανθὲν, that which has come before men's eyes,—come to pass: cp. *Ai.* 647 (χρόνος) φύει τ' ἄδηλα καὶ φανέοντα κρύπτεται: *Ant.* 457 κούδεις οἶδεν ἐξ ὅτου φάνη. The word is fitting at a moment when his mind is full of the terrible sight which he has just seen (746 f.). For τὸ γὰρ at the end of the v., cp. 92.—τίς ἂν δύναιτ' ἄν: cp. 21.

ἀγέννητον, 'not brought to pass' (st. γεν-, γίγνομαι): cp. Horace's *infantum* (*C.* 3. 29. 47). But ἀγέννητος (γεννα-)= 'not begotten' (61). Agathon fr. 5 (*ap.* Arist. *Eth.* N. 6. 2) μόνου γὰρ αὐτοῦ καὶ θεὸς στερλίσκεται, | ἀγέννητα ποιεῖν ἄσσο' ἂν ἦ πεπραγμένα. Pind. *O.* 2. 17 τῶν δὲ πεπραγμένων | ...ἀπολήγον οὐδ' ἂν | χρόνος ὁ πάντων πατὴρ δύναιτο θέμεν ἔργων τέλος. Simonides fr. 69 τὸ γὰρ γεγεννημένον οὐκέτ' ἀρεκτον ἐσται. Theognis 583 ἀλλὰ τὰ μὲν προβέβηκεν ἀμήχανόν ἐστι γενέσθαι | ἀργά. Plin. *H. N.* 2. 7 *Deus nullum habet in praeterita ius praeterquam oblivionis.*

744 f. For ἀνθρώπων added to the interrog. τίς, cp. *El.* 238, 930.—ἄηλον: cp. 284.—Nauck rejects v. 745, because Deianeira ought to have one verse only

- ΤΛ. αὐτὸς βαρεῖαν ξυμφορὰν ἐν ὄμμασιν
πατρὸς δεδορκῶς κοῦ κατὰ γλώσσαν κλύων.
ΔΗ. ποῦ δ' ἐμπελάζεις τάνδρ' καὶ παρίστασαι;
ΤΛ. εἰ χρὴ μαθεῖν σε, πάντα δὴ φωνεῖν χρεών.
ὄθ' εἶρπε κλεινὴν Εὐρύτου πέρσας πόλιν, 750
νίκης ἄγων τροπαῖα κάκροθνία,
ἀκτὴ τις ἀμφίκλυστος Εὐβοίας ἄκρον
Κήναιον ἔστιν, ἔνθα πατρώω Διὶ
βωμοὺς ὀρίζει τεμενίαν τε φυλλάδα.
οὗ νιν τὰ πρῶτ' ἐσεῖδον ἄσμενος πόθω. 755
μέλλοντι δ' αὐτῷ πολυθύτους τεύχειν σφαγὰς
κῆρυνξ ἀπ' οἴκων ἵκετ' οἰκείους Δίχας,
τὸ σὸν φέρων δώρημα, θανάσιμον πέπλον.
ὄν κείνος ἐνδύς, ὥς σὺ προὔξεφίεσο,
ταυροκτονεῖ μὲν δώδεκ' ἐντελεῖς ἔχων 760
λείας ἀπαρχὴν βοῦς· ἀτὰρ τὰ πάνθ' ὁμοῦ
ἐκατὸν προσήγε συμμιγῇ βοσκήματα.

746 f. Deventer and Hense reject the words βαρεῖαν ξυμφορὰν ἐν ὄμμασιν | πατρὸς. —κοῦ] καὶ L (with κοῦ in marg. from a late hand). This error is in most mss. (as in Ald.); though a few (including B) have κοῦ. **751** τροπαῖα Dindorf: τρόπαια MSS. Cp. 1102. **753** Κήναιον ἔστιν] κηναῖον ἔστιν L. Many edd.

(cp. 738, 741, 748). But it is unsafe to assume such a rigorous 'symmetry': and the larger utterance is natural here.

746 f. ἐν ὄμμασιν: 241 n.—κατὰ γλώσσαν, 'as a matter of report,' i.e. παρ' ἄλλων. (The similar phrase ἀπὸ γλώσσης usu. means 'orally,' i.e., not in writing: Her. 1. 123, Thuc. 7. 10.) Cp. Eur. *I. T.* 901 τὰδ' εἶδον αὐτῇ, κοῦ κλύουσ' ἀπαγγεῶ.

748 ἐμπελάζεις...καὶ παρίστασαι, i.e., find him, and then stand near to him in his sufferings. The vivid historic pres. suits the tension of mind with which the question is asked: cp. *O. T.* 113 συμπίπτει, and *id.* 1025 δίδως.—These are Deianeira's last words on the scene.

749 εἰ χρὴ μαθεῖν σε. Hyllus abhors her, as the murderess of his father; there is no touch of pity in his mood. His words mean that the recital will be painful to *him*, and also that he shrinks from speaking to her at such length. (Cp. 815 f.) According to Greek usage, it was not *δουλον* for the relatives of a slain person to hold any avoidable intercourse with the slayer. (Cp. Lys. or. 12 § 24:

Isae. or. 9 § 20.) This feeling appears in 815 f.

750 ὄθ' εἶρπε: see on 237 f. For the absence of a prefatory γάρ, cp. 555, 900. ἐπεὶ is more usual than ὅτε in opening such a ῥῆσις. The schol.'s remark here, καινοπρεπὴς ἡ φράσις, may refer partly to that, and partly to the abruptness of εἶρπε.

751 τροπαῖα, the arms taken from the enemy (cp. *Ant.* 143 n.), σκῦλα: ἀκροθνία, the booty, λεία.—This accent for the subst. τροπαῖον is attested by the grammarians, and preserved by L in 1102: though, acc. to rule, the subst. would be τρόπαιον, and the adj. τροπαῖος (*Ph.* 1459 n.).

752 ff. ἀκτὴ...ἔστιν, instead of ἦλθεν εἰς ἀκτὴν κ.τ.λ.: cp. Eur. *Hēr.* 1198 ἐπεὶ δ' ἐρημον χώρον εἰσεβάλλομεν, | ἀκτὴ τις ἔστι κ.τ.λ. (instead of εἰδομένῃ ἀκτὴν τινα): *I. T.* 260 ἐπεὶ τὸν ἐσρέοντα διὰ Συμπληγάδων | βοῦς ὑλοφορβὸς πόντον εἰσεβάλλομεν, | ἦν τις διαρρῶξ κυμάτων πολλῷ σάλῳ | κοιλωπὸς ἀγμός: *id.* 1449 ὅταν δ' Ἀθήνας τὰς θεοδμήτους μόλῃς, | χώρός τις ἔστιν. The epic fashion is to *begin* with

HY. I have seen my father's grievous fate with mine own eyes; I speak not from hearsay.

DE. And where didst thou find him,—where didst thou stand at his side?

HY. If thou art to hear it, then must all be told.

After sacking the famous town of Eurytus, he went his way with the trophies and first-fruits of victory. There is a sea-washed headland of Euboea, Cape Cenaeum, where he dedicated altars and a sacred grove to the Zeus of his fathers; and there I first beheld him, with the joy of yearning love.

He was about to celebrate a great sacrifice, when his own herald, Lichas, came to him from home, bearing thy gift, the deadly robe; which he put on, according to thy precept; and then began his offering with twelve bulls, free from blemish, the firstlings of the spoil; but altogether he brought a hundred victims, great or small, to the altar.

write Κήνιαόν ἐστιν.

756 πολυθύτους] πολυθέτους A, Harl.

757 κήρυξ]

Cp. cr. n. on 189.—[ἐκεῖ] ἤκεῖ L (not altered from ἔκεῖ).

759 προὔξεφέλεσο]

πρὸυξεφέλεσο L.

760 ἐντελείς Blomfield conj. ἐκτελείς.

761 ἀπαρχήν]

In L there has been an erasure between χ and ἡ (ἀσ?).

a description of the place (*Il.* 2. 811 *ἔστι δέ τις...κολώνη*, *Od.* 3. 293 *ἔστι δέ τις πέτρῃ*)—as above, 237. The mixed construction here comes from a wish to make the narrative at once consecutive and graphic.

Κήνιαον: 237 n.—πατρώφ: 288 n.—βωμούς ὀρίζει κ.τ.λ.: 238 n.—τεμενίαν...φυλλάδα=τέμενος πολύφυλλον (schol.).—ἄσμενος πόθῳ, glad, through my longing (causal dat.).

756 πολυθύτους...σφαγὰς: the second part of the compound adj. is akin in sense to the subst.; cp. *χοαῖσι τρισπόνδοισι* (*Ant.* 431), *νεοτόμοισι πλήγμασιν* (*ib.* 1283).

757 κήρυξ ἀπ' οἴκων...οἰκεῖος: 'his own' herald, returning from Trachis, was not one at whose hand he could have expected such a gift. It is needless to give οἰκεῖος a special sense, as (a) 'bred up in his household,' or (b) 'sent on a private mission,' as Paley takes it.

759 προὔξεφέλεσο: for the imperf., cp. *O. T.* 1055 *ἐφίεμσθα*: *O. C.* 1605 *ἐφέλετο*: so often *ἐκέλευον*. This compound does not occur elsewhere, but is paralleled by *προεξανίσταμαι*, *προεξαποστέλλω*.

760 ff. ταυροκτονεῖ κ.τ.λ. The offering consisted of a hundred victims alto-

gether, including bulls, sheep, and goats (*συμμιγῇ βοσκήματα*),—a 'hecatomb' in the general sense (*Il.* 1. 315 *ἐκατόμβας | ταύρων ἢ δ' αἰγῶν*). The sacrifice was to begin with the slaughter of twelve oxen, animals specially selected from the spoil. Such a *θυσία δώδεκα ἱερῶν* was called *δωδεκῆς* (Eustath. p. 1386. 48, etc.). In *Il.* 6. 93 Helenus directs that an offering of twelve cows shall be promised to Athena.

ἐντελείς=τελείους, with no physical blemish or taint: Lucian *Sacrif.* 12 *στεφανώσαντες τὸ ζῷον, καὶ πολὺ γε πρότερον ἐξετάσαντες εἰ ἐντελὲς εἴη, ἵνα μὴδὲ τῶν ἀχρήστων τι κατασφάττωσι, προσάγουσι τῷ βωμῷ*.

βούς is probably masc. here (as in *Ai.* 62), though in Homer it is usu. fem., unless the contrary is specified. The word *ταυροκτονεῖ* is not decisive, since it might express merely the antithesis between oxen and other victims (cp. such phrases as *οἶνοχοεῖν νέκταρ*). Seneca *Herc. Oet.* 784 *Ut stetit ad aras omne votivum pecus, | Totumque tauris genuit auratis nemus*.

προσῆγε, sc. τῷ βωμῷ: cp. Pollux 1. 29 *τὰ δὲ προσακτέα θύματα, ἱερῆα ἄρτια άτομα δλόκληρα ὑγιή ἀπηρα*. The imperf. means strictly, 'proceeded to bring' (after

καὶ πρῶτα μὲν δαίλαιος ἔλεω φρενὶ
κόσμῳ τε χαίρων καὶ στολῇ κατηύχετο·
ὅπως δὲ σεμνῶν ὀργίων ἔδαίετο 765
φλόξ αἵματηρὰ καπὸ πειράς δρυός,
ιδρώς ἀνῆι χρωτί, καὶ προσπτύσσεται
πλευραῖσιν ἀρτίκολλος, ὥστε τέκτονος,
χιτῶν ἅπαν κατ' ἄρθρον· ἦλθε δ' ὀστέων
ἀδαγμὸς ἀντίσπαστος· εἶτα φοινίας 770
ἐχθρᾶς ἐχίδνης ἰὸς ὥς ἐδαίνυτο.
ἐνταῦθα δὴ βόησε τὸν δυσδαίμονα
Δίχαν, τὸν οὐδὲν αἴτιον τοῦ σου κακοῦ,
ποταίαις ἐνέγκοι τόνδε μηχαναῖς πέπλον·
ὁ δ' οὐδὲν εἰδὼς δύσμορος τὸ σὸν μόνης 775
δῶρημ' ἔλεξεν, ὥσπερ ἦν ἐσταλμένον.

764 κατηύχετο] Meineke conj. κατήρχετο.

767 ἰδρῶς] L has ἰδρῶσ, not ἰδρῶσ, though the grave accent is short, thick, and nearly horizontal, as the first hand sometimes makes it: the accent on εἰδῶσ in 775 is somewhat similar.—ἀνῆι] ἀν ἦει L.—

donning the robe). The hist. pres. ταυροκτονεῖ, too, represents an imperf., not an aor.

763 ἔλεω. While ἱλαρός (i) properly refers to aspect ('beaming,' 'cheerful,' as opp. to σκυθρωπός), ἔλεως denotes a placid or gracious mood of the mind: cp. Ehippus (a poet of the Middle Comedy), Ἐμπολλή fr. 1 ἐποίησέ θ' ἱλαρόν, εὐθέως δ' ἀφείλε πᾶν | αὐτοῦ τὸ λυποῦν, κἀπέδειξεν ἔλεων (where Meineke rashly changes θ' ἱλαρόν to θαλερόν).

764 κόσμῳ τε...καὶ στολῇ=κοσμίᾳ στολῇ. So in Eur. Med. 1165 Glaucē puts on the deadly gifts of Medea, δώροις ὑπερχαίρουσα.—κατηύχετο: as Chryses μεγάλ' εὔχετο χεῖρας ἀνασχών, at the sacrifice described in Il. 1. 447—466; and as Nestor πολλὰ...Ἀθήνη | εὔχετ' on the like occasion in Od. 3. 430—463. Those two passages explain the ritual imagined here (vv. 756—766). (1) Heracles, having put on the robe, brings his victims to the altar. (2) The next act would be to sprinkle the χέρνιψ on the sacrificers; who would then take barley-meal (οὐλοχύται) in the hands from the basket, κανοῦν. (3) Then Heracles offers his prayer to Zeus. (4) The actual immolation follows; the barley-meal is sprinkled on the heads of victims; hair, cut from one or more of them, is thrown on the altar-fire; and they are slain.

(5) The μυρία (Ant. 1011), doubly wrapped in fat, are burnt on the altar. This act was in progress, when the agonies of Heracles began.

Several critics alter κατηύχετο to κατήρχετο. The latter, if used in its larger sense, would refer to no. 2 of the stages described above (cp. Od. 3. 445 χέρνιβά τ' οὐλοχύτας τε κατήρχετο); if in its narrower sense, to no. 4 (cp. Ar. Av. 959, Her. 2. 45). The larger sense would be best here.

But κατηύχετο is an immeasurably finer reading. Heracles, standing before the altar as he prays with uplifted hands to Zeus, is thrown into stronger relief than if imagined merely in the brief act denoted by κατήρχετο. The ἔλεως φρήν, too, would be more apparent in the εὐχῇ than in the rite.

765 f. σεμνῶν ὀργίων...φλόξ, 'the flame of the solemn rites,' i.e. the flame from the sacrifice on the altar. ὄργια could not literally mean θύματα (the word by which the schol. explains it); but the sense is the same. In Ant. 1013, too, ὀργίων are 'rites,' not 'victims.' The flame is called αἵματηρὰ, because the burning flesh was so. It is needless to take ἀπό with ὀργίων.

πειράς δρυός: the wood of the pine (πέυκη) is resinous (ρητινώδης),—a quality conducive to the bright flame which was

At first, hapless one, he prayed with serene soul, rejoicing in his comely garb. But when the blood-fed flame began to blaze from the holy offerings and from the resinous pine, a sweat broke forth upon his flesh, and the tunic clung to his sides, at every joint, close-glued, as if by a craftsman's hand; there came a biting pain that racked his bones; and then the venom, as of some deadly, cruel viper, began to devour him.

Thereupon he shouted for the unhappy Lichas,—in no wise to blame for thy crime,—asking what treason had moved him to bring that robe; but he, all-unknowing, hapless one, said that he had brought the gift from thee alone, as it had been sent.

προσπύσσεται Musgrave: προσπύσσετο MSS.

768 ὥστε] Musgrave conj. ὥστ' ἐκ:

Herwerden and Blaydes, ὥς ἐκ.

770 ἀδαγμός Brunnck (from Photius *Lex.*

p. 7. 21): ὀδαγμός MSS.—φονίας MSS. (φονίας L²): made from φονία in L. φονίος Pierson (on Moeris, p. 41) and Brunnck.

771 ὥς Wakefield: ὡς MSS.

772 ῥόησε Brunnck: βόησε MSS.

773 τοῦ σοῦ] Wakefield conj. τούτου.

774 ἐνέγκοι L, with most MSS.: ἐνέγκαι A, and Ald.: ἐνέγκαῖς (or -οῖς) r.

prized as an omen (*Ant.* 1007 n.). The original meaning of δρύς was simply 'tree' (schol. *Il.* 11. 86; Curt. *Etym.* § 275). In 1168 and 1195 it means 'oak'.

767 ff. ἰδρῶς, showing that the irritant action of the poison has begun.—ἀρτίκολλος, ὥστε τέκονος, closely glued to his flesh as if by a craftsman: schol. ὡς ὑπὸ τέκονος καλῶς συγκεκολλημένος. The gen. here is not so definitely equivalent to a gen. with ὑπό as it is in *Ai.* 807 φωτὸς ἡπατημένη, or Eur. *Or.* 497 πληγῆς θυγατρὸς. It expresses a similar notion, but in a vaguer form: 'like something from (the hand of) a τέκων': 'like (a work) of his.' Some supply κολλήσαντος: but this seems difficult, and is not warranted by such examples as ὡς ἐμοῦ μόνης πέλας (*sc.* οὔσης, *O. C.* 83).

Some have supposed that the χιτῶν is compared to (stone or bronze) drapery on a statue. τέκτων could certainly mean a sculptor: Eur. *Alc.* 348 σοφῇ δὲ χειρὶ τεκτόνων τὸ σὸν δέμας | εἰκασθέν. But: (1) There would be little point in comparing a real robe to an imitation in art. (2) Cp. fr. 430. 4, where Pelops is responding, with his eyes, to the glance of Hippodameia, and the discreet limit which the lover's instinct observes is compared to the line traced by a craftsman's rule;—ἴσον μετῶν ὀφθαλμόν, ὥστε τέκονος | παρὰ στάθμην ἰόντος ὀρθοῦται κανών. There, then, as here, the simile is from

a mechanical process: the τέκτων is suggested there by ἴσον μετῶν, as here by ἀρτίκολλος.

ἅπαν κατ' ἄρθρον: the robe clings so tight as to show the contour of the body: cp. the Homeric phrase, ἐντυπὰ ἐν χλαίνῃ κεκαλυμμένος, explained to mean, ὥστε διὰ τοῦ ἱματίου τοῦ σώματος τὸν τύπον φαίνεσθαι (*Il.* 24. 163, with Leaf's n.).

ὀστέων might be joined with ἀντίσπαστος (=ἀντισπῶν τὰ ὀστά), but is more simply taken with ἀδαγμός. The latter word means 'a biting pain' (rt δακ), esp. an 'itching.' Photius p. 7. 21: ἀδαγμός ὁ ὀδαξησμός, ὅπερ ἐστὶ κνησμός· οὕτω Σοφοκλῆς. The forms ὀδάξω (act. and midd.) and ἀδαξέω (do.) seem both to have been in use; the former was perhaps chiefly Ionic.

771 ἐχιδνης...ὥς: Hyllus does not know what Deianera had applied to the robe; but, as the venom was that of the hydra, his conjecture comes near the truth.—ἐδάλυντο: cp. 1088: Eur. fr. 790 φαγέδαιν' αἶε μου σάρκα θοινάται ποδός.

772 ff. ῥόησε: βοᾷν τινα usu.= 'to shout to (or for) one': Pind. *P.* 6. 36 βόασε παῖδα ὧν (called his son to his aid): Xen. *Cyr.* 7. 2. 5 Κῦρον ἐβόα. Here it means, 'shouted for him, (asking),'=βοῶν ἡρώτησε.—ἐνέγκοι: for ἡνεγκον and ἡνεγκα, cp. *O. C.* 522.—μηχαναῖς in a bad sense, as *Ai.* 181.

776 ἔλεξεν, *sc.* ἐνεγκεῖν.—ὥσπερ ἦν ἐσταλμένον, as it had been sent; *i.e.*, without tampering with it by the way.

κακῆϊνος ὡς ἤκουσε καὶ διώδυνος
 σπαραγμὸς αὐτοῦ πνευμόνων ἀνθήψατο,
 μάρψας ποδὸς νιν, ἄρθρον ἧ λυγίζεται,
 ῥίπτει πρὸς ἀμφίκλυστον ἐκ πόντου πέτραν. 780
 κόμης δὲ λευκὸν μυελὸν ἐκράνει, μέσου
 κρατὸς διασπαρέντος αἵματός θ' ὁμοῦ.
 ἅπας δ' ἀνηυφήμησεν οἰμωγῇ λεῶς,
 τοῦ μὲν νοσοῦντος, τοῦ δὲ διαπεπραγμένου.
 κοῦδεῖς ἐτόλμα τάνδρὸς ἀντίον μολεῖν. 785
 ἐσπᾶτο γὰρ πέδονδε καὶ μετάρσιος,
 βοῶν, ὕζων· ἀμφὶ δ' ἐκτύπουν πέτραι,
 Δοκρῶν τ' ὄρειοι πρῶνες Εὐβοίας τ' ἄκραι.
 ἐπεὶ δ' ἀπέιπε, πολλὰ μὲν τάλας χθονὶ
 ῥίπτων ἑαυτὸν, πολλὰ δ' οἰμωγῇ βοῶν, 790
 τὸ δυσπάρεινον λέκτρον ἐνδατούμενος
 σοῦ τῆς ταλαίνης καὶ τὸν Οἰνέως γάμον,

777 ἤκουσε] ἤκουσε L, the ε written small over σ, with traces of a deleted ν, over which two dots had been placed. The ν may have been made from α.
 778 πνευμόνων A, I², Harl., and Ald.: πνευμένων L, with most MSS. 779 ποδός] ποδῶν V². 780 ρίπτει MSS., as in *Ani.* 131, and (except Mosq. b, 15th cent.) in *At.* 239: ῥίπτει Elmsley. 781 κόμης] Bothe conj. κόρησ: Mekler, κόγχης (as = 'the skull,' κόγχης *ap.* Lycophr. 1105): Hense, κοῆ: Graff, βολῇ.—λευκὸν] Blaydes writes μεστὸν. 782 διασπαρέντος] Meineke conj. διαρραγέντος: Wakefield, διασπα-

Cp. 622 τόδ' ἄγγος ὡς ἔχει δεῖξαι φέρων.
 —Not, 'as had been prescribed' (ἐπεσταλμένον).

778 πνευμόνων: cp. 1054: for the form, 567 n.

779 f. ἄρθρον ἧ λυγίζεται, 'where the joint is supple,' i.e., at the ankle (σφυρόν), where the ball of the joint (δοσράγαλος) plays in its socket. This mode of definition is Homeric: cp. *Il.* 5. 305 ἐνθα τε μηρὸς | ἰσχύϊ ἐνστρέφεται (turns in the hip-joint).

780 ἐκ πόντου, 'in' ('rising from') the sea; i.e., an isolated rock, not part of a promontory. This is better than to take the words with ἀμφίκλυστον, 'washed on all sides by the sea': ἐκ πόντου would then be too weak.

The name 'Lichades' was given to some rocky islets just s. of C. Ceneum, in the narrow strait dividing it from the promontory of Cnemides on the Locrian coast. Strabo 9, p. 426 ἐνταῦθα καὶ αἱ Λιχάδες καλοῦνται τρεῖς νῆσοι πρόκεινται, ἀπὸ Λίχα τοῦνομα ἔχουσαι. Cp. Aesch.

fr. 29, quoted on 237 f. Ovid *Met.* 9. 226 *Nunc quoque in Euboico scopulus brevis emicat alte | Gurgite, et humanae servat vestigia formae; | Quem quasi sensurum nautae calcare verentur, | Appellantiue Lichan.*—Λίχας perh. = λίθος: cp. δρνιχος, δρνιθος (Preller 2. 255 n. 2).

781 f. κόμης...μυελὸν ἐκράνει, he causes the brain to ooze out through his victim's hair,—at the moment when the skull is cloven. Cp. Eur. fr. 388 κᾶρα τε γὰρ σου συγχεῶ κόμαις ὁμοῦ, | ῥανῶ δὲ πεδός' ἐγκέφαλον: id. *Cycl.* 402 τὸν δ' αὖ, τένοντος ἀρπᾶσας ἄκρου ποδός, | παῖων πρὸς ὄξιν στόνυχα πετραῖον λιθὸν | ἐγκέφαλον ἐξέρρανε (where the verbal resemblance to this passage is remarkable).—μυελόν: ἐγκέφαλος, the proper word for 'brain,' is merely an adj. with which μυελός is understood. In Plat. *Tim.* 73 C, D the ἐγκέφαλος is described as that part of the μυελός which is to receive τὸ θεῖον σπέρμα.

διασπαρέντος: the skull, cleft from its centre (μέσου), is scattered in fragments. Other views are:—(1) The word means

When his master heard it, as a piercing spasm clutched his lungs, he caught him by the foot, where the ankle turns in the socket, and hurled him at a surf-beaten rock in the sea; and he made the white brain to ooze from the hair, as the skull was dashed to splinters, and blood scattered therewith.

But all the people lifted up a cry of awe-struck grief, seeing that one was frenzied, and the other slain; and no one dared to come before the man. For the pain dragged him to earth, or made him leap into the air, with yells and shrieks, till the cliffs rang around, steep headlands of Locris, and Euboean capes.

But when he was spent with oft throwing himself on the ground in his anguish, and oft making loud lament,—cursing his fatal marriage with thee, the vile one, and his alliance with Oeneus,

σθέντος: Blaydes, *διασχισθέντος*: Heimreich, *διαρραισθέντος*. **783** *ἀνηυφήμῃσεν*] *ἀνευφώνησεν* most MSS., and Ald.: further corrupted, in some MSS. to *ἀνεφώνησεν*, and in L to *ἀνευ φωνῆς ἐν*. Brunck restored *ἀνευφήμησεν* from Hesych. s.v. *ἀνευφημήσει*: it is confirmed by schol. Eur. *Tro.* 573, who quotes this verse. As to the *ηυ* in *ἀνηυφήμῃσεν*, see *Ant.* 1164 n. on *ἠθύνε*. **787** *ἔ*. Diogenes Laert. 10. 137 quotes the vv. thus: *δάκνων* (Nauck conj. *λάσκων*), *λύζων* ἀμφὶ δ' ἔστενον πέτραι, | *Δοκρῶν* τ' ὄρειοι πρῶνες *Εὐβοίας* τ' ἄκρα. The MSS. of Soph. have no τ' after *Δοκρῶν*. Porson wished to restore it. **792** *σοῦ...γάμον*. Nauck regards this v. as wholly or partly spurious.

merely 'cloven,' and has been substituted for a word like *διαρραγέντος* on account of the following *αἵματος*. This seems impossible. (2) *διαρραγέντος*, or the like (see cr. n.), should be read. But *διασπαρέντος*, rightly understood, suits both nouns. Athenaeus (66 A) quotes vv. 781 f., as cited by Apollodorus (c. 140 B.C.), without variation from our text. The reading, then, is at least a very old one.

783 *ἀνηυφήμῃσεν οἰμωγῇ*: the verb can bear this sense even without a defining addition: Eur. *Or.* 1335 *ἀνευφημῆ δόμος* (of wailing): Plat. *Phaedo* 60 A *ἀνηυφήμησε* (Xanthippè). The notion is that of a cry which expresses religious awe. Cp. Matthew Arnold, *Mycerinus*: 'And one loud cry of grief and of amaze | Broke from his sorrowing people.'

787 *λύζων*: *λύ*, a shrill sound, expressed astonishment or anguish: Aëetes uses it in his 'inarticulate' vexation (*λυξεν δ' ἀφωνήτῳ περ ἔμπας ἄχει*: Pind. *P.* 4. 237).

788 *Δοκρῶν τ' ὄρειοι πρῶνες*: the heights of the Cnemis range, on the Locrian coast, just s. of Cape Cenaeum in Euboea. At this point the strait is less than three miles in breadth. The τ' after *Δοκρῶν* (cr. n.) seems genuine.—

ἄκρα, the cliffs which jut into the sea at or near Cenaeum. This fem. form is usual when, as here, the ref. is to promontories. *ἄκρα*, the reading of Diogenes Laertius (cr. n.),—meant doubtless as neut. pl.,—would be rather 'mountain heights.' The neut. *ἄκρον* is rarely said of a foreland (as in *Od.* 3. 278).

Seneca's equivalent for this passage is curious: he describes the hero's cries as re-echoed from Chalcis (50 miles off), from Cape Caphareus (upwards of 100), and from 'all the Cyclades'! (*Herc. Oet.* 803 ff.)

789 *ἔ*. *ἀπέειπε...ρίπτων*: the cause of weariness is regularly expressed by a pres. part.: Ar. *Lys.* 778 *μή νυν ἀπείπωμεν ταλαιπωρούμεναι*: Plat. *Legg.* 769 *Ε οὐκ ἂν ποτε λέγων ἀπέλοι*.

791 *ἔ*. *δυσπάρεινον*: for the adj., compounded with a subst. akin in sense to *λέκτρον*, cp. *O. T.* 518 *βίον...μακράωνος*, and above, 756 n.—*ἐνδατούμενος*: cp. *O. T.* 205 n.—*τὸν Οἰνέως γάμον*: the gen. is most simply explained by the fact that *γάμος* implies alliance: cp. Eur. *Ph.* 77 *κῆδος Ἀδράστου λαβών*. Others understand, 'the marriage granted to him by Oeneus,' so that the constr. would be as with *δώρον*.

οἶον κατακτήσαιοτο λυμαντήν βίου,
 τότ' ἐκ προσέδρου λιγνύος διάστροφον
 ὀφθαλμὸν ἄρας εἶδέ μ' ἐν πολλῷ στρατῷ 795
 δακρυρροοῦντα, καί με προσβλέψας καλεῖ·
 ὦ παῖ, πρόσσελθε, μὴ φύγῃς τοῦμὸν κακόν,
 μηδ' εἴ σε χρὴ θανόντι συνθανεῖν ἐμοί·
 ἀλλ' ἄρον ἔξω, καὶ μάλιστα μέν με θές 800
 ἐνταῦθ' ὅπου με μὴ τις ὄψεται βροτῶν·
 εἰ δ' οἶκτον ἴσχεις, ἀλλὰ μ' ἔκ γε τῆσδε γῆς
 πόρθμευσον ὡς τάχιστα, μηδ' αὐτοῦ θάνω.
 τοσαῦτ' ἐπισκήψαντος, ἐν μέσῳ σκάφει
 θέντες σφε πρὸς γῆν τήνδ' ἐκέλσαμεν μόλις 805
 βρυχώμενον σπασμοῖσιν καὶ νιν αὐτίκα
 ἧ ζώντ' ἐσόψεσθ' ἧ τεθνηκότ' ἀρτίως.
 τοιαῦτα, μήτερ, πατρὶ βουλευσας' ἐμῷ
 καὶ δρῶσ' ἐλήφθης, ὦν σε ποίνιμος Δίκη
 τεύσσαιτ' Ἑρινύς τ'. εἰ θέμις δ', ἐπεύχομαι·
 θέμις δ', ἐπεὶ μοι τὴν θέμιν σὺ προῦβαλες, 810

795 ἄρας] ἄρας L, with ι written over αρ.

MSS. (except Vat., from which Campb. cites καλεῖ).

799 ἄρον] αἶρον L.—με θές Wakefield: μέθες MSS.

796 καλεῖ H. Stephanus: κἀλει the

798 θανόντι] θανόντα γ.

801 οἶκτον] Wakefield

794 f. προσέδρου, περικεχυμένης: the cloud hung around him.—λιγνύος, the smoky flame from the resinous πεύκη (766),—just as in *Ant.* 1126 στέροψ λιγνύς refers to pine-torches.—διάστροφον, with the frenzy of pain: cp. Eur. *H. F.* 932 ἐν στροφαῖσιν ὁμμάτων ἐφθαρμένος.—στρατῷ: though the crowd must have been partly composed of warriors (259), στρατός has here the general sense of λεώς (783): cp. *Ant.* 8 n.: *El.* 749.

798 συνθανεῖν: cp. Eur. *Suῖρρ.* 1006 ἄριστος γάρ τοι θάνατος | συνθησκειν θνήσκουσι φίλοις.

799 f. ἔξω, as the context shows, means 'out of Euboea': for ἄρον, cp. *Ai.* 545 αἶρ' αὐτόν, αἶρε δέδρου.—μάλιστα μέν: cp. *Ant.* 327 n. His thought is: 'Take me at once to the wilds of Mount Oeta, and leave me to perish alone; or, if you shrink from that, at least take me out of the island.'

The reasons for preferring Wakefield's με θές to the MS. μέθες turn on these points. (1) The act. μεθίεναι, when said of persons, usu. = 'allow to escape' (*O. C.* 906 ἀπρωτον οὐ μεθήκ' ἄν: *Ai.* 372 μεθήκα

τοὺς ἀλάστορας): or 'leave' to some course; as *Ant.* 653 μέθες | τὴν παῖδ' ἐν Ἰδίου τήνδε νυμφεύειν τινί. But this use of the verb has no place here. The sense is not, 'allow me to escape' to some solitude. (2) As said of things, μεθίεναι can mean, 'to let go,' 'release from one's grasp'; *El.* 448 ταῦτα μὲν μέθες: *ib.* 1205 μέθες τὸδ' ἄγγος. Hermann, who retains μέθες, renders it by 'deponere.' But that is too gentle a word: μέθες here would differ from κατάθες as ἀρόρ' from 'lay down.' Cp. 1254 ἐς πυράν με θῆς.

ὅπου...μὴ τις ὄψεται: cp. *O. T.* 1410 ἔξω μέ που | καλύναντ', ἧ φονεύσαντ', ἧ θαλάσσιον | ἐκρίψαντ', ἔνθα μήπορ' εἰσὶν ἐσθ' ἐτι (n.).

801 f. εἰ δ' οἶκτον ἴσχεις, if thou hast no heart to do that. It would be easy, but it is needless, to read εἰ δ' οἶκτος ἴσχει σ'.—ἀλλὰ, 'at least': 201 n.—αὐτοῦ 'just here' (*O. C.* 78).—θάνω: the prohibitive subj. is rare in the 1st pers.; but cp. *O. C.* 174 (n.): Eur. *Trō.* 172 (μὴ) ἀλγυνθῶ.

803 τοσαῦτ', implying brevity.—ἐπισκήψαντος, sc. αὐτοῦ: cp. *Ph.* 1033 πλεῦ-

—saying how he had found in it the ruin of his life,—then, from out of the shrouding altar-smoke, he lifted up his wildly-rolling eyes, and saw me in the great crowd, weeping. He turned his gaze on me, and called me: ‘O son, draw near; do not fly from my trouble, even though thou must share my death. Come, bear me forth, and set me, if thou canst, in a place where no man shall see me; or, if thy pity forbids that, at least convey me with all speed out of this land, and let me not die where I am.’

That command sufficed; we laid him in mid-ship, and brought him—but hardly brought him—to this shore, moaning in his torments. And ye shall presently behold him, alive, or lately dead.

Such, mother, are the designs and deeds against my sire whereof thou hast been found guilty. May avenging Justice and the Erinyes visit thee for them! Yes, if it be right, that is my prayer: and right it is,—for I have seen thee trample on the right,

conj. ὄκνον.

806 ἐσθψεσθ'] Meineke conj. ἔτ' ὄψεσθ'.

808 Δίκη] δίκη L.

809 Ἐρινύς τ'· εἰ θέμις δ', ἐπεύχομαι] Wunder writes, Ἐρινύς τ', εἰ θεμίς' ἐπεύχομαι.

810 ἐπεὶ μοι] ἐπεὶ τοι Pretor, as Bergk and Blaydes propose.—θέμιν] Wunder reads ἔριν.—προῦβαλες A, with most MSS., and Ald.: προύλαβες L. Nauck conj. προυσελεῖς.

σαντος (sc. ἐμοῦ): Xen. *An.* 4. 8. 5 οἱ δ' εἰπον, ἐρωτήσαντος, ὅτι κ.τ.λ.—ἐν μέσῳ σκάφει, recumbent in the middle of the vessel.

804 σφε is prob. governed by ἐκέλ-σασθαι as well as by θέντες. The acc. after κέλλω usu. denotes either the ship or the place; but cp. *Ph.* 236 τίς σ', ὦ τέκνον, προσέσχε κ.τ.λ. (n).—The boat would be rowed from Cape Cenaeum to the harbour near Thermopylae (633 n.), a distance of about eighteen miles; thence Heracles would be carried some six miles to Trachis. The shortest sea-passage would be across to the Locrian coast (788 n.); but the longer land-journey would be more trying for the sufferer.

806 ἡ ζῶντ'...ἡ τεθνηκότ': a way of saying, 'I cannot tell whether his life will last so long.' The change to ζῶντ' ἔτ' ὄψεσθ' would weaken the verse.—Cp. 235.

807 ff. βουλευέσασ': not only in poetry (as *An.* 267), but in prose also, βουλευέειν is said of 'planning' (as dist. from 'executing') a crime (Dem. or. 19 § 21); and βούλευσις was a legal term in this sense. The βουλή was really that of Nessus (844 f.).—δρῶσ', not δράσασα, since his torments continue. The dat. πατρὶ ἐμῷ can be taken with δρῶσ', no

less than with βουλεύσασ'. For the construction δρῶ ταῦτα σοι (instead of σε), cp. *O. T.* 1373 n.

ποίνυμος, of avenging deities, as *At.* 843.—Δίκη is associated with Ἐρινύς, since the latter especially punishes sins against kinsfolk: cp. Aesch. *Ag.* 1432 μὰ τὴν τέλειον τῆς ἐμῆς παιδὸς Δίκην, | Ἀτην τ', Ἐρινύν θ', αἰσι τόνδ' ἔσφαξ' ἐγώ.—ῶν...τέλειαν': for the causal gen., cp. *O. C.* 229 ὦν προπάθη τὸ τίνειν: Her. 4. 118 τεύσσασθαι τῆς πρόσθε δουλοσύνης βουλόμενος. For the spelling, cp. *O. T.* 810 n.

ἐπεύχομαι: he deliberately gives his wish (τεύσαιτ') the solemn form of an imprecation.—εἰ θέμις...θέμις δ': cp. *Ph.* 1035: fr. 856 εἰ μοι θέμις· θέμις δὲ τάληθ' ἡ λέγειν: Eur. *H. F.* 141 εἰ χρὴ μ', ἐρωτῶ· χρὴ δ', ἐπεὶ γὰρ δεσπότης κ.τ.λ.

προῦβαλες, hast cast from thee, spurned: schol. ἐπεὶ σὺ πρότερα [read προτέρα] τὴν θέμιν ἀπέριψας καὶ παρείδες. Cp. *At.* 830 ριφθῶ κυσὶν πρόβλητος. Aesch. *Eum.* 215 Κύπρις δ' ἄτιμος τῷδ' ἀπέριπται λόγῳ. Tac. *Ann.* 1. 42 cives, quibus tam senatus projecta auctoritas.—μοι, ethic dat. (= 'I have seen thee' do so): cp. *O. C.* 81 ἡ βέβηκεν ἡμῖν ὁ ἕνος;

Others understand: (1) 'you have thrown this very justice as a shield (πρόβλημα) over my action' (Paley); i.e., 'have made

πάντων ἄριστον ἄνδρα τῶν ἐπὶ χθονὶ
κτείνας, ὅποῖον ἄλλον οὐκ ὄψει ποτέ.

ΧΟ. τί σίγ' ἀφέρπεις; οὐ κάτοιισθ' ὀθούνεκα
ξυνηγορεῖς σιγῶσα τῷ κατηγορῷ;

ΤΛ. ἑὰτ' ἀφέρπειν· οὐρος ὀφθαλμῶν ἐμῶν
αὐτῇ γένοιτ' ἄπωθεν ἐρπούση καλός.
ὄγκον γὰρ ἄλλως ὀνόματος τί δεῖ τρέφειν
μητρῶον, ἥτις μηδὲν ὡς τεκοῦσα δρᾷ;
ἀλλ' ἐρπέτω χαίρουσα· τὴν δὲ τέρψιν ἦν
τῷμῳ δίδωσι πατρί, τήνδ' αὐτὴ λάβοι. 815 820

στρ. α'. ΧΟ. ἴδ' οἶον, ὦ παῖδες, προσέμειζεν ἄφαρ

2 τοῦπος τὸ θεοπρόπον ἡμῖν

3 τὰς παλαιφάτου προνοίας,

4 ὃ τ' ἔλακεν, ὅποτε τελεόμηνος ἐκφέροι

5 δωδέκατος ἄροτος, ἀναδοχὰν τελεῖν πόνων 825

813 ἀφέρπεις] ἐφέρπεις γ. 815 f. ἀφέρπειν] ἐφέρπειν γ.—καλός Brunck from schol. (εἶθε οὐρος καλός ἐπιπνεύσειεν αὐτῇ): καλῶς MSS.—Nauck places ἐρπούση καλός in v. 815, and ὀφθαλμῶν ἐμῶν in v. 816. 820 τήνδ'] ταύτην δ' Harl. τὴν δ' Hermann.

821—830 L divides the vv. as above, except that the words πῶς γὰρ ἂν ὁ μὴ λεύσσαν, and the words θανάων λατρεῖαν, form respectively a separate verse.

it right for me to do so.' (2) 'You have given me the right to do so' (lit., 'placed' that right 'at my disposal').—Wunder, changing θέμιν to ἔριν, explains, 'you have challenged me to this strife.'

813 σίγ': cp. Euryclicé's silent exit, *Ant.* 1244.

815 f. The place of ὀφθαλμῶν ἐμῶν in the sentence is due to the implied thought, 'So long as I see her no more, she may go where she will.' The poet cares not that the gen. might seem to depend on οὐρος: for like cases, cp. *Ant.* 944 (Δανάας), *Ph.* 598 (τίμος δ').—αὐτῇ is not emphatic ('of her own accord'), any more than αὐτὸν in 262.

καλός seems a true correction of καλῶς, and was probably read by the schol. (cr. n.). Cp. *Od.* 11. 640 κάλλιμος οὐρος. The adv. would have a weak effect at the end of the v., and would belong to ἐρπούση rather than to γένοιτ'.—Cp. Aesch. *Th.* 690 ἴτω κατ' οὐρον, κύμα Κωκυτοῦ λαχόν, | Φοῖβῳ στυγηθὲν πᾶν τὸ Λαῖον γένος.

817 ff. γὰρ justifies his unfilial language.—ὄγκον, 'importance' (*O. C.* 1162 n.), 'pomp' (*At.* 129 μηδ' ὄγκον ἀρη

μηδέν'): here, the 'dignity' belonging to the name of mother. The adj. agrees with ὄγκον, since ὄγκ. ὀνόματος = 'name-dignity': cp. Aesch. *Eum.* 325 ματρῶον ἄγνισμα...φόνου.—ἄλλως, 'vainly' (*Ph.* 947 n.), i.e., when she is a mother in name only.—τρέφειν, 'keep,' continue to enjoy.—μηδέν, generic, helping the causal force of ἥτις. Cp. *El.* 1194 μήτηρ καλεῖται, μητρὶ δ' οὐδὲν ἐξισοί.

819 f. ἀλλ' ἐρπ. χαίρουσα: cp. Eur. *Phoen.* 921 χαίρων ἔθ'· οὐ γὰρ σὼν με δεῖ μαντευμάτων.—ἦν at the end of the verse: cp. *O. T.* 298, *O. C.* 14, *El.* 873.—τήνδ': τὴν δ' would be too emphatic: cp. 23 n.

821—862 Third στάσιμον. 1st strophe (821—830) = 1st antistrophe (831—840): 2nd str. (841—851) = 2nd antistr. (852—862). For the metres see Metrical Analysis.

The oracle given twelve years ago is being fulfilled; Heracles is doomed. Deianeira has been the unconscious instrument of fate. And in all this can be seen the work of Aphrodité.

821 ἔθ': though several persons are addressed, the sing. is used (as in *O. C.* 1463), since ἰδέ could be a mere interjec-

by slaying the noblest man in all the world, whose like thou shalt see nevermore! [DEIANEIRA moves towards the house.

CH. (to DEIANEIRA). Why dost thou depart in silence? Knowest thou not that such silence pleads for thine accuser?

HY. Let her depart. A fair wind speed her far from my sight! Why should the name of mother bring her a semblance of respect, when she is all unlike a mother in her deeds? No, let her go,—farewell to her; and may such joy as she gives my sire become her own!

CH. See, maidens, how suddenly the divine word of the old prophecy hath come upon us, which said that, when the twelfth year should have run through its full tale of months, it should end the series of toils ^{1st strophe.}

823 παλαιφάτου] After this word, a letter (σ?) has been erased in L. **824** δ τ' (or δ τ') MSS.: δ ττ' Triclinius: δ τ Hermann (i. e. δ τε, = η τε). Blaydes conj. δ γ'. **825** δωδέκατος] Hartung writes δώδεκ' ἔτους (= κύκλους, meaning 'months'): Hense conj. τελλόμενος ('then beginning'). Bergk reads τελεόμενον...δωδέκατον ἄροτον, taking the first word as a subst.: 'when the twelfth completed month should finish the year.'—ἄροτος 1: ἄροτρος L. Cp. 69.—ἀναδοχάν] L has the letter o in an erasure. Dindorf conj. ἀνάλυσω (tracing ἀναδοχάν to a gloss ἀνοχῆν): Meineke, ἀναπνοῶν.—τελεῖν] Nauck conj. πελᾶν.

tion; cp. *Od.* 3. 332 ἄγε τάμνετε: *Ar. Th.* 788 φέρε δὴ νυν, | ...τί γαμῖθ' ἡμᾶς; id. *Pax* 383 εἰπέ μοι, τί πάσχετ', ἄνδρες;

προσέμειξεν, intrans., as in *Ph.* 106 (where see n. on the spelling), 'has come to close quarters with us,' instead of merely threatening from a distance. As παλαιφάτου indicates, the poet was thinking of *Od.* 9. 507 ἡ μάλα δὴ με παλαιφάτα θέσφαθ' ἱκάνει.

822 f. θεοπρόπον, 'oracular': usu. connected with πρέπω (intrans.), as = 'appearing from a god'; though Buttmann explains it by θεὸς πρέπει (trans.), 'a god sends a sign.' Acc. to another view, θεοπρόπος is 'one who prays to a god' (as though the rt προπ- were akin to Lat. *prec.*: Leaf, *Il.* 1. 85).—τᾶς παλαιφάτου προνοίας, the (divine) prescience which was declared (which found utterance) long ago: viz., twelve years ago, at Dodona: see 44 n. Cp. *Eur. Ph.* 637 θεία προνοία, 'with inspired foresight.' *O. C.* 454 (μαντεία) παλαιφάθ'.

824 f. δ τ', neut. of the epic relat. δς τε: cp. *El.* 151 δ τ' (ἡ τ'). There is no metrical ground for reading δ τ' (fem.) here, since the syllable, forming the anacrusis of the verse, is properly short: in the antistrophic v., 834, δν before τέκετο is a long substituted for a short.—ἐλακεν, of oracular utterance, *Ant.*

1094.—ἐκφέρου, intrans., 'come to an end': schol. παρέλθοι. An intrans. ἐκφέρειν occurs elsewhere only as meaning 'to shoot ahead' in a race: see on *O. C.* 1424 (where ἐκφέρει is best taken as 2nd pers. pres. midd., 'fulfil for thyself'). But the sense found here is parallel with that of the intrans. ἐκδιδόναι and ἐξίεναι, as said of rivers, 'to issue.'

δωδέκατος ἄροτος: the twelfth year from the time when the oracle was given at Dodona: see n. on 44. Apollodorus names the same term, though, acc. to his version, the oracle was given at Delphi (2. 4. 12).

This is the only passage of the play which mentions the period of twelve years. In 44 f. and 164 f., the reference is merely to the fifteen months which, when Heracles left home, were still wanting to those twelve years. It may be asked, then, whence the Chorus derive their knowledge of the twelve years; for Deianeira, in 155 ff., speaks as if they had not then heard of the oracle. The answer is simply that this inconsistency of detail was overlooked by the poet; the term of twelve years was in his mind, as a familiar part of the story; and he forgot that, if the Chorus were to know it, Deianeira ought to have mentioned it.

Needless difficulties have been made

6 τῷ Διὸς αὐτόπαιδι· καὶ τὰδ' ὀρθῶς
 7 ἔμπεδα κατουρίζει. πῶς γὰρ ἂν ὁ μὴ λεύσσω
 8 ἔτι ποτ' ἔτ' ἐπίπονον < πόνων > ἔχοι θανῶν λα-
 τρεῖαν; 830

ἀντ. α'.

εἰ γάρ σφε Κενταύρου φονία νεφέλα
 2 χρίει δολοποιὸς ἀνάγκα
 3 πλευρά, προστακέντος ἰοῦ,
 4 ὃν τέκετο θάνατος, * ἔτρεφε δ' αἰόλος δράκων,
 5 πῶς ὁδ' ἂν ἀέλιον ἕτερον ἢ τὰ νῦν ἴδοι, 835
 6 δεινοτάτῳ μὲν ὕδρας προστετακὼς
 7 φάσματι; μελαγχαῖτα * δ' ἄμμιγὰ νιν αἰκίζει

829 f. λεύσσω] In L the first hand wrote λεύσσω: another σ has been inserted above the line.—ἐτι ποτ'...λατρεῖαν] L has ἐτι ποτέ [here a space for 7 or 8 letters, but no erasure] ἔτ' ἐπίπονον ἔχοι | θανῶν λατρεῖαν. The other MSS. have the same text, except that a few give ποτ' for ποτέ, and ἔχει for ἔχοι. Gleditsch inserts πόνων after ἐπίπονον. See comment. **831** φονία νεφέλα] φονίαι νεφέλαι L. Most MSS. have φονία νεφέλα (the reading of Ald., and of the edd. before Brunck), or φονία νεφέλα: a few φονίαν νεφέλαν. Musgrave proposed φονία νεφέλα, as Brunck reads. For φονία Wecklein writes ὄνοφερᾶ. **833** πλευρά Triclinius and Erfurd: πλευρά

by assuming that the allusion here must be to the fifteen months of 44 f. and 164 f. Even then, however, it has to be supposed that 'twelve months' are put loosely for 'fifteen.'

ἄροτος, 'year': 69 n.—ἀναδοχὰν τελεῖν (fut.) πόνων: the subject to the inf. is αὐτόν supplied from ἄροτος: 'that it (the twelfth year) should end the succession of toils.' τελεῖν could not be intrans., with ἀναδοχὰν for subject. The apparently intrans. use of the verb is limited to such phrases as the following: *El.* 1419 τελοῦσ' ἀρά (are doing their work): *Aesch. Th.* 659 εἰσόμεσθ' ὅπῃ τελεῖ ('how the god will ordain'): *cp.* *Ch.* 1021, *Pers.* 225.

826 f. αὐτόπαιδι: schol. γῆσιψ παιδί: *cp.* αὐτανέψιος.—ὀρθῶς, *i.e.*, at the due moment (*cp.* 173): ὀρθός is oft. thus said of oracles coming true: *O. T.* 853: *O. C.* 1424: *Ant.* 1178.—ἔμπεδα, without fail: *cp.* 487.—κατουρίζει, intrans., are coming into haven before a fair wind: schol. ὥσπερ οὐρίῳ πνεύματι προσορμεῖ ἡμῖν κατ' ὀρθὸν ἀννύμενα. This compound does not occur elsewhere: but *cp.* *Ar. Th.* 1226 τρέχε νυν κατὰ τοὺς κόρακας ἐπουρίσας.

829 f. ὁ μὴ λεύσσω = ὁ μὴ βλέπων, the dead. Though this absol. use of

λεύσσειν is found only here, it does not warrant suspicion.—ἐπίπονον...λατρεῖαν. The insertion of πόνων, due to Gleditsch, is made probable by the text of the antistrophe: see on 839 f. For the phrase, *cp.* 356 πόνων | λατρεύματ'. And for ἐπίπονον along with πόνων, *cp.* *Ant.* 502 n. Other views of this verse are given in the Appendix on 839 f.

831 φονία νεφέλα, dat. of circumstance, 'with a cloud of death around him': *cp.* *Il.* 16. 350 θανάτου δὲ μέλαν νέφος ἀμφεκάλυψε. There is perhaps a reminiscence of *Pindar N.* 9. 37 φόνου | παρποδίου νεφέλαν (referring to battle). The image might be partly suggested by the vivid description, which the Chorus have just heard, of Heracles in his agony, with the altar-smoke hanging around him: the πρόεδρος λιγνύς (794) was indeed, for him, a φονία νεφέλη.

Others understand: (1) 'in the Centaur's deadly net.' νεφέλη was a kind of bird-net used by fowlers: in *Anthol.* 6. 11. 2 it is called λεπτόμυτος, 'of fine texture,' and distinguished from the hunter's δολιχὸν δίκτυον. *Cp.* 1052 ὕφαντὸν ἀμφιβληστρον, and 1057 πέδη. But it seems doubtful whether this use of νεφέλη would have been suitable to Tragedy.

for the true-born son of Zeus! And that promise is wafted surely to its fulfilment. For how shall he who beholds not the light have toilsome servitude any more beyond the grave?

If a cloud of death is around him, and the doom wrought by the Centaur's craft is stinging his sides, where cleaves the venom which Thanatos begat and the gleaming serpent nourished, how can he look upon tomorrow's sun,—when that appalling Hydra-shape holds him in its grip, and those murderous goads, pre-

MSS. **834** τέκετο MSS.: έτεκε Hartung.—ετρεφε Lobeck : έτεκε MSS. **835** δέλιον r: δλιον L. For δέλιον, Wunder writes (on a conject. of Hermann's) ετι φάος.—τ νύ] Blaydes writes τόν νύν.—Hermann, δέλιον έτερον δε γε πώς ιδοι ποτ' άν. **836** δεινοτάτω] L has o in an erasure, from ω.—ύδρας] Hermann writes άρθρα. **837** φάσματι MSS.: see comment.—μελαγχαιτα δ' Wakefield: μελαγχαιτα τ' L, with most MSS. (but a few have θ' for τ', or omit the particle). For μελαγχαιτα, variants were μελαγχαιτου (R, with α written above; the converse in T): and μελαγχαιτας (B). **838** ff. L has άμμιγά νιν αλκίζει νέσου θ' ύπο | φοίνια δολόμυθα κέν|τρ' έπιέξαντα. The space between αλκίζει and νέσου is equal to 8 or 9 letters, as if νέσου θ' ύπο formed a separate verse. V² has νέσσου θ' ύποφοίνια; the other MSS. have, like L, νέσου (or νέσσου) θ' ύπο φοίνια. Triclinius, keeping Νέσσου θ' ύπο, omitted φοίνια. Heath and Bruck, Νέσσου φόνια (omitting θ' ύπο). Hermann, ύπόφωνα (omitting Νέσσου θ'), and δολόμυθα for δολόμυθα.

(2) 'The deadly envelopment,'—i.e., the robe, compared to a cloud which obscures the sun.

Κενταύρου...δολοποιός άνάγκα, the Centaur's insidious constraint; i.e., the inevitable doom, brought upon him by the Centaur's guile. The adj. is properly active in sense, 'contriving fraud'; cp. παιδοποιός, σιτοποιός. In O. C. 698 the passive sense of άυτοποιόν ('self-produced') is exceptional.—χρίει, irritates, torments: Aesch. P. V. 567 χρίει τις αὐ με τὰν τάλαιναν οἷστρος. This sense, like that of 'anointing,' comes from the primary sense, to 'graze,' or 'rub.'—πλεύρα from πλευρόν: for the second acc., cp. Ph. 1301 μέθες με... χείρα.

834 The MSS. have θν τέκετο θάνατος, έτεκε δ' αἰόλος δράκων. This has been explained as if θάνατος were the father and the δράκων (hydra) the mother. But usage does not warrant such a pointed antithesis between τίκτομαι (midd.) and πίκτω. The poets apply either voice to either parent: see, e.g., Il. 6. 154 ó δ' άρα Γλαύκων τέκεθ' υἱόν, | αὐτάρ Γλαύκος έτικτεν άμύμονα Βελλεροφόντην: ib. 2. 728 έτεκεν 'Ρήγη, and 742 τέκετο κλυτός 'Ιπποδάμεια. Lobeck's correction of έτεκε to ετρεφε is a certain one.—αἰόλος: cp. II.

835 δέλιον, with α, the rarer quantity: cp. Ant. 100 n.

836 f. ύδρας...φάσματι, the monstrous hydra: cp. 508 φάσμα ταύρου. προστετακώς, 'close-locked' in the deadly grip of the monster. The word came to the poet's mind through a consciousness of the literal meaning,—viz., that the hero's flesh is 'glued' to the robe. This very trait, so thoroughly Sophoclean, confirms the soundness of the text. (Cp. Ant. 117 n.) The context (μελαγχαιτα δ' etc.) further confirms it. As the Chorus picture the torments of Heracles, two dread shapes rise before their thought,—the hydra, who nursed the venom, and the Centaur, through whose blood it works.—For the proposed emendations of φάσματι, see Appendix.

μελαγχαιτα (gen.): Hes. Scut. 186 μελαγχαιτην τε Μίμαντα. Cp. above, 557 n.

838 άμμιγα = άνάμμιγα (cp. 519): Dem. or. 21 § 52 (in a μαντεία), ιστάναι ώραιον Βρομίφ χάριν άμμιγα πάντας ('promiscuously,' i.e. of mixed fruits). Here the sense seems to be, 'confusedly'; there is a tumult of pangs: cp. 1053 ff. The objection to taking it as merely 'therewith,' or 'at the same time,' is that the κέντρα are only the workings of the hydra's venom.

- 8 Νέσσου *ὑποφόνια *δολιόμυθα κέντρ' ἐπιζέσαντα. 840
 στρ. β'. ὦν ἄδ' ἃ τλάμων ἄοκνος, μεγάληαν προσορώσα δόμοισι
 βλάβαν νέων
 2 *αἴσσουσαν γάμων, τὰ μὲν *αὐτὰ προσέβαλε· τὰ δ'
 ἀπ' ἀλλόθρου
 3 γνώμας μολόντ' ὀλεθρίασι συνλλαγαῖς 845
 4 ἧ που ὀλοᾷ στένει,
 5 ἧ που ἀδινῶν χλωρὰν
 6 τέγγει δακρύνων ἄχραν.
 7 ἃ δ' ἐρχομένα μοῖρα προφαίνει δολίαν 850
 8 καὶ μεγάληαν ἄταν.

841—851 L. divides the vv. thus:—ὦν ἄδ'—| μεγάληαν—| νέων—| τὰ μὲν—| γνώμας—| ἧ που ὀλοᾷ—| ἧ που ἀδινῶν—| τέγγει—| ἃ δ'—| μοῖρα—| καὶ...ἄταν.
841 ἄοκνος Musgrave: ἄοκνον MSS. **842** προσορώσα] Blaydes writes προορώσα.—δόμοισι Triclinius: δόμοις MSS. **843** αἴσσουσαν Nauck: αἰσσύντων MSS.—γάμων] Hartung gives κακῶν, thinking that the Schol. read thus: so, too, G. Wolff, *De Schol.* p. 58.—αὐτὰ Blaydes (Nauck having already proposed αὐτῇ):

839 f. It has long been the general belief that the words νέσου (or νέσσου) θ' ὕπο, found in the MSS., have arisen from a gloss,—the name of Nessus having been introduced to explain μελαγχάτα. But otherwise there has been little agreement. The views of various critics are given in the Appendix.

Here I may briefly state my own conclusions. (1) μελαγχάτα, 'the black-haired one,' could probably stand without a substantive, or proper name,—esp. as Κενταύρου has occurred not far back; though it would be somewhat harsh.

(2) Comparing v. 830 with v. 840, we see that the words ἔχει θανῶν λατρεία in 830 correspond metrically with -ἄ κέντρ' ἐπιζέσαντα. The words ἔτι ποτ' ἔτ' ἐπίπονον in 830 ought therefore to correspond with what stands between αἰκίζει in 839 and the ἄ before κέντρ' in 840: viz., acc. to the MSS., νέσου (or νέσσου) θ' ὑπο φόνια δολόμυθ-.

(3) Now, if νέσου θ' ὕπο were ejected, this correspondence would be obtained by reading ὑπόφωνα δολόμυθα. The form ὑπόφονος, though not extant, is correct (cp. ἀπόφονος in Eur. *Or.* 163, 192). The κέντρα would be ὑπόφωνα as being 'secretly fraught with death.' The hiatus in αἰκίζει | ὑπόφωνα is not unexampled, though it has not the usual excuse of a slight pause: cp. 833 f., 846 f.; *Ph.* 832

n. Such a hiatus has been assumed here by Hermann and others. It might be avoided, however, by reading φόνια δολιόμυθα. The forms δολόμυθος and δολιόμυθος are equally correct: cp. δολόμητις and δολιόμητις, δολόφρων and δολιόφρων. In this case, the origin of ὕπο would remain obscure.

(4) But a closer adherence to the MS. text becomes possible, if, with Gleditsch, we read Νέσσου ὑποφόνια δολιόμυθα κέντρ' ἐπιζέσαντα, and in 830 ἔτι ποτ' ἔτ' ἐπίπονον <πόνων> ἔχει θανῶν λατρεία. The form ὑποφόνιος occurs in the neut. pl. ὑποφόνια, as a subst., meaning the ποινή paid to the kinsfolk of a slain man (Harpocr.). The great recommendation of this reading is that it fully accounts for the traditional text here,—the insertion in the MSS. of θ' before ὕπο being a trivial error of a common type; while in 830 πόνων might easily have dropped out after ἐπίπονον.

841 ὦν...ἄοκνος, quorum securi (cp. 23): she had no apprehension of such results. The MS. ἄοκνον, an epithet of βλάβαν, is explained as 'not shrinking,' i.e., 'not delaying,' 'hastening on.' But (a) such a personification is strange; and (b) ὦν has then to be taken, somewhat awkwardly, with τὰ μὲν in 843.

842 προσορώσα is confirmed, as against the plausible προορώσα (Blaydes),

pared by the wily words of black-haired Nessus, have started into fury, vexing him with tumultuous pain?

Of such things this hapless lady had no foreboding; but she saw a great mischief swiftly coming on her home from the new marriage. Her own hand applied the remedy; but for the issues of a stranger's counsel, given at a fatal meeting,—for these, I ween, she makes despairing lament, shedding the tender dew of plenteous tears. And the coming fate foreshadows a great misfortune, contrived by guile.

οὐ τι MSS. **844** προσέβαλεν (not προσέβαλε) L, corrected from προσέβαλλον: προσέβαλε r, and Ald. Wunder writes προσέλαβεν: Hartung, προσέλαβε.—ἀλλόθρου Erfurdt: ἀλλοθρού MSS. **845** ὀλεθρίασι Triclinius: ὀλεθρίαυ MSS.: Hermann conj. συγναίσι: Wunder, οὐλίσαισι.—συναλλαγαῖς Wunder: ξυναλλαγαῖς MSS. **846 f.** ἡ που, in both vv., L: ἡ που A, and Ald.—ἀδινῶν] ἀδινῶς Harl.

by the fact that Deianeira had seen Iolè's arrival. She did not merely 'foresee' evil; she had 'beheld' it coming.

843 f. αἰσσοῦσαν, Nauck's correction of αἰσσόντων, is acceptable, because 'swift coming' should be that of the βλάβη, rather than of the γάμοι: since γάμων here means simply the new tie,—not a formal marriage which was in prospect: cp. 460 ἔγχε (n.), *Ant.* 185 τὴν αἶτην ὀρῶν | στείχουσιν ἀστοῖς. νέων αἰσσόντων γάμων would be a gen. absol., 'as a new marriage was hastening on.'

τὰ μὲν αὐτὰ προσέβαλε: the remedial measures were her own; their results, due to Nessus, were not foreseen by her. προσέβαλε = 'applied,' as a remedy to a disease. Others explain, 'brought upon herself' (sc. ἐαυτῇ): but this would require αὐτὰ in place of αὐτά.

The MS. reading, τὰ μὲν οὐ τι προσέβαλε, is explained to mean, 'part she did not comprehend' (schol. οὐκ ἔγνω, οὐ συνῆκεν): i.e., she had, indeed, a secret purpose, but she did not know the deadly nature of the unguent. To this there are two objections. (1) The supposed sense of προσέβαλε is unexampled: cp. 580 n. (2) The proper antithesis is lost; for τὰ ἀπ' ἀλλόθρου γνώμας μολόντ' ought to be opposed to her own designs or acts; but those things which she 'did not comprehend' were just those which 'came from the alien will.'

ἀλλόθρου here merely = ἀλλοτρίας: cp. *Ph.* 540 n.—ὀλεθρίασι συναλλαγαῖς, causal dat., 'through her fatal meeting, converse,' with Nessus at the Evenus

(562 ff.).—Others explain: (1) 'by a fatal reconciliation'; either (α) between Deianeira and Nessus, or (β) between Deianeira and Heracles,—in so far as she resolved to pardon him. (2) 'By fatal conjunctures, issues': cp. *O. C.* 410 n.

ὀλεθρίασι is the simplest correction of the unmetrical ὀλεθρίαυς: see *Metr. Analysis*.

846 ἡ που: *Ph.* 1130 n.—ὀλοῶ is best taken here as adverbial neut. plur., 'desperately': though in *El.* 844 ὀλοᾶ is nom. fem.—στένει is metrically suspicious: the corresponding word in the antistrophe is νύμφαν (857). But no correction is probable. Hermann, writing ἡ που ἄρ' ἀλασταίνει, cites Hesychius: ἀλασταίνει' δυσπαθεῖ. Arndt proposes ἡ που ὀλό' ἀσταίνει, —another word which the grammarians explain by δυσπαθεῖ, but which is wholly obscure. The conjecture of Blaydes, αἰάζει, would serve; but then στένει must be viewed as a gloss.

847 f. χλωράν... ἄχραν, a fresh, delicate dew; the tears fall in pearly drops. *Eur. Med.* 906 ἀπ' ὅσων χλωρὸν ὠρμήθη δάκρυ. *Pind. N.* 8. 40 χλωραῖς ἐέρσαις.

τέγγει... ἄχραν: cp. *Al.* 376 ἐρεμνὸν αἶμ' ἔδευσα: *Eur. I. T.* 159 χοᾶς | ...ὀδραίνειν.

850 f. The μοῖρα is still ἐρχομένα, since Heracles is not yet dead. The ἄταν is his death,—δολίαν, as wrought by the guile of Nessus.—προφαίνει, 'foreshows,'—enables us to forebode.—Hermann understood, 'reveals' the secret villainy (of Nessus).'

ἀντ. β'. ἔρρωγεν παγὰ δακρύων· κέχυται νόσος, ὧ πόποι, οἶον
ἀναρσίων

2 οὐπω † Ἡρακλέους ἀγακλειτὸν ἐπέμολε πάθος οἰκτίσαι.

3 ἰὼ κελαινὰ λόγχα προμάχου δορός, 856

4 ἂ τότε θοὰν νύμφαν

5 ἄγαγες ἀπ' αἰπεινᾶς

6 τάνδ' Οἰχαλίας αἰχμᾶ·

7 ἂ δ' ἀμφίπολος Κύπρις ἄναυδος φανερά 860

8 τῶνδ' ἐφάνη πράκτωρ.

HM. A. πότερον ἐγὼ μάταιος, ἢ κλύω τινὸς
οἴκτου δι' οἴκων ἀρτίως ὀρμωμένον;
τί φημί;

865

HM. B. ἤχει τις οὐκ ἄσημον ἀλλὰ δυστυχήν
κωκυτὸν εἶσω, καί τι καινίζει στέγη.

853 f. οἶον ἀναρσίων | οὐπω ἀγακλειτὸν | Ἡρακλέους ἀπέμολε πάθος οἰκτίσαι L, with most MSS. Instead of Ἡρακλέους, a few (including A) give Ἡρακλέα. For ἀπέμολε, Triclinius restored ἐπέμολε. For οἰκτίσαι, Lorenz and Wunder give αἰκτίσαι. **856** λόγχα προμάχου | Subkoff writes παμμάχου λόγχα. **857** θοὰν νύμφαν | νύμφαν θοὰν B, Lc. **863** HM. A.] The MSS. give vv. 863—870 to

852 ἔρρωγεν παγὰ δακρύων: cp. 919: *Ant.* 802 ἰσχειν δ' | οὐκέτι πηγὰς δύναμαι δακρύων. The natural sense is, 'The stream of tears has burst forth'; i.e., 'we all weep for this calamity.' The words could not well mean merely, 'a source of tears has been opened'; i.e., a woe has befallen, which will claim tears.

853 ff. κέχυται νόσος, the plague has been diffused through his whole frame: cp. *Ph.* 293 πάγον χυθέντος, 'spread abroad.'—ὧ πόποι: *O. T.* 167 n.—ἀναρσίων, foes: *Il.* 24. 365 δυσμενέες καὶ ἀνάρσιοι. This worst of woes has come to him from his own home: cp. 1058—1063.

The doubt as to the reading here is confined to the words between πόποι and ἐπέμολε. The traditional text is, οἶον ἀναρσίων | οὐπω ἀγακλειτὸν Ἡρακλέους. The *v. l.* Ἡρακλέα, found in a few of the later MSS., was apparently prompted by ἀγακλειτὸν. In the corresponding vv. of the strophe, the MS. text is, μεγάλαν προσορῶσα δομοὶς βλάβαν | νέων αἰσόντων γάμων, τὰ μὲν οὐ τι: where the only doubt affecting metre is between δόμοις and δόμοισι.

It seems almost certain that Ἡρακλέους was a gloss, and that τὰ μὲν οὐ τι in the strophe answered metrically to ἀγακλειτὸν here. The proposed emendations of this passage are classified in the Appendix.

Those which eject Ἡρακλέους follow one of two methods. (1) To read δόμοις, not δόμοισι, in 842: to insert a long syllable, beginning with a vowel (as ἐξ), before ἀναρσίων: and to supply something, equal to — (as ποτ' ἀνδρ'), between οὐπω and ἀγακλειτὸν. (2) To read δόμοισι in 842: and to make such an addition to οὐπω as shall metrically balance αἰσόντων γάμων. On this plan, I suggest <ὕπ> οὐπω <τοῦδε σῶμ'> ἀγακλειτὸν. The prep. goes with ἀναρσίων, which, without a prep., would here be somewhat harsh (as = 'from his foes'). Ἡρακλέους would have been a gloss on τοῦδε. Sophocles is fond of the periphrasis with σῶμα, which would be fitting here: cp. 1194, 1210: *O. C.* 355: *El.* 1233.

οἰκτίσαι, epegetic, 'for us to pity' (rather than, 'for him to lament'): cp. *O. C.* 144 οὐ πάνν μοιρας εὐδαιμονίσα | πρώτης (sc. εἰμ).

856 ff. κελαινὰ, 'dark,' referring at once to the colour of the metal, and to old stains. This general character of the epithet is seen in Eur. *Bacch.* 628, λεται ξίφος κελαινὸν ἀρπάσας: where no blood has yet been shed.—προμάχου, 'fighting in the front of battle.' Others understand, 'fighting on behalf of men,' 'champion of the oppressed' (cp. 1011); the sense,

Our streaming tears break forth : alas, a plague is upon him more piteous than any suffering that foemen ever brought upon that glorious hero. 2nd anti-strophe.

Ah, thou dark steel of the spear foremost in battle, by whose might yonder bride was lately borne so swiftly from Oechalia's heights ! But the Cyprian goddess, ministering in silence, hath been plainly proved the doer of these deeds.

FIRST SEMI-CHORUS. Is it fancy, or do I hear some cry of grief just passing through the house ? What is this ?

SECOND SEMI-CH. No uncertain sound, but a wail of anguish from within : the house hath some new trouble.

the Chorus. Brunck first distributed the passage between two hemichoria.—*πότερον ἐγὼ μάταιος*] Meineke thinks that an exclamation by the Nurse, such as *ὦ μοι*, preceded these words. Hense would supply a *προαναφώνημα* for the Chorus, such as *τίς ἤχη* ; **865** *τί φημί* ;] Nauck conj. *τί φῶμεν* ; Schenkl, *τί φῆς σύ* ;

probably, in which Heracles was styled *Πρόμαχος* at Thebes (Paus. 9. 11. 4). But the war upon Oechalia hardly illustrated that character.—*αἰχμᾶ*, in the sense of 'prowess,' 'warlike might,' can follow *λόγχα προμάχου δορός*, since the latter is really an image for the warrior himself. Cp. 355 *αἰχμάσαι* (n.).—*θῶν* here is merely adverbial, = *ταχέως*. So *Od.* 2. 257 *λῦσεν δ' ἀγορὴν αἰψήρην* = *Il.* 2. 808 *αἰψα δ' ἔλυσ' ἀγορὴν*. *Od.* 8. 38 *θοὴν ἀλεγύνετε δαῖτα*, 'quickly fall to feasting.'—*αἰπεινᾶς*: cp. 327 n.

860 f. *ἀμφίπολος* and *ἀνανδος*, both epithets of *Κύpris*, are to be taken closely together,—"ministering in silence,"—viz., to the purposes of the gods,—not to the desire of Heracles. Some regard *ἀ* as a pron., with which *Κύpris* is in apposition, ('but she,' etc.) like *Ph.* 371 *ὁ δ' εἰπ' Ὀδυσσεύς* (n.): but it is simpler to take it as an ordinary article. For the order of words, cp. *O. T.* 1199 *τὰν γαμψώνυχα παρθένον χρησιμωδόν* (n.).

The 'silence' of Aphrodite means that the passion of Heracles had not been avowed as his motive for the war (cp. 358). She has been revealed as the *φανερὰ πράκτωρ*, because that motive has now been disclosed as supreme. For *πράκτωρ* fem., cp. *O. T.* 81 n.

863—946 Fourth *ἐπεισόδιον*. The death of Deianeira.

863—870 These eight verses form an epode to the stasimon; three persons take part in the delivery, viz., the two *παραστάται*, or leaders of *ἡμιχόρια* (H.M. A, H.M. B), and the coryphaeus (XO.). The third part (868—870) is best as-

signed to the coryphaeus, who usually announces a new comer, and who would naturally conduct the dialogue with the *τροφός*. Similar epodes to stasima are Eur. *H. F.* 815—821, and *Hipp.* 1143—1152, in each of which three parts can be distinguished. (See W. Christ, *Metrik*, § 723, p. 653 2nd ed.)

The motive of the whole passage from 863 to 898 is the dramatic necessity of making an impressive preparation for the Nurse's *ῥῆσις*. It rests with the Chorus alone to do this, since no actor is present.

Hermann supposed that, after the three leading choreutae had spoken (863—870), each of the other twelve in turn took part in the dialogue. But this seems improbable.

863 *μάταιος*, foolish, deluded: cp. 407 n. For this fem., cp. 207 *κοινὸς* (n.). In 565 we have *ματάλας* and in 887 *ματάλα*, but in *O. C.* 780 *ματάλον... ἡδονῆς*.

865 *τί φημί*; 'what do I say?' i.e., 'what am I to say?' Cp. *O. T.* 1471 *τί φημί*; | οὐ δὴ κλύω πον...;—where, as here, it expresses perplexity at a sound suddenly heard. It is only a more vivid form of *τί φῶ*; (*O. C.* 315). Hermann wrote *τί φημί*; i. e. 'do I say anything (true)?'—like *λέγω τι*; (*O. T.* 1475). But the pron. could not then stand first.

866 f. *οὐκ ἄσχημον*, not doubtful (between joy and woe), *ἀλλὰ δυστυχῇ*, but (clearly) woful. Cp. *Ph.* 209 *διόσθημα γὰρ θροεῖ—εἴσω*: cp. 202 n.—*καίνίζει*: schol. *ἐοικέ τι νεώτερον ἔχειν ὁ οἶκος*: the house is *experiencing* something for the first time,—i. e., is suffering some new calamity. So Aesch. *Ag.* 1071 *καίνισον*

ΧΟ. ξύνες δὲ

τήνδ' ὡς τ' αἴθηρος καὶ συνωφρυνμένη
χωρεῖ πρὸς ἡμᾶς γραῖα σημανοῦσά τι.

870

ΤΡΟΦΟΣ.

ὦ παῖδες, ὡς ἄρ' ἡμῖν οὐ σμικρῶν κακῶν
ἦρξεν τὸ δῶρον Ἑρακλεῖ τὸ πόμπιμον.

ΧΟ. τί δ', ὦ γεραιά, καινοποιηθὲν λέγεις;

ΤΡ. βέβηκε Δηάνειρα τὴν πανυστάτην
ὁδῶν ἀπασῶν ἐξ ἀκινήτου ποδός.

875

ΧΟ. οὐ δὴ ποθ' ὡς θανοῦσα; ΤΡ. πάντ' ἀκήκοας.

ΧΟ. τέθνηκεν ἡ τάλαινα; ΤΡ. δεύτερον κλύεις.

κομμός. ΧΟ. τάλαιν', ὀλεθρία· τίνι τρόπῳ θανεῖν σφε φῆς;

ΤΡ. σχετλιώτατά *γε πρὸς πρᾶξιν. ΧΟ. εἰπέ τῷ μόρῳ,
γύναι, ξυντρέχει.

880

ΤΡ. αὐτὴν διηΐτωσε. ΧΟ. τίς θυμός, ἦ τίνες νόσοι,

869 ἀήθης MSS. ἀήθης Lond. ed. of 1722; the same conject. was afterwards made independently by Ast and by Wunder. 870 σημανοῦσα Triclinius: σημαίνουσα MSS.

871 ἡμῖν r: ἡμῖν L.

873 καινοποιηθὲν] Hense conj. καινὰ ποί' ἡμῖν: Mekler, καινὸν ὀκοθεν: Nauck, πῆμα καινὸν ἀγγελεῖς.

878 τάλαιν', ὀλεθρία] Blaydes conj. (inter alia) τάλαιν' ὀλέθρου: Hense, τάλαιν', δλωλε: Gleditsch, τάλαινα δῆτα (which Wecklein receives).

879 σχετλιώτατα πρὸς γε πρᾶξιν MSS.: J. H.

ζυγόν. In Lycophron 530, καινίσει δόρυ, a v. l. is κινήσει.

869 The MS. reading, ἀήθης, cannot be right. The word means either (1) 'unusual,' or (2) 'unaccustomed' to a thing. Here it has been taken in the first sense, as meaning, 'with strange aspect,' 'unlike herself,'—i. e., gloomy, instead of cheerful. It seems inconceivable that a classical writer should have so used ἀήθης.

The conjecture ἀήθης has been generally received; but this presents almost equal difficulties. As applied to persons, it regularly means, 'disagreeable'; Arist. *Eth. N.* 2. 7 (p. 1108 a 29) δ... ἐν πᾶσιν ἀήθης δύσερπς τις καὶ δύσκολος; *Magu. Mor.* 2. 3 (p. 1200 a 15) ὑπερόπτας καὶ ἀηδέις. Here it ought to mean, 'of sad aspect'; it never occurs, however, in that sense. Hesychius has, indeed, ἀηδές· στυγνόν, λυπηρόν: but this paraphrase of the *neuter* proves nothing. In *O. T.* 82 ἡδύς is not 'joyous-looking,' but 'welcome.'

Surely ἀήθης was merely a corruption of ἀ(γ)ηθής, which does not seem to

occur, but which is as correct as εὐγηθής or πολυγηθής.—Cp. Eur. *Alc.* 777 στυγνῷ προσώπῳ καὶ συνωφρυνμένῳ.

870 σημανοῦσα, as a correction of σημαίνουσα, is not merely recommended by usage, but is necessary, unless the τροφός be supposed to make signs before she speaks.

872 Ἑρακλεῖ τὸ πόμπιμον=τὸ Ἑρ. πόμπι.: cp. *O. C.* 714 ἵπποισιν τὸν ἀκεστήρα χαλινόν; *Al.* 1166 βροτοῖς τὸν ἀέμνηστον | τάφον. πόμπιμον here=πεμπτόν, as in Eur. *Hipp.* 579 πομπίμα φάτις δωμάτων=ἡ ἐκ δωμ. πεμφθείσα.

873 καινοποιηθὲν: a verb not elsewhere found in writers of this age, but frequent later; cp. Polyb. 1. 4. 5 πολλὰ γὰρ αὕτη (sc. ἡ τύχη) καινοποιοῖσα κ.τ.λ.

875 ἐξ ἀκινήτου ποδός: ἐκ expresses the condition; cp. *El.* 455 ἐξ ὑπερτέρας χερός; *Ph.* 91 n. This is one of those proverb-like turns which a homely speaker would use in the desire to be impressive.

876 ε. οὐ δὴ ποθ': cp. 668 n.—πάντ' ἀκήκοας: cp. *Ani.* 402 πάντ' ἐπίστασαι,—in a similar answer.—τέθνηκεν...: They are so bewildered that they repeat the

CH. And mark how sadly, with what a cloud upon her brow, that aged woman approaches, to give us tidings.

Enter Nurse, from the house.

NU. Ah, my daughters, great, indeed, were the sorrows that we were to reap from the gift sent to Heracles!

CH. Aged woman, what new mischance hast thou to tell?

NU. Deianeira hath departed on the last of all her journeys, departed without stirring foot.

CH. Thou speakest not of death? NU. My tale is told.

CH. Dead, hapless one? NU. Again thou hearest it.

CH. Hapless, lost one! Say, what was the manner of her death?

NU. Oh, a cruel deed was there!

CH. Speak, woman, how hath she met her doom?

NU. By her own hand hath she died.

CH. What fury, what pangs of frenzy have

Heinrich Schmidt transposes γε and πρὸς. Hermann conj. σχετλίως (or σχετλίω) τὰ πρὸς γε πρᾶξιν: Ph. Wagner, σχετλιωτάτην γε πρᾶξιν: Steinhart, σχέτλι' ὡς τὰδ' (Nauck σχετλιωτάτ') ἐξέπραξεν: Heimsoeth, δεινότετα πρὸς γε πρᾶξιν: Wunder, ἀλαστα πρὸς γε πρᾶξιν. **880** ξυντρέχει] Nauck and Blaydes conj. ξυγκυρεῖ: Blaydes also ξυμπίνει. Wunder rejects the words γύναι, ξυντρέχει. **881** διη-

ῖστωσε] διηίστωσεν L. **882** τίς θυμός ἢ τίνες νόσοι MSS. The τίς was deleted by Hermann; both τίς and τίνες by Erfurd, whom Wunder follows. Wunder wrote, ἀτη νυν ἤϊστωσε;

question which has been answered: cp. 184 n.

878 For the metres of this κομὸς (878—895), see Metr. Analysis.—ὄλεθρία, 'undone,' 'lost': a rare sense; but cp. *O. T.* 1341 τὸν μέγ' ὀλέθριον. The second syll. is short, as in 845.

879 The MS. reading, σχετλιώτατα πρὸς γε πρᾶξιν, has been variously altered (cr. n.), in order to avoid an anapaest in the 2nd foot, on the assumption that the verse is an iambic trimeter. The neatest of such corrections is Hermann's, σχετλίω τὰ πρὸς γε πρᾶξιν.

Heinrich Schmidt, whose view of the metre will be seen in the Metrical Analysis, merely transposes πρὸς and γε, writing σχετλιωτάτᾳ γε πρὸς πρᾶξιν. Simplicity is not the only recommendation of this course; it transfers the stress of γε from πρᾶξιν to the adverb. For this sense of σχετλίος, cp. *Al.* 887, and n. on *Ant.* 47.

By πρᾶξιν must be meant here the mode of 'doing' the deed, rather than the victim's 'fortune'; though the latter is the

usual sense of the singular (*Ant.* 1305 n.). After the question, τίνι τρόπῳ, a strong emphasis on πρᾶξιν would be, however, less natural. It might, indeed, be explained thus;—'the τρόπος of her death was the sword; but the mode of infliction (πρᾶξις) rendered it peculiarly pitiable,'—since it was inflicted by her own hand.

880 ξυντρέχει: schol. τίνι θανάτῳ συνέπεσεν (cp. *O. T.* 113 τῷδε συμπίπτει φόνῳ). The verb is, in fact, a bold poetical substitute for συμπίπτει, expressing the notion of 'suddenly encountering' a violent death. Cp. the Homeric συνέδραμον, said of combatants (*Il.* 16. 337).

881 διηίστωσε: the compound occurs only here. For this sense, cp. Her. 3. 127 δύο ἡμέων ἤϊστωσε.

882 ff. τίς θυμός, what impulse of passion,—τίνες νόσοι, what pangs of frenzy (*Al.* 59 φοιτῶντ' ἄνδρα μανίδσιν νόσοις). The words ἢ τίνες νόσοι are really parenthetical,—suggesting that the excited mind (θυμός) may have been also deranged; hence the verb can agree with θυμός, on which the chief stress falls.—

- τάνδ' αἰχμᾷ βέλεος κακοῦ ξυνεῖλε; πῶς ἐμήσατο
πρὸς θανάτῳ θάνατον ἀνύσασα μόνα; 885
- TP. στονόνεντος ἐν τομᾷ σιδάρου.
XO. ἐπείδες, ὦ ματαία, τάνδ' ὕβριν;
TP. ἐπείδον, ὡς δὴ πλησία παραστάτις.
XO. τίς ἦν; πῶς; φέρ' εἰπέ. 890
TP. αὐτὴ πρὸς αὐτῆς χειροποιεῖται τάδε.
XO. τί φωνεῖς; TP. σαφηνῇ.
XO. ἔτεκεν ἔτεκε <δὴ> μεγάλαν
ἀ νέορτος ἄδε νύμφα
δόμοις τοῖσδ' Ἑρινύν. 895
- TP. ἄγαν γε· μᾶλλον δ', εἰ παρούσα πλησία
ἔλευσσεσ οἷ' ἔδρασε, κάρτ' ἂν ὤκτισας.
XO. καὶ ταῦτ' ἔτλη τις χεῖρ γυναικεία κτίσαι;
TP. δεινῶς γε· πεύσει δ', ὥστε μαρτυρεῖν ἐμοί.
ἐπεὶ παρήλθε δωμάτων εἴσω μόνη, 900

883 f. τάνδ' αἰχμᾷ Hermann: τάνδ' αἰχμᾶν L, with most MSS., and Ald.—Triclinius, whom Brunck follows, wrote αἰχμᾶ, giving the words τάνδ' αἰχμᾶ βέλεος κακοῦ ξυνεῖλε to the Nurse. Wunder, too, assigns them thus, but keeps αἰχμᾶν.

887 τομᾷ] στομᾷ L first hand, with τ written over στ by a late corrector.—σιδάρου Erfurd: σιδήρου MSS.

888 ὦ ματαία MSS. (ὦ ματαία L). Hermann writes, ἐπείδες, <εἶδες,> ὦ μάταιε, τάνδ' ὕβριν; Wunder, ἐπείδες, ὦ μάταιε, τήνδε τὴν ὕβριν; Blaydes, ἐπείδες, ὦ ματ', ἄρα τάνδε τὴν ὕβριν; Nauck, ἐπείδες, ματαία [without ὦ], τάνδ' ὕβριν; but would prefer, ἐπείδες μάταν τάνδ'; **890** τίς] τί Harl.—For τίς ἦν; πῶς; Wunder writes, τίς ἦεν; ('who did the deed?')

891 αὐτῇ 1: αὐτῇ (not αὐτῇ) L. **893 f.** L divides thus: ἔτεκεν ἔτεκεν

ξυνεῖλε, *corripuit*, seized and carried off; cp. Thuc. 2. 51 (ὁ λοιμὸς) πάντα ξυνήρει. Not, 'destroyed her along with Heraclēs.'

886 μόνα means merely that she alone is responsible for the death of Heracles as well as for her own. It does not anticipate the statement that she was unaided in her suicide (891).

887 στονόνεντος: cp. *Il.* 8. 159 βέλεα στονόνεντα χέοντο ('dolorous darts').—ἐν τομᾷ: the instrumental ἐν: *Ant.* 1003 σπῶντας ἐν χηλαῖσιν.

888 ὦ ματαία is said with a mixture of pity and impatience; the aged τροφός, in her terror and anguish, has failed to grasp the scope of the question, πῶς ἐμήσατο (884), and has replied merely, 'with a sword.' The leader of the Chorus now asks her if she was an *eye-witness* of the deed,—feeling that she will satisfy their anxiety only if she can be led on to describe what she has seen. Thus the

bewilderment of the messenger becomes a preparation for the ῥῆσις.

τάνδ' ὕβριν, this deed of *violence* (done to herself). So in *El.* 864 λάβα is merely a fatal accident.

889 ὡς δὴ...παραστάτις, *sc.* οὖσα (cp. *O. C.* 83 n.); here δὴ='in fact.' Elsewhere, when ὡς δὴ is not ironical (as it is in *O. C.* 809), δὴ sometimes=ἡδὴ (*Ph.* 1065). Cp. 1192.

890 τίς ἦν, *sc.* ἡ ὕβρις: what was its nature? πῶς (ἐγένετο), how was it executed?

891 αὐτῇ πρὸς αὐτῆς κ.τ.λ. The verb χειροποιεῖν occurs elsewhere only in later Greek.—The exclamation which follows implies that these words add something to the disclosure made in 881, αὐτὴν διητύτωσε. They certainly state more precisely that the blow was dealt by her own hand (and not by a slave's); also that the deed had its origin from her own mind (πρὸς αὐτῆς), and not from

cut her off by the edge of a dire weapon? How contrived she this death, following death,—all wrought by her alone?

NU. By the stroke of the sword that makes sorrow.

CH. Sawest thou that violent deed, poor helpless one?

NU. I saw it; yea, I was standing near.

CH. Whence came it? How was it done? Oh, speak!

NU. 'Twas the work of her own mind and her own hand.

CH. What dost thou tell us? NU. The sure truth.

CH. The first-born, the first-born of that new bride is a dread Erinyes for this house!

NU. Too true; and, hadst thou been an eye-witness of the action, verily thy pity would have been yet deeper.

CH. And could a woman's hand dare to do such deeds?

NU. Yea, with dread daring; thou shalt hear, and then thou wilt bear me witness.

When she came alone into the house,

μεγάλαν. For the second ἔτεκεν, Wunder writes ἔτεκε (with Triclinius): J. H. Heinrich Schmid, ἔτεκε δὴ.—ἀ νέοτος schol.: ἀν ἔοτος L: ἀνέοτος A, with most MSS., and Ald. **895** δόμοις Nauck: δόμοισι MSS.—Ἐρινύν] ἔρινυν L: ἔρινυν A, with most MSS., and Ald.—Wunder rejects vv. 893—895. **896** μάλλον δ' εἰ]

In L the first hand had written μάλλον ἢ (omitting δ'): the correction is by S. **897** ἔλευσες] ἔλευσε L.—ἔδρασε] In L a final ν has been erased. **898 f.** καὶ ταῦτ' ἔτλη τις (not τισ) L. Triclinius omitted τις. The Lond. ed. of 1722 gives καὶ ταῦτ' ἀνέτλη: Reiske conj. ἔτ' ἔτλη: Campbell, ἀρ' ἔτλη: Schneidewin, ἔτλη δὴ (or πολὺ).—Hermann rejects these two vv. **900** παρήλθε MSS.: γὰρ ἦλθε Schaefer.

any external influence. But it should also be recognised that, throughout this passage (871—898), the dramatic aim is to express profound horror and amazement. The messenger can hardly seize the full meaning of the questions; the hearers, on their part, find it hard to realise the answers.

893 ff. ἔτεκεν ἔτεκε δὴ. I read with J. H. H. Schmidt (cr. n.), thinking with him that the metre is probably ~~~|~~~|~~~|~Λ||. In such a passage the text might easily have lost δὴ.—The firstborn of Io^{le}, that πημονὴ ὑπόστεγος (376), is a dire spirit which avenges the house of Eurytus on the house of Heracles. Cp. Tennyson, *Guinevere*: 'Well is it that no child is born of thee. | The children born of thee are sword and fire'...

νέοτος, simply, 'that has newly arisen': not, 'that has lately sped hither' (schol. ἡ νεωστὶ ἐνταῦθα ὁμήσασα).

896 f. ἄγαν γε, sc. μεγάλαν: cp. *Al.* 982 TE. ὦ περισπερχές πάθος. | XO. ἄγαν γε, Τεύκρε.—κάρτα μάλλον ἂν ἦκτισας, assuredly thou wouldst have felt greater pity.

898 καὶ ταῦτ' ἔτλη τις κ.τ.λ. For the place of τις, cp. *Ph.* 104 οὕτως ἔχει τι δεινὸν ἰσχύος θράσος; (n.).—κτίσαι implies that the deed was momentous: schol. κατασκευάσαι καὶ ποιῆσαι καλῶς δὲ ὡς ἐπὶ μεγάλῳ τολμήματι εἶπεν τὴν λέξιν. When κτίζειν is thus a tragic synonym for ποιεῖν, there is usu. a predicative adj., as Aesch. *Eum.* 17 τέχνης δὲ νιν Ζεὺς ἔνθεον κτίσας φρένα: cp. *Suppl.* 138: *Ch.* 441.

Hermann rejects this v. and the next, because the Chorus, not knowing the nature of the deeds (οἳ ἔδρασε), ought not yet to marvel at them. The verses were inserted, he thinks, to soften the abruptness of ἐπεὶ παρήλθε (900) after κάρτ' ἂν ἦκτισας (897). It may be granted that they are not very forcible; but they seem genuine. The Nurse has hitherto been led from point to point by questions. A direct question (898) is needed to prompt her narrative. It would be less like her to begin it spontaneously.

900 παρήλθε is confirmed by the usage of this compound with ref. to entering a house: *O. T.* 1241, *El.* 1337,

καὶ παῖδ' ἐν αὐλαῖς εἶδε κοῖλα δέμνια
 στορνύνθ', ὅπως ἄψορρον ἀντῶν πατρί,
 κρύψας' ἐαυτὴν ἔνθα μή τις εἰσίδοι,
 βρυχάτο μὲν βωμοῖσι προσπίπτουσ' ὅτι
 *γένοντ' ἔρημοι, κλαῖε δ' ὀργάνων ὅτου
 ψάυσειεν οἷς ἐχρήτο δειλαία πάρος·
 ἄλλη δὲ κἄλλη δωμάτων στρωφωμένη,
 εἷ του φίλων βλέψειεν οἰκετῶν δέμας,
 ἔκλαιεν ἢ δύστηνος εἰσορωμένη,
 αὐτὴ τὸν αὐτῆς δαίμον' ἀνακαλουμένη
 καὶ †τὰς ἄπαιδας† ἐς τὸ λοιπὸν οὐσίας.
 ἐπεὶ δὲ τῶνδ' ἔληξεν, ἐξαίφνης σφ' ὀρώ
 τὸν Ἡράκλειον θάλαμον εἰσορωμένην.

905

910

901 κοῖλα] The schol. gives a *v. l.* κοινά. Hense conj. κοιματήρια. 902 στορνύνθ' L, A: στορνύνθ' γ.—ἀντῶν Triclinius: ἀντοῖη L, with most MSS. (ἀντοῖη Ald.). 903 ἐαυτὴν] Hense writes ἐμαυτὴν, and places the verse after 914. 904 προσπίπτουσ' προσπίτνουσ' Wecklein. 905 γένοντ' ἔρημοι Nauck: γένοιντ' ἐρήμη MSS.—δτου] ὅπου Harl. 906 δειλαία γ: δειλαία L. 907—911 These

Eur. *Med.* 1137, *Hipp.* 108, etc. And the asyndeton is of a kind which the poet often admits; cp. 555, 750. The conjecture γὰρ ἦλθε, which has been generally received, seems, then, unnecessary.

901 f. αὐλαῖς, the αὐλή of the house; a poet. plur. like νυμφεῖα (920), παρθενῶνες (Aesch. *P. V.* 646), etc.—κοῖλα is not merely a general epithet (as κοίλην of κάπετον in *Al.* 1165), but means that the litter (φορεῖον) was arranged so that the sufferer could lie in it as in a hammock,—with soft bedding on each side of him as well as beneath him. His agonies made this indispensable,—στορνύνθ': Attic prose rarely uses this form, except in the aor. ἐστόρεσα.—ἄψορρον ἀντῶν, go back to meet him on his way from the harbour (804): cp. *El.* 53 ἀψορρον ἤξομεν πάλιν.

Hyllus had entered the house immediately after his mother (820). His occupation reminded her that Heracles would soon arrive, and decided her to act at once.

903 κρύψας' ἐαυτὴν, in the women's apartments (cp. 686 ἐν μυχαῖς).

ἐνθα μή τις εἰσίδοι would usu. mean, 'in any place where no one beheld,'—oblique of ἐνθ' ἂν μή τις εἰσίδῃ. But here the sense is final; 'where no one should behold.' The normal Attic for this would

be, ἐνθα μή τις ὄψεται (cp. 800),—not ὄψοιτο, since, in a final relat. clause, the fut. indic. was usu. kept even after a secondary tense.

In Homeric Greek, a final relat. clause can take the subjunct. (usu. with κε) after a primary tense, and the optat. (without κε) after a secondary tense. But this is not an Attic construction. Thus the Homeric ἀγγελον ἦκαν ὃς ἀγγελλεῖ (*Od.* 15. 458) would in Attic be ἀγγελον ἐπεμψαν ὃς ἀγγελλεῖ: it could not be, ὃς ἀγγελλεῖ. The constr. ἐνθα μή τις εἰσίδοι—a very rare one in Attic—has grown out of the 'deliberative' constr. οὐκ οἶδεν ἐνθα μή τις εἰσίδῃ, by steps which have changed the interrogative clause into a final relative clause. A like instance is *Ph.* 281 οὐχ ὅστις ἀρκεσειεν, (seeing no one) to aid. See Appendix.

904 ff. βρυχάτο: for the omission of the augment, cp. *O. T.* 1249 n.—βωμοῖσι: besides the altar of Zeus ἑρκείος in the αὐλή, there would be other altars of domestic gods in a large house; cp. Eur. *Alc.* 170 πάντας δὲ βωμούς, οἱ κατ' Ἀδμήτῃου δόμοις, | προσῆλθε κἀξέστειπε καὶ προσηύξατο.

γένοντ' ἔρημοι: she said, ἔρημοι ἐγένοντο (or ἐγένεσθε). After her death, and that of Heracles, these altars were doomed to desolation. Nauck seems right in thus amending γένοιντ' ἐρήμη,

and saw her son preparing a deep litter in the court, that he might go back with it to meet his sire, then she hid herself where none might see; and, falling before the altars, she wailed aloud that they were left desolate; and, when she touched any household thing that she had been wont to use, poor lady, in the past, her tears would flow; or when, roaming hither and thither through the house, she beheld the form of any well-loved servant, she wept, hapless one, at that sight, crying aloud upon her own fate, and that of the household which would thenceforth be in the power of others.

But when she ceased from this, suddenly I beheld her rush into the chamber of Heracles.

five vv. are bracketed by Wecklein.

908 *ἐλ του* L, with most MSS.: *ἐλ που* A, R, and Ald.—*φίλων*] Naber conj. *φίλον*. **910** *αὐτῆς* A: *αὐτῆς* L.—*ἀνακαλουμένη*] *ἀγκαλουμένη* Dindorf (as Hermann proposed).—Wunder writes *αὐτῇ τὸν αὐτῆς δαίμον* ἔγκαλουμένη ('imputing'). The Aldine has *αὐτῇ πρὸς αὐτῆς δαίμονα καλουμένη*.

911 *καὶ τὰς ἀπαιδας ἐς τὸ λοιπὸν οὐσίας* MSS. See comment.

913 *εἰσορμωμένην*] In L the final *ν* is from a late hand.

though not for the reasons which he assigns. Those words could certainly mean, 'that she had become desolate,'—nor is the plaint less natural because death is so near. But the other reading is in truer harmony with the context, because she is saying *farewell* to the surroundings of happier days. Even inanimate objects move her tears at the thought of parting. Naturally the altars come first; when they were forsaken, the family life would have ceased.

ὀργάνων *ὅπου ψαύσειεν*: for the optat., cp. *Ph.* 289 *ὁ μοι βάλοι* (n.). *ὅπου* here = *εἰ τινος*. Among the *ὄργανα* would be sacrificial vessels, and, as the schol. remarks, the implements which she had used in weaving the robe.

907 ff. *ἄλλη...δωμάτων*: for the gen., cp. 375.—*φίλων...οἰκετῶν*. The opening scene with the *τροφός* illustrates these kindly relations. Cp. *Eur. Alc.* 194 f., when Alcestis takes leave of her attached *οἰκέται*:—*κοῦτις ἦν οὕτω κακὸς | δν οὐ προσέειπε καὶ προσερρήθη πάλιν*.—*εἰσορμωμένη*: the midd., as *El.* 1060 *ἐσορώμενοι*.

910 *ἀνακαλουμένη*: cp. *O. C.* 1376 n.

911 The MS. text, *καὶ τὰς ἀπαιδας ἐς τὸ λοιπὸν οὐσίας*, is undoubtedly corrupt. Various attempts to explain or to amend it are recorded in the Appendix.

The genuine verse must have had some direct reference to the context. She is weeping at the sight of attached servants

whom she is about to leave. The general sense ought to be, 'bemoaning her own fate, and that of the household over which a change was impending'; since, when master and mistress were dead, the household would be dissolved, and the faithful slaves would pass into other hands. After the death of Heracles, Ceÿx, the king of Trachis (40 n.), was deterred by Eurystheus from continuing to protect the Heracleidae; who sought refuge at Athens. (Apollod. 2. 8. 1.)

I believe that *ΑΠΑΙΔΑΣ* arose from *ΕΠΑΛΛΟΙΣ* when the E had been accidentally lost or obscured. A similar interchange of initial *α* and *ε*, combined with fusion of two words into one, occurs in *O. C.* 550, where *ἐφ' ἀστάλη* was corrupted into *ἀπεστάλη*. I would read, *καὶ τῆς ἐπ' ἄλλοις ἐς τὸ λοιπὸν οὐσίας*: 'and the fate of the property which would thenceforth be in the power of others.' For *ἐπὶ* with dat. as = *penes*, cp. *O. C.* 66, *Ph.* 1003. The slaves are part of the *οὐσία*. Euripides has *οὐσία*, as = 'property,' at least twice: *H. F.* 337 *πατρῶν ἐς μέλαθρον, οὐ τῆς οὐσίας | ἄλλοι κρατοῦσι*; *Helen.* 1253 *ὥς ἂν παρούσης οὐσίας ἕκαστος ἦ*. (See Appendix.) *ἐστίας* would be an easy correction of *οὐσίας*: but, on my view of the passage, the change is not required.

913 *τὸν Ἡράκλ.*: for the adj., cp. 51, 576.—*θάλαμον*, the nuptial chamber: *Ant.* 804 n.

καὶ γὰρ λαθραῖον ὄμμι' ἐπεσκιασμένη
 φρούρου· ὁρῶ δὲ τὴν γυναῖκα δεμνίοις 915
 τοῖς Ἡρακλείοις στρωτὰ βάλλουσιν φάρη.
 ὅπως δ' ἐτέλεσε τοῦτ', ἐπενθοροῦσ' ἄνω
 καθέζετ' ἐν μέσοισιν εὐνατηρίοις,
 καὶ δακρύων ῥήξασα θερμὰ νάματα
 ἔλεξεν· ὦ λέχη τε καὶ νυμφεῖ' ἐμά, 920
 τὸ λοιπὸν ἤδη χαίρεθ', ὡς ἔμ' οὐποτε
 δέξεσθ' ἔτ' ἐν κοίταισι ταῖσδ' εὐνάτριαν.
 τοσαῦτα φωνήσασα συντόνω χερὶ
 λύει τὸν αὐτῆς πέπλον, * ἧ χρυσήλατος
 προῦκειτο μαστῶν περονίς, ἐκ δ' ἐλώπισεν 925
 πλευρὰν ἅπασαν ὠλένην τ' εὐώνυμον.
 καὶ γὰρ δρομαία βᾶσ', ὅσον περ ἔσθενον,
 τῷ παιδὶ φράζω τῆς τεχνωμένης τάδε.
 καὶν ᾧ τὸ κείσε δευρό τ' ἐξορμώμεθα,
 ὁρῶμεν αὐτὴν ἀμφιπλήγι φασγάνῳ 930
 πλευρὰν ὑφ' ἧπαρ καὶ φρένας πεπληγμένην.
 ἰδὼν δ' ὁ παῖς ᾤμωξεν· ἔγνω γὰρ τάλας
 τοῦργον κατ' ὀργὴν ὡς ἐφάψιεν τόδε,
 ὅψ' ἐκδιδαχθεὶς τῶν κατ' οἶκον οὐνεκα

918 εὐνατηρίοις Dindorf: εὐναστηρίοις MSS.
 MSS.: εὐνήστριαν Ald.

922 εὐνάτριαν Nauck: εὐνήστριαν
 924 αὐτῆς A: αὐτῆς L.—ἧ Wakefield: ᾧ MSS.: οὐ Schaefer.

914 f. λαθραῖον ὄμμι', acc. of respect: ἐπεσκιασμένη, 'overshadowed,' i. e., 'shrouded from view.' Thus the phrase means strictly, 'shrouded as to (or in) my secret observation': for ὄμμα here implies the act of observing. λαθραῖον expresses the result of ἐπεσκιασμένη. She may have watched from behind a curtain, or at a partly open door.—Not, 'with eyes shaded by my hand' (O. C. 1650 ὀμμάτων ἐπίσκιον | χεῖρ').

916 βάλλουσιν with dat., in the sense of ἐμ- or ἐπιβάλλουσιν (Ph. 67 n.).—στρωτὰ goes closely with the partic.,—spreading them as coverings, στρώματα.—φάρη: the Homeric φᾶρος is not thus used; but cp. Od. 4. 297 ff., where the bed (δέμνια) is spread with ῥήγεα ('blankets'), τάπητες ('rugs'), and woollen χλαῖναι as coverlets.

918 εὐνατηρίοις: the form εὐναστηρίοις appears to be a later one (Dind. on Aesch. Pers. 160).—Cp. Verg. Aen. 4.

650 (Dido, about to die) Incubuitque toro dixitque novissima verba.

919 ff. ῥήξασα: so Plut. Per. 36 κλαυθμόν τε ῥῆξαι καὶ πλῆθος ἐγχείαι δακρύων. O. T. 1075 n.—νυμφεῖα, bridal-chamber (Ant. 891): for the plur., cp. 901 n.—εὐνάτριαν: this form is rightly preferred to εὐνήστριαν by Nauck, Eur. Stud. II. p. 175.

923 συντόνω, intense, vehement: Eur. Bacch. 1091 συντόνοις δρομήμασι.

924 f. ἧ, at the place where. The MS. ᾧ doubtless arose from πέπλον: it would mean, ὅς περονίδα εἶχε μαστῶν προκειμένην: but this is less natural.—προῦκειτο μαστῶν: the πέπλος was fastened near the left shoulder by the περονίς, which is described as lying 'in front of,' i. e. 'above,' the (left) breast. It would not accord with Greek usage to imagine the brooch as placed at the centre of the bosom. Cp. Il. 14. 180 (of Hera's ἐάνδς) χρυσεῖης δ' ἐνετῆσι κατὰ στήθος περονᾶτο. O. T.

From a secret place of espial, I watched her; and saw her spreading coverings on the couch of her lord. When she had done this, she sprang thereon, and sat in the middle of the bed; her tears burst forth in burning streams, and thus she spake: 'Ah, bridal bed and bridal chamber mine, farewell now and for ever; never more shall ye receive me to rest upon this couch.' She said no more, but with a vehement hand loosed her robe, where the gold-wrought brooch lay above her breast, baring all her left side and arm. Then I ran with all my strength, and warned her son of her intent. But lo, in the space between my going and our return, she had driven a two-edged sword through her side to the heart.

At that sight, her son uttered a great cry; for he knew, alas, that in his anger he had driven her to that deed; and he had learned, too late, from the servants in the house

926 πλευράν] πλευράς schol. *Il.* 1. 103.

A, R. 932 ὁ παῖς] Omitted in L.—After ξγνώ two letters have been erased in L.

1269 n.—ἐκ δ' ἐλώπισεν: for the tmesis, cp. *Ant.* 1233 ἐκ δ' ὀρμωμένον: and *ib.* 427. ἐκλωπίζω (from λώπη, λῶπος, a covering) occurs only here. ἐκλωπίσαι has been conjectured in Pollux 7. 44 ἀποδύσαι καὶ ἀπολωπίσαι, ὡς Σοφοκλῆς.

927 f. δρομαία: Eur. *Or.* 45 πηδᾶ δρομαῖος. Thuc. 3. 29 σχολαῖοι κομισθέντες.—We may render, 'warned her son of her intent'; but the literal sense is, 'warned the son of her who was devising these things': the gen. depends on τῷ παιδί. Others take the gen. with φράζω ('tell him about her'). It would then be best to govern τὰδε by φράζω: for in this constr. of the gen. with verbs of saying or asking, the object is usually expressed, either by an acc. (*El.* 317, *Ai.* 1236), or by a relat. clause (below, 1122, *Ph.* 439). τὰδε, however, belongs rather to τεχνωμένης.

929 ff. τὸ κείσε δεῦρὸ τ': cp. Eur. *Ph.* 315 ἐκείσε καὶ τὸ δεῦρο. For the art. with the first word only, *O. C.* 606 τὰμὰ κακείνων (n.).—ἐξορμώμεθα might refer to the Nurse only, but rather includes Hyllus (as δρῶμεν certainly does). It suits δεῦρο, therefore, but not κείσε. The thought is, 'before I could return with him.'

δρῶμεν αὐτήν...πεπληγμένην, instead of πέπληκται, ὡς δρῶμεν.—ἀμφιπλήγι φασγάνῳ: adjectives which are properly only masc. or fem. are sometimes used in oblique cases with neuter nouns: cp. *Ph.*

19 ἀμφιτρήτος αὐλίου: *Ai.* 324 βοτοῖς | σιδηροκμήσιν.

ὑφ' ἥπαρ καὶ φρένας, lit., 'to the liver and midriff.' But it was her left side that she bared (926), and the fatal blow must have been nearer to the heart than to the liver. The phrase should therefore be understood in a general sense, as a poetical way of saying, 'home to the very centre of life.' It may have been suggested by *Od.* 9. 301 οὐτάμεναι πρὸς στήθος, ὅθι φρένες ἥπαρ ἔχουσιν, 'stab him in the breast, where the midriff holds the liver.' Cp. *Ant.* 1315 παῖσας ὑφ' ἥπαρ αὐτόχειρ αὐτήν.

933 τοῦργον...ὡς ἐφάψεν, that he had 'fastened,' 'bound' the deed 'upon her,' as a burden or doom. Cp. *Pind. O.* 9. 64 μὴ καθέλοι νιν αἰὼν πτόμον ἐφάψαι | ὀρφανὸν γενεᾶς, 'having laid on him the doom of childlessness.' *Il.* 2. 15 Τρῶεσσι δὲ κήδε' ἐφήπται, 'have been imposed' on them.

Others explain: (1) 'that he had kindled the deed.' But ἐφάπτειν never has the sense of ὑφάπτειν. In Eur. *Bacch.* 778 our only ms. for that part of the play has, indeed, ἤδη τὸδ' ἐγγὺς ὥστε πῦρ ἐφάπτει | ὕβρισμα: but the true ὑφάπτειται is attested by the *Christus Patiens* 2227. (2) 'That she had made fast the deed,'—i.e. done the irrevocable deed. But κατ' ὀργήν must refer to the anger of Hyllus (734 ff.).

934 f. τῶν κατ' οἶκον: for the simple gen. with ἐκδ., cp. *O. T.* 117 δρου...ἐκμα-

ἄκουσα πρὸς τοῦ θηρὸς ἔρξειεν τάδε. 935
 κἀνταυθ' ὁ παῖς δύστηνος οὐτ' ὀδυρμάτων
 ἐλείπετ' οὐδέν, ἀμφὶ νιν γοώμενος,
 οὐτ' ἀμφιπίπτων στόμασιν, ἀλλὰ πλευρόθεν
 πλευρὰν παρεῖς ἔκειτο πόλλ' ἀναστένων,
 ὥς νιν ματαίως αἰτία βάλοι κακῇ, 940
 κλαίων ὀθύνεκ' ἐκ δυοῖν ἔσοιθ' ἅμα,
 πατρός τ' ἐκείνης τ', ὠρφανισμένος *βίον.
 τοιαῦτα τάνθ' ἔστιν· ὥστ' εἴ τις δύο
 ἦ καὶ *τι πλείους ἡμέρας λογίζεται,
 μάταιός ἐστιν· οὐ γὰρ ἔσθ' ἢ γ' αὔριον, 945
 πρὶν εὖ πάθῃ τις τὴν παροῦσαν ἡμέραν.

στρ. α'. ΧΟ. πότερα πρότερον ἐπιστένω,

2 πότερα *μέλεα περαιτέρω,

3 δύσκριτ' ἔμοιγε δυστάνω.

ἀντ. α'. τάδε μὲν ἔχομεν ὁρᾶν δόμοις, 950

938 ἀμφιπίπτων] ἀμφιπίττων Wecklein. 941 ἐκ] Nauck writes εἰς. 942 ὠρ-
 φανισμένος] ω made from ο in L.—βίου MSS.: βίον Wakefield. 943 τάνθ' ἔστιν]
 Nauck conj. τάνδον. 944 ἢ καὶ τι πλείους Dindorf: ἢ καὶ πλείους τις L, with most
 MSS., and Eustath. p. 801, 1: ἢ καὶ πλείους τις T, A (from the corrector), and Ald.

θών.—πρὸς τοῦ θηρὸς, at his instigation. This pregnant sense of the prep. is somewhat rare: but cp. *Il.* 1. 238 θέμιστας | πρὸς Διὸς εἰρύεται (by his ordinance): 6. 456 πρὸς ἄλλης ἰστὸν ὑφαίνει (at her bidding).

936 ff. δύστηνος = δύστηνος ὧν, 'miserable as he was.' This is better than to make it an interjection, 'poor youth!'—ἐλείπετ' οὐδέν (adv.), 'in no wise fell short.' The verb has here a twofold constr., viz., (1) with gen. ὀδυρμάτων, as *El.* 474 γνώμας λειπομένα σοφᾶς: (2) with partic. ἀμφιπίπτων: cp. Xen. *Oecon.* 18 § 5 ταῦτα μὲν τοῖνον, ἔφη, οὐδὲν ἐμοῦ λείπει γιγνώσκων ('you understand these things just as well as I do'),—where ἐμοῦ is parallel, not with ὀδυρμάτων here, but with τῶν ὧν τέκνων in 266.

ἀμφὶ νιν: the acc. with ἀμφί, as = 'concerning,' is somewhat rare: but cp. Pind. *P.* 2. 15 κελαδεόντι μὲν ἀμφὶ Κινύραν. (In *Il.* 18. 339 ἀμφὶ δέ σε...κλαύουσιναι, the sense is 'around'.)

ἀμφιπίπτων στόμασιν: Eur. *Alc.* 404 ποτὶ σοῖσι πύτων στόμασιν (= χεῖλεσι).

πλευρόθεν, 'at' (or 'near') 'her side.' The ending *θεν* properly denotes the point *from which* motion sets out. Hence a form in *θεν* is equivalent to a genitive expressing *source* or *starting-point*. By a stretch of that analogy, *πλευρόθεν* does duty here for the genitive of *place*, which is only a special kind of possessive genitive,—'belonging to,' and so, 'in the region of': *El.* 900 ἐσχάτης δ' ὀρῶ | πυρᾶς...βόστρυχον: *Il.* 9. 219 ἴξεν... | τοίχου τοῦ ἐτέρου. A somewhat similar example is *Il.* 15. 716 πρύμνηθεν ἐπεὶ λάβεν, οὐχὶ μεθλεῖ, where the form in *θεν* = the gen. after a verb of seizing ('took hold *by* the stern').—Cp. Eur. *Alc.* 366 πλευρὰ τ' ἐκτείνει πέλαι | πλευροῖσι τοῖς σοῖς.

940 αἰτία βάλοι, as with a missile: *Ai.* 1244 ἡμᾶς...κακοῖς βαλεῖτε: Eur. *El.* 902 μὴ μέ τις φθόνῳ βάλη: Ar. *Th.* 895 τοῦμὸν σῶμα βάλλουσα ψόγῳ.

941 ἐκ δυοῖν...ὠρφανισμένος βίον (acc. of respect), 'orphaned as to his life,' having his life made ὀρφανός, 'on the part of both parents at once': cp. the lament

that she had acted without knowledge, by the prompting of the Centaur. And now the youth, in his misery, bewailed her with all passionate lament; he knelt, and showered kisses on her lips; he threw himself at her side upon the ground, bitterly crying that he had rashly smitten her with a slander,—weeping, that he must now live bereaved of both alike,—of mother and of sire.

Such are the fortunes of this house. Rash, indeed, is he who reckons on the morrow, or haply on days beyond it; for to-morrow is not, until to-day is safely past.

CH. Which woe shall I bewail first, which misery is the greater? Alas, 'tis hard for me to tell. 1st strophe.

One sorrow may be seen in the house; 1st anti-strophe.

Herwerden conj. ἡ καὶ πλεῖους: Hartung, ἡ πλείονας ζῆν: Dindorf (*Poet. Sc.* 5th ed.) conj. ἡ καὶ μίαν τις.

947 πότερα πρότερον ἐπιστένω Dindorf: πότερ' ἂν πρότερον ἐπιστένω L: πότερα πρότερ' ἂν ἐπιστένω T: πότερ' ἂν πότερα ἐπιστένω A, and Ald.: πότερ' ἂν πότερ' ἐπιστένω r (B, etc.).

948 μέλεα Musgrave: τέλεα MSS. (τέλεια R, τὰ τελευταῖα L², acc. to Subkoff): δλοῶ Hermann. Blaydes conj. πάθεα.

950 τάδε μὲν...τάδε δὲ] τάδε μὲν...τὰ δὲ V², whence Hermann τὰ μὲν...τὰ δὲ.

of Eumelus for his mother Alcestis (Eur. *Alc.* 397), προλιπούσα δ' ἄμὸν βίον | ὠρφάνισεν τλάμων. βίον (Wakefield) is a necessary correction of βίον, with which the sense would be either (a) 'deprived of life,' as in *Anth.* 7. 483 ζωᾶς νήπιον ὠρφάνισας; or (b) 'deprived of subsistence.' Nauck, keeping βίον, changes ἐκ to εἰς, understanding, 'bereaved of the life of both parents.' But εἰς is clearly unsuitable here; and the phrase ὠρφ. δυοῖν βίον would be strange as well as weak.

943 f. δύο, i.e. to-day and to-morrow.

—ἡ καὶ τι πλείους (Dindorf) is the best correction of ἡ καὶ πλείους τις (L), which may have arisen from τι being accidentally omitted or transposed. The *v. l.* ἡ καὶ πλείους τις was an attempt to reconcile that reading with metre. In lyrics we find the gen. πλείονος (*O. C.* 1211; *Ph.* 1100, if sound); but in the iambs of Tragedy there is no certain instance (apart from πλείον) of the shorter form. (In Aesch. *Ag.* 1299, οὐκ ἔστ' ἄλυσις, ὦ ξένοι, χρόνῳ πλέω, the text is doubtful.) A further objection to πλείους is the repeated τις.

The sense is:—'Men often reckon on the morrow, or even, perchance (τι), on more days to come; but this is rash. A man can never be sure that his good fortune (i.e. immunity from disaster) will

last even to the end of to-day.' Cp. *O. C.* 567 ἐξοιδ' ἀνὴρ ὦν, χῶτι τῆς ἐς αἶριον | οὐδὲν πλέον μοι σοῦ μέτεστιν ἡμέρας. For ἡ αἶριον (without ἡμέρα), cp. Alexis "Ἵπνος fr. 3 εἰς τὴν αἶριον.—λογίζεται, 'computes,' i.e., 'sets down in his calculations,' as something upon which he can count.

947—970 Fourth στάσιμον. 1st strophe, 947—949, = 1st antistr., 950—952; 2nd str., 953—961, = 2nd antistr., 962—970. For the metres see Metrical Analysis.

One blow has fallen, and another is impending. Heracles, in his dying agonies, is borne silently towards the house.

947 ff. πότερα πρότερον: these words, as Schneidewin remarks, are often found in juxtaposition; e.g., Ar. *Ecc.* 1082 ποτέρας προτέρας...ἀπαλλαγῷ; —δύσκριτά (ἔστι), πότερα πρότερον ἐπιστένω (delib. subjunct.), ποτέρα μέλεα περαιτέρω (ἔστι). For δύσκριτα, instead of δύσκριτον, cp. 64 n. This is better than to place a note of interrogation after ἐπιστένω, and another after περαιτέρω.

μέλεα: the MS. τέλεα would mean, 'which woe is the more complete'; but this is less fitting here, since the second calamity is still prospective (951): nor is τέλεα περαιτέρω a natural phrase. We

2 τᾶδε δὲ *μένομεν ἐπ' ἐλπίσιν.
3 κοινὰ δ' ἔχειν τε καὶ μέλλειν.

στρ. β'.

εἴθ' ἀνεμόεσσά τις
2 γένοιτ' ἔπουρος ἐστιῶτις αὔρα,
3 ἥτις μ' ἀποικίσειεν ἐκ τόπων, ὅπως
4 τὸν *Ζηνὸς ἄλκιμον γόνον
5 μὴ тарβαλέα θάνοιμι
6 μῶνον εἰσιδοῦς ἄφαρ.
7 ἐπεὶ ἐν δυσαπαλλάκτοις ὀδύναις
8 χωρεῖν πρὸ δόμων λέγουσιν
9 ἀσπετόν τι θαῦμα.

955

960

ἀντ. β'.

ἀγχοῦ δ' ἄρα κοῦ μακρὰν
2 προῦκλαιον, ὀξύφωνος ὡς ἀηδών.
3 ξένων γὰρ ἐξόμιλος ἦδε τις βάσις.

951 μένομεν Erfurdt: μέλλομεν MSS.: μελόμεν' Hermann. 952 κοινὰ δ'] κοινά τ' Harl. (omitting τε after ἔχειν). 954 ἔπουρος ἐστιῶτις] Fröhlich conj. ἔπουρος (this with Erfurdt) ἐστίας τις.—αὔρα] αὔρα L. 955 ἐκ τόπων] Herwerden conj. ἐκποδών. 956 τὸν Ζηνὸς Triclinius: τὸν Διὸς MSS.: τὸν Δῖον Nauck.

cannot well take it adverbially ('which woe I should mourn more completely').

951 τᾶδε is governed by μένομεν: ἐπ' ἐλπίσιν = 'with forebodings': cp. Xen. Mem. 2. 1. 18 ὁ μὲν ἐκουσίως τάλαιπυρῶν ἐπ' ἀγαθῇ ἐλπίδι πονῶν εὐφραίνειται.—Hermann's μελόμεν (sc. ἐστί) = 'are cares to us': El. 1436 τάνθαδ' ἂν μέλοιτ' ἐμοί.

952 ἔχειν, to have (troubles), μέλλειν, sc. ἔξειν (cp. 75), to be in expectation of them. κοινά, sc. ἐστίν, are kindred things. For this sense of κοινός, cp. O. T. 261 n.: similarly 'cognate' things can be called συγγενή.—Others explain: (1) 'It is all one' whether sorrow is present or prospective. (2) 'There are woes on both parts' (that of Deianeira and that of Heracles), 'for us to suffer or apprehend.'

953 ff. ἀνεμόεσσα (Doric for ἡν-) αὔρα, a strong breeze: cp. Aesch. Ch. 591 ἀνεμύεντ' ἂν | αἰγίδων φράσαι κότον ('the stormy wrath of whirlwinds'). For ἔπουρος, 'wafting', cp. O. T. 194 n.: ἐστιῶτις, 'of the hearth', i.e., 'coming to our home' at Trachis. The word occurs only here. Schol. εἴθε ὡς ἐσθγκα πνεύσειεν ἄνεμος οὐριος ἐπὶ τῇς οἰκίας, ἵνα με λαβὼν ταύτης ἀπαγάγοι τῇς ἐστίας.—ἀποι-

κίσειεν: O. C. 1389 καλῶ τὸ Ταρτάρου | στυγρὸν πατρῶον ἔρεβος ὥς σ' ἀποικίση. The optat. in the relative clause is due to the optat. of wish in the principal clause: cp. O. T. 506 n.—Cp. the wish of the anxious Chorus in O. C. 1081 εἴθ' ἄελλαλα ταχύρρωστος πελειᾶς | αἰθερίας νεφέλας κύρσαιμι'. Eur. Hēr. 732 ἀλιβάτοις ὑπὸ κευθμῶσι γενοίμην κ.τ.λ.

956 ff. It is doubtful whether the ms. Διὸς, instead of which we require —, should be corrected to (1) Ζηνός, or (2) Δῖον. I incline to (1), because it seems unlikely that the poet should have preferred to make four consecutive words end in ον. It is also worth noticing that Δῖος, 'belonging to Zeus,' though used by Aesch. and Eur., is not extant in Soph., who has only διός, 'divine' or 'godlike.'

μῶνον (adv.) εἰσιδοῦς ἄφαρ, 'at the mere sight of him anon.' ἄφαρ might be 'suddenly,' as in 821: but is rather 'anon,' 'forthwith' (cp. 135): his arrival is close at hand. The schol.'s words, μὴ παραχρῆμα ἀποθάνω θεασαμένη τὸν Ἡρακλέα κακῶς διακείμενον, have caused a surmise that μῶνον has arisen from some word meaning 'weak' (see cr. n.). But there is little probability in μῶλυν (Hippónax fr. 60, perh. akin to

for one we wait with foreboding: and suspense hath a kinship with pain.

Oh that some strong breeze might come with wafting power ^{2nd strophe.} unto our hearth, to bear me far from this land, lest I die of terror, when I look but once upon the mighty son of Zeus!

For they say that he is approaching the house in torments from which there is no deliverance, a wonder of unutterable woe.

Ah, it was not far off, but close to us, that woe of which my ^{2nd anti-strophe.} lament gave warning, like the nightingale's piercing note!

Men of an alien race are coming yonder.

958 μούνον] G. H. Müller conj. μῶλον: Nauck, καῦρον. 960 πρὸ δόμων λέ-
γουσιν] Hense conj. δόμον προλέγουσιν: and so Wecklein writes, but with δόμους (re-
taining θανόντα in 969). For πρὸ δόμων, a few of the later MSS. have πρὸς δόμων (B),
or πρὸς δόμον (Vat.): Hermann conj. πρὸδομον. 961 ἀσπετόν τι θαῦμα] Schenk1,
Herwerden and Blaydes conj. ἀσπετον θέαμα. 963 ἀηδῶν] ἀηδῶν ξένοι L, with most
MSS., and Ald.: Triclinius first deleted ξένοι. 964 βασις] Meineke conj. στάσις.

μαλακός), καῦρον (a word which, acc. to Photius *Lex.* p. 181. 14, Sophocles used in the sense of κακός), μανόν (properly opposed to πυκρόν), or μαῦρον (found only in grammarians). We might rather suggest θάνοιμ', α-μανυρόν, were change needful. The schol.'s κακῶς δια-
κείμενον may, however, be a mere comment; and μούνον seems well fitted to emphasise the terror of the sight. Cp. *Ph.* 536 οἶμαι γὰρ οὐδ' ἂν ὁμμασιν μόνην θέαν | ἄλλον λαβόντα πλὴν ἐμοῦ τλήναι τάδε.

959 ἐπεὶ, ~~, with epic hiatus (cp. 650 ἂ δέ οἱ).

960 χωρεῖν πρὸ δόμων, advancing (so as to come) in front of the house. The phrase is correct, though it would more naturally suggest a movement *from within* the house, as in Eur. *Hec.* 59 ἄγερ', ὦ παῖδες, τὴν γραῖν πρὸ δόμων.—λέγουσιν: the Chorus may be supposed to overhear murmurs of astonishment and anguish from servants of the house, who are watching the approach of the litter.—As to the proposed changes in this v. (cr. n.), see on 969.

961 θαῦμα has been needlessly suspected: it is often said of persons (cp. 1004, and *Od.* 9. 190 θαῦμ' ἐτέτυκτο πε-
λώριον, of the Cyclops), and is here far more forcible than θέαμα.

962 f. ἀγχοῦ δ' ἄρα κ.τ.λ. At this moment the bearers of the litter,—first descried by the servants of the house

(960),—become visible to the Trachinian Maidens; who say, in effect, 'It seems that the woe presaged by our voice is (even) closer at hand than we knew.' ἀγχοῦ κοῦ μακρὰν προῦκλαιον is a short way of saying, 'the subject of our boding lament is near and not distant.' We might supply οὔσα with the verb: but it seems better to supply ὦν with the adverbs. Similar, though less bold, is *Ph.* 26 τοῦργον οὐ μακρὰν λέγεις, 'the task of which thou speakest is not distant.'

ὀξύφωνος ὡς ἀηδῶν refers to προῦκλαιον only: i.e. the point of comparison is merely the clear, sad note. Cp. 105 n.: Theocr. 12. 6 ἀηδῶν | ... λιγύφωνος. Here ὀξύφωνος well suits the context, since ὀξύς and its compounds so often refer to tones of grief: *Ant.* 424 ὀρνίθος ὀξύν φθόγγον: *ib.* 1316 ὀξυκύντον: *El.* 244 ὀξυτόνων γόων.—It would be forced to explain the simile by ἀγχοῦ (because the nightingale often sings close to dwellings), or by μακρὰν (because its note is far-reaching).

964 ξένων κ.τ.λ. It should be observed how the poet has marked successive stages in the approach of the litter. When it first comes into view, the Chorus note the foreign aspect of the bearers. In another moment, they are listening for a sound (πᾶ δ' αὖ φορεῖ νιν); and the silence dismays them.—ξένων... βάσις = ξένοι βα-
δίζοντες: cp. *Ph.* 868 οἰκούρημα... ξένων (n.). The conjct. στάσις ('company'),

- 4 πᾶ δ' αὖ φορεῖ νιν; ὡς φίλου
 5 προκηδομένα βαρεῖαν
 6 ἄψοφον φέρει βάσιν.
 7 αἰαῖ, ὄδ' ἀναύδατος φέρεται.
 8 τί χρή, θανόντα νιν, ἢ καθ'
 9 ὕπνον ὄντα κρίναι;

965

970

ΤΛ. οἷμοι ἐγὼ σοῦ,
 πάτερ, οἷμοι ἐγὼ σοῦ μέλεος.
 τί πάθω; τί δὲ μῆσομαι; οἷμοι.

ΠΡΕΣΒΥΤΣ.

σίγα, τέκνον, μὴ κινήσης
 ἀγρίαν ὀδύνην πατρὸς ὠμόφρονος.
 ζῇ γὰρ προπετής· ἀλλ' ἴσχε δακῶν
 στόμα σόν. ΤΛ. πῶς φής, γέρον; ἢ ζῇ;

975

ΠΡ. οὐ μὴ ἔξεγερεῖς τὸν ὕπνῳ κάτοχον,

965 πᾶ δ' αὖ φορεῖ νιν] For πᾶ, Triclinius wrote πᾶς. For φορεῖ, Harl. has *φορεῖ*.—Wecklein writes παιδὸς φορεῖον ὡς φίλου κ.τ.λ.: Blaydes, πέλας φορεῖ νιν ὡς φίλου. **966** προκηδομένα A, Harl., and Ald.: προκηδομένην L, with most MSS.: προσκηδομένην T.—βαρεῖαν] Hartung writes βραδείαν δ'. **967** ἄψοφον] ἄψοφος Wecklein. **968** αἰαῖ] The mss. give αἰ (as L), or αἰ (as A), four times: Hermann reduced this to αἰ αἰ (afterwards preferring ἐε αἰ).—ἀναύδατος Erfurdt: ἀναυδος MSS. **969 f.** τί χρή θανόντα νιν ἢ καθ' | ὕπνον ὄντα κρίναι MSS. (κρίναι L). For θανόντα Bothe conj. θάνατον: Hermann, φθίμενον: Nauck, τί χρή καθ' ὕπνον νιν ὄντα | ἢ θανόντα κρίναι. For καθ' ὕπνον Reiske conj. κάθυπνον.

though specious, seems less fitting here. It would be unsafe to argue against βάσις from the fact that βάσιν closes v. 967. Cp. *Ant.* 76, where κείσομαι stands at the end of a clause, though it occurs also in 73.

ἔξομιλος, living out of *our* ὄμιλος, i.e., 'foreign.' Cp. Eur. *I. A.* 735 οὐ καλὸν ἐν ὄχλῳ σ' ἐξομιλῆσθαι (midd.) στρατοῦ (said by Agam. to his wife), 'to live abroad' (out of thy proper ὄμιλος).

965 ff. πᾶ δ' αὖ, 'and then in what manner...?'—βαρεῖαν, heavy with sorrow, slow; as κούφη βάσις would be a joyously light step.—φέρει βάσιν, lit., 'carries the step forward,' 'moves on its way.' βάσις (964) is subject to φέρει, but there is little real harshness in this, since ξένων βάσις is a mere periphrasis. Schneidewin well compares *Ai.* 14 ὦ φθέγμ' Ἀθάνας, followed by ὡς εὐμαθὲς σου... | φώνημ' ἀκούω.

968 ἀναύδατος, 'without speech,'—either from his own lips, or from those of his bearers. Cp. the comprehensive sense

of οὐ στενακτός in *O. C.* 1663. In *Ai.* 713 ἀναύδατος has its pass. sense.

969 f. τί χρή, κ.τ.λ. In order to obtain an exact metrical agreement with 960, χωρεῖν πρὸ δόμων λέγουσιν, θανόντα has been changed (1) by Hermann, to φθίμενον: (2) by Bothe, to θάνατον. The latter seems preferable; for, though κατὰ suits ὕπνον better than θάνατον, that turn of phrase may be regarded as an afterthought. 'Death, is it,—or sleep?' But I refrain from altering θανόντα, because it is doubtful whether metre requires that the dactyl should hold the same place here as in 960: see Metrical Analysis.

A comma should follow χρή, since the constr. is, τί χρή (κρίναι); (πότερον) θανόντα νιν etc., as in *El.* 766 τί ταῦτα, πότερον εὐτυχὴ λέγω etc.

971—1278 Exodos. Heracles bewails his doom, and gives his last commands to his son.—Anapaests, which mark the entrance of the mournful procession, are succeeded by lyrics ἀπὸ σκηνῆς, in the nature of a κομμός (1004—1043). Iambic

And how, then, are they bringing him? In sorrow, as for some loved one, they move on their mournful, noiseless march.

Alas, he is brought in silence! What are we to think; that he is dead, or sleeping?

Enter HYLLUS *and an Old Man, with attendants, bearing*
HERACLES *upon a litter.*

HY. Woe is me for thee, my father, woe is me for thee, wretched that I am! Whither shall I turn? What can I do? Ah me!

OLD MAN (*whispering*). Hush, my son! Rouse not the cruel pain that infuriates thy sire! He lives, though prostrated. Oh, put a stern restraint upon thy lips!

HY. How sayest thou, old man—is he alive?

OLD MAN (*whispering*). Thou must not awake the slumberer!

971 f. ὦμοι ἐγὼ σου πάτερ | ὦμοι ἐγὼ σου μέλεος L. Brunck wrote σοῦ in both places; Dindorf, οἰμοι. As to further corrections, see commentary. Dindorf would delete the second οἰμοι ἐγὼ σοῦ, substituting ὦ, and combine the two vv. into one, thus: οἰμοι ἐγὼ σοῦ, πάτερ, ὦ μέλεος. 973 τί δὲ μήσομαι;] Fröhlich conj. τί γενήσομαι; 977 γέρον] γέρων L. Brunck has been cited as the first ed. who gave γέρον: but it is in the Aldine text, which derived it from A. Some of the later MSS., as B, have ὦ γέρον.—For γέρον; ἦ ζῇ; Meineke conj. ἦ ζῇ γάρ; 978 μὴ ἔξεγερῇς Dawes: μὴξεγέρεισ L, with *η* written over *ει* by the first hand: μὴ ἔξεγέρῃς A, with most MSS., and Ald.

dialogue follows, down to 1258; and anapaests then close the play.

Hyllus, detained by the events within (928), cannot have been far on his way towards the harbour (902) when he met the sufferer. At the side of the litter walks the πρέσβυς, whose experience in the symptoms of the malady indicates that he has accompanied Heracles from Cenaeum.

971 f. The traditional text, οἰμοι ἐγὼ σοῦ, | πάτερ, οἰμοι ἐγὼ σοῦ μέλεος, gives an anapaestic monometer, followed by an anapaestic dimeter in which the third foot lacks a syllable. The first four words, οἰμοι ἐγὼ σοῦ, πάτερ, are clearly sound. As regards the rest, the choice is between two remedies. (1) To omit the second οἰμοι ἐγὼ σοῦ, and substitute ὦ, as Dindorf does. Verses 971 f. then shrink into one anapaestic dimeter. (2) To supply the defect in 972 by substituting an anapaest, or its equivalent, for the second σοῦ. Thus we might write πάτερ, οἰμοι ἐγὼ, <πάτερ, ὦ> μέλεος. I incline to this second course, because the monometer in 971 οἰμοι ἐγὼ σοῦ seems right as a prelude.

973 τί πάθω; τί δὲ μήσομαι; the delib. subjunct. is combined with a fut.

ind., as in Eur. *Ion* 758 εἴπωμεν ἢ σιγῶμεν ἢ τί δράσομεν; For μήσομαι (devise as a remedy), cp. Aesch. *Th.* 1057 τί πάθω; τί δὲ δρῶ; τί δὲ μήσωμαι;

975 ὠμόφρονος does not refer to his general character, but means that he is exasperated by these torments: cp. 1035 ἄχος, ὦ μ' ἐχόλωσεν.

976 f. προπετής, lying prostrate in the litter,—in a deathlike swoon. (It may be doubted whether the word here implies, 'lying on his face,' as the schol. explains it.) Others understand, 'verging on death.' But, when προπετής = 'on the brink of,' ἐπὶ (or εἰς τι) is usu. added, as in Eur. *Alc.* 908 πολὺς ἐπὶ χαιτῶν | ἤδη προπετής. It seems impossible that, without such help, προπετής should express 'moribund.' In Eur. *Alc.* 143 ἡδὴ προνωπῆς ἐστι καὶ ψυχόραγε, which Paley compares, the adj. = 'drooping.'

δακῶν, as by biting the lips,—a proverbial phrase: fr. 811 ὀδόντι πρίε τὸ στόμα: *Od.* 1. 381 ὀδὰξ ἐν χελεῖσι φύντες: *Ar. Nub.* 1369 τὸν θυμὸν δακῶν.

978 οὐ μὴ ἔξεγερῇς, a sharp prohibition: *Ar. Ran.* 462 οὐ μὴ διατρίψῃς: cp. n. on *O. C.* 177.—κάτοχον with dat., as Eur. *Hec.* 1090 Ἀρεὶ κάτοχον γένος.

κάκκινήσεις κάνασθήσεις
φοιτάδα δεινὴν

980

νόσον, ὦ τέκνον. ΤΛ. ἀλλ' ἐπὶ μοι μελέω
βάρος ἄπλετον· ἐμμέμονε φρήν.

ΗΡΑΚΛΗΣ.

ὦ Ζεῦ,

ποῖ γὰς ἤκω; παρὰ τοῖσι βροτῶν

985

κεῖμαι πεπονημένος ἀλλήκοις

ὀδύναις; οἶμοι <μοι> ἐγὼ τλάμων·

ἦ δ' αὖ μιὰρὰ βρύκει. φεῦ.

ΠΡ. ἄρ' *ἐξήδη σ' ὅσον ἦν κέρδος

σιγῇ κεύθειν, καὶ μὴ σκεδάσαι

990

τῷδ' ἀπὸ κρατὸς

βλεφάρων θ' ὕπνον; ΤΛ. οὐ γὰρ ἔχω πῶς ἂν

στέρξαιμι κακὸν τόδε λεύσσω.

ΗΡ. ὦ Κηναία κρηπὶς βωμῶν,

ιερών οἶαν οἶων ἐπὶ μοι

μελέω χάριν ἡνύσω, ὦ Ζεῦ.

995

979 κάκκινήσεις κάνασθήσεις L: κάκκνήσης κάναστήσης A, with most MSS., and Ald. (a reading adapted to the corrupt μὴ 'ξεγείρης'). 980—982 L divides

the vv. thus: φοιτάδα— | ἀλλ'— | βάρος—φρήν. Vauvilliers first placed the point after ἄπλετον. 981 ἐπὶ Shilleto conj. ἔτι. 983—986 L divides

the vv. thus: ὦ ζεῦ—τοῖσι—ἀλλήκοις—τλάμων. 985 ἀλλήκοις Subkoff conj. ἀρρήτοις. 986 οἶμοι μοι Brunk: οἶμοι (or ὦμοι) MSS. 987 ἦ δ' ἦδ' L:

ἦδ' Ald.: ἄδ' Blaydes. 988 ἐξήδη σ' Wecklein: ἐξήδησ L, with most MSS., and

980 φοιτάδα, coming at intervals: φοιτᾶν was said in this sense of intermittent diseases: see n. on *Ph.* 758 ἡκεῖ γὰρ αὕτη διὰ χρόνου, πλάνοις ἔσως | ὥς ἐξεπλήσθη. Not merely *μανιώδη*, as the schol. explains it.

981 f. ἀλλ' ἐπὶ μοι, sc. ἐστὶ. Cp. *Ph.* 806 τὰπὶ σοὶ στένων κακά (the ills which lie upon thee).—ἄπλετον = ἀπειρον, 'im-mense'; a word of doubtful origin, sometimes connected with the root of πλέω, as meaning (1) 'which cannot be filled'; or (2) 'what exceeds measure,' a sense which Lobeck sought through πλέθρον. The word occurs in Attic prose.—If no stop is placed after ἄπλετον, then βάρος ἄπλετον becomes an acc. of the 'inner object' with ἐμμέμονε: 'is wild *with* an infinite weight of woe.' But ἐπὶ is then very awkward, whether we assume tmesis,

or still join it with μοι.

983 f. ὦ Ζεῦ: the hero's utterance begins,—as the play ends,—with his father's name.—τοῖσι = τίσι, contracted from the Ionic τέοισι (*Her.* i. 37).—πεπονημένος: cp. Aeschin. or. 2 § 36 τὸν δῆμον καταπεπονημένον ('exhausted').—ἀλλήκοις, the regular form of this epic word: ἀληκτος is very rare (*C. I. G.* 6303). For the λλ, cp. *Od.* 12. 224 ἀπολλήξειαν.

986 οἶμοι <μοι>. The addition of μοι, Brunk's remedy for the metrical defect, is better than Bergk's insertion, after ὀδύναις, of ὦδ', which would have a weak effect there.

987 ἦ δ', the personified νόσος: cp. 1084: so *Ph.* 807 ἦδε, and *ib.* 758 αὕτη. Blaydes writes ἄδ' (Doric), which accords with γὰς and τλάμων, but not with πεπονημένος or ἀλλήκοις: the Doricism of

Thou must not rouse and revive the dread frenzy that visits him, my son!

HY. Nay, I am crushed with this weight of misery—there is madness in my heart!

HERACLES (*awaking*).

O Zeus, to what land have I come? Who are these among whom I lie, tortured with unending agonies? Wretched, wretched that I am! Oh, that dire pest is gnawing me once more!

OLD MAN (*to* HYLLUS). Knew I not how much better it was that thou shouldst keep silence, instead of scaring slumber from his brain and eyes?

HY. Nay, I cannot be patient when I behold this misery.

HE. O thou Cenean rock whereon mine altars rose, what a cruel reward hast thou won me for those fair offerings,—
be Zeus my witness!

Ald. (ἐξήδεις T, B: ἐξελδης Harl.): ἐξήδησθ' Cobet.

990—993 L divides

the vv. thus:—τῷδ'—| οὐ γὰρ—| στέρξαιμι—λεύσσω.

991 βλεφάρων θ']

βλεφάρων Wecklein. 992 στέρξαιμι Valckenaer and Bruck.

994 f. ἱερῶν οἶον ἀνθ' οἶων | θυμάτων ἐπὶ μοι μελέω χάριν ἢ νύσω ὦ Ζεῦ MSS., and Ald. Triclinius inserted νῦν after οἶαν. Bruck changed θυμάτων to θυσιῶν, and (like Wakefield) ἡνύσω to ἥνυσας. Instead of ἀνθ' οἶων θυμάτων, F. J. Martin conj. οἶων (so, too, Seidler, Wunder, and Hermann).—ὦ Ζεῦ] In L the first hand wrote ζεῦ, but added ὦ above the line.

tragic anapaests is not always consistent; see Appendix to *Ant.* 110.—βρύκει: so *Ph.* 745 βρύκομαι.

988 f. ἀρ' ἐξήδη ὅσον κέρδος ἦν σε σιγῇ κεύθειν; 'Did I not well know,' etc.,—referring to 974 σίγα, τέκνον, κ.τ.λ. Cp. *Ar. Av.* 1019 ME. οἱμοι κακοδαίμων. ΠΕ. οὐκ ἔλεγον ἐγὼ πάλαι; κεύθειν is really *trance*, in sense, 'to hide (thy grief),' though the object is not expressed: cp. *Ant.* 85 κρυφῇ δὲ κεύθε (τοῦργον). The rare intrans. κεύθω='to be hidden' (*O.* T. 968 n.).

ἐξήδη σ' is Wecklein's correction of the MS. ἐξήδης, instead of which we must at least write ἐξήδησθ' (*Ant.* 447). Two explanations of ἐξήδησθ' have been given. (1) 'Did you well know?' (as soon as Heracles began to speak, 983),—i.e., 'have you now learned?' Such is the schol.'s view: ἀρα...ὅσον ἦν κέρδος τὸ σιωπᾶν ἔγνωσ; He classed the pluperf., then, with those aorists, referring to a moment just past, which we render by a present tense (*Ph.* 1289 ἀπώμοσ', n.). This is possible, but awkward. (2) 'Did you not well know (*beforehand*),—i.e., 'had not I clearly told you?' (Paley.) The tense has then its usual force; but the words lose their special point,—

which is that the *result* must have shown him the value of the neglected advice.

κεύθειν—σκεδάσαι: for the pres. inf. (of a continued act), combined with the aor. inf. (of a momentary act), cp. *Ph.* 95, 1397.

990 f. κρατὸς βλεφάρων θ': the phrase suggests a movement of the head at the moment when the sleeper opens his eyes: cp. *Ph.* 866 κινεῖ γὰρ ἀνὴρ ὄμμα κἀνάγει κἀρα.—Wecklein, omitting θ', takes βλεφάρων ὕπνον as 'sleep of the eyelids.'

992 στέρξαιμι: cp. 486: *Ph.* 538 στέργειν κακά.

993 Κηναία, instead of Κηναίων: cp. 818 μητρίον (n.).—κηρπίς, the substructure, basis, of the altar; *Eur. H. F.* 984 ἀμφὶ βωμῶν | ἐπηξέ κρηπίδ', 'at the altars.' The word has a picturesque force here, as recalling the moment when the altars were founded by him (237).

994 f. ἱερῶν οἶων, gen. of price.—ἐπὶ μοι, lit., 'in my case': *Ph.* 1384 λέγεις δ' Ἀτρεΐδαις ὄφελος ἢ 'π' ἐμοὶ τότε; Others explain, 'against me,' 'to my hurt'; but this suits the irony less well.—The MS. ἡνύσω has been altered by many recent edd. to ἥνυσας: but the proper force of the midd., 'to obtain,' 'win'

οἶαν ἄμ' ῥ' ἔθου λώβαν, οἶαν·
 ἦν μὴ ποτ' ἐγὼ προσιδεῖν ὁ τάλας
 ὤφελον ὅσσοις, τόδ' ἀκήλητον
 μανίας ἄνθος καταδερχθῆναι.
 τίς γὰρ αἰοιδός, τίς ὁ χειροτέχνης
 ἱατορίας, ὅς τήνδ' ἄτην
 χωρὶς Ζηνὸς κατακλήσει;
 θαυμ' ἂν πόρρωθεν ἰδοίμην.

1000

στρ. α'.

ἐ ἔ,
 2 ἑᾶτέ μ', ἑᾶτέ με δύσμορον *ῥστατον,
 3 ἑᾶθ' ῥστατον εὐνάσθαι.

1005

στρ. β'.

πᾶ <πᾶ> μου ψαύεις; ποῖ κλίνεις;
 2 ἀπολείς μ', ἀπολείς.
 3 ἀνατέροφας ὃ τι καὶ μύσῃ.

999 καταδερχθῆναι] Hermann (3rd ed.) conjectured that the poet wrote καταδερχθῆναι <τινι θνητῶν>. He formerly approved Erfurdt's conj., καταδερχθείς. Fröhlich would delete καταδερχθῆναι. 1000 ὁ χειροτέχνης] Erfurdt deleted ὁ. 1003 ἰδοίμην A, and Ald.: ἰδοίμαν T: ἰδοίμ' ἂν L, with η written over a by an early hand. 1005 f. ἑᾶτέ μ' ἑᾶτέ (sic) με· | δύσμορον εὐνάσαι | ἑᾶτέ με δύστανον εὐνάσαι L: with γρ. ῥστατον in the left margin, opposite δύσμορον εὐνάσαι. A, with most mss., and Ald., has εὐνάσαι in both places; Ellendt conj. εὐνάσθαι. T omits the words

(Ar. *Plut.* 196 etc.), seems fitting here, since the sacrificial altars may be said to have *earned* the recompense given by Zeus. ἦνυσας would be simply, 'has effected.'—ὦ Ζεῦ at the end of the sentence: *Ph.* 1139 n.

996 ἔθου με λώβαν=ἐλωβήσω με: cp. *O. C.* 223 n.

997 ff. ἦν, referring back to κρηπίς (993); cp. 358 (n.). Wunder needlessly placed ἦν... ὅσσοις immediately after 993.—μὴ ποτ' belongs to προσιδεῖν, not to ὤφελον, though the latter might have come between them; cp. *Ph.* 969 μὴ ποτ' ὤφελον λιπεῖν (n.).—ἀκήλητον: schol. ἀνίαντον, ἀκαταπαύντον.—ἄνθος=ἀκμήν: cp. *Ant.* 959 τὰς μανίας δεινὴν... | ἀνθηρόν τε μένος (n.).—καταδερχθῆναι, inf. expressing result, without ὥστε: cp. *Ant.* 1076 ληφθῆναι (n.). Though the malady is his own, he can be said 'to look upon it,' in the sense of experiencing it: cp. *O. T.* 832 πρόσθεν ἡ τοιάνδ' ἰδεῖν | κηλὶδ' ἐμαυτῷ συμφορὰς ἀφικμένην.

1000 ff. αἰοιδός=ἐπωδός, one who uses ἐπῳδαί, incantations, in healing: see on *O. C.* 1194.—τίς ὁ χειροτέχνης, sc. ἐστίν. (There is no art. before αἰοιδός,

because the insertion of δς was an after-thought.) This is a climax; since, when gentle ἐπῳδαί failed, the next resort was to drugs or surgery: *Al.* 581 οὐ πρὸς ἱατροῦ σοφοῦ | θρηνεῖν ἐπῳδὰς πρὸς τομῶντι πῆματι. χειροτέχνης ἱατορίας does not mean definitely, 'one who uses a skilled hand in healing,' i.e., a χειρουργός, surgeon, as distinguished from a physician; it rather means properly, 'a practical artist' (as dist. from an amateur) 'in healing'; but, at the same time, the χειρο in the compound serves to suggest the *τομαί* employed by the surgeon. This is quite Sophoclean. Cp. *Thuc.* 6. 72 ἰδιώτας, ὡς εἰπεῖν, χειροτέχναις ἀνταγωνισαμένους, 'having been pitted like amateurs, as one might say, against masters of the art' (where the dat., and not χειροτέχναις, is clearly right).

χωρὶς Ζηνός='with the exception of Zeus': not, 'without the help of Zeus' (schol. εἰ μὴ ὁ Ζεὺς βούλοιο).

1003 θαυμ' ἂν πόρρωθεν ἰδοίμην: 'I should look upon him, from afar, as a wonder,'—i.e., 'I should marvel as soon as he came within my ken.' He means

Ah, to what ruin hast thou brought me, to what ruin! Would that I had never beheld thee for my sorrow! Then had I never come face to face with this fiery madness, which no spell can soothe! Where is the charmer, where is the cunning healer, save Zeus alone, that shall lull this plague to rest? I should marvel, if he ever came within my ken!

Ah!

Leave me, hapless one, to my rest—leave me to my last rest! 1st strophe.

Where art thou touching me? Whither wouldst thou turn me? Thou wilt kill me, thou wilt kill me! If there be any pang that slumbers, thou hast aroused it! 2nd strophe.

ἐὰτέ με δύστανον εὐνάσαι, and so Brunck. The reading in the text is that of Wunder and Hermann (3rd ed.). The correction of 1005 was made first by Wunder, and that of 1006 by Hermann. 1007 πᾶ MSS.: πᾶ πᾶ Seidler: πᾶ παλ Wecklein. 1008 After the second ἀπολείς, a letter (μ'?) has been erased in L. 1009 ἀνατέτροφας Erfurdt: ἀντέτροφας L, with most MSS., and Ald.: ἀντέστροφας τ (as B).

that he might scan the horizon long enough, in the vain hope of such a prodigy appearing.—Others join πόρρωθεν with θαῦμα: 'I should behold him as a wonder from some distant region': i.e., the place which contains him must be distant indeed. Hermann further supposed a question: 'am I likely to see such a wonder coming from afar?'—The phrase τηλόθεν εἰσοράν in *Ph.* 454 is not similar: see n. there.

1004—1043 This passage consists of lyrics delivered by actors (ἀπὸ σκηνῆς). As the Chorus takes no part in it, it is not technically a κομμός, which is a θρηνός κοινὸς χοροῦ καὶ ἀπὸ σκηνῆς.

The lyric structure is complex, but not obscure. The passage falls into two main parts, separated by the five hexameters in 1018—1022 (ὦ παλ τοῦδ' ἀνδρὸς... νέμει Ζεὺς). I. The first part consists of 1004—1017, in which the first three verses correspond metrically with the last three. II. The second part consists of 1023—1043. (It is equal in length with the first part, though the traditional numbering makes it appear longer.) Here, the first four verses correspond with the last four. Then the central portion of part I. corresponds with the central portion of part II. Thus: (1) 1st strophe, 1004—1006, = 1st antistr., 1015—1017. (2) 2nd str., 1007—1009, = 2nd antistr., 1027—1030. (3) 3rd str., 1023—1026, = 3rd antistr., 1040—1043. The dactyls

in 1010—1014, and 1031—1040, could also be regarded as forming a fourth strophe and antistrophe.—For the metres see Metrical Analysis.

1005 f. ἐὰτέ μ', ἐάτε... εὐνάσθαι. A restoration of this corrupt passage turns chiefly on the following points. (1) The corresponding verses of the antistrophe (1016 f.) may be taken as showing the true metre. (2) L's variant for εὐνάσαι in 1005, viz. ὕστατον, may therefore be received. εὐνάσαι (ᾱ), from εὐνάω is impossible, since, like εὐνάω (εὐνώω), it could only be transitive. (3) In 1006 the MS. δύστανον is clearly wrong; it may have been either a gloss on δύσμορον, or a corruption of ὕστατον. (4) Hermann's reading in 1006, ἐὰθ' ὕστατον εὐνάσθαι, is strongly confirmed by the metrical correspondence with 1017, μολὼν τοῦ στυγεροῦ; φεῦ φεῦ,—a verse of undoubted soundness.

1007 f. πᾶ... ψαύεις: a remonstrance against being touched at all. Cp. *Ph.* 817 ἀπὸ μ' ὀλέεις, ἣν προσθίγης. Hyllus seeks to place him in a more comfortable position,—as Heracles himself soon requests (1025).—A comparison with the antistrophic verse, 1027, θρώσκει δ' αἶ, θρώσκει δειλαία, shows the loss of a syllable here. Hermann follows Seidler in repeating πᾶ, which is the simplest and most probable remedy.

1009 ἀνατέτροφας, from ἀνατρέπω: schol. δ τι ἂν ἡσυχάσῃ τοῦ κακοῦ τούτου,

ἦπταί μου, τοτοτοῖ, ἧδ' αὖθ' ἔρπει. πόθεν ἔστ', ὦ
 πάντων Ἑλλάνων ἀδικώτατοι ἄνδρες, οὓς δὴ 1011
 πολλὰ μὲν ἐν πόντῳ κατὰ τε δρία πάντα καθαίρων
 ὠλεκόμαν ὁ τάλας· καὶ νῦν ἐπὶ τῷδε νοσοῦντι
 οὐ πῦρ, οὐκ ἔγχος τις ὀνήσιμον οὐκ ἐπιτρέψει;

ἀντ. α'.

ἔ ξ,

2 οὐδ' ἀπαράξαι κράτα *βία θέλει

1015

3 μολῶν τοῦ στυγεροῦ; φεύ φεύ.

ΠΡ. ὦ παῖ τοῦδ' ἀνδρός, τοῦργον τόδε μεῖζον ἀνήκει
 ἢ κατ' ἐμὰν ῥώμαν, σὺν δὲ σύλλαβε, σοὶ γὰρ *εἰοίμα
 *ἔς πλέον ἢ δι' ἐμοῦ σῶζειν. ΤΛ. ψαύω μὲν ἔγωγε, 1020

1010—1014 L divides each of these five hexameters into two shorter verses. The first hexameter is divided after τὸ τὸ τοῖ: the second, after ἑλλάνων: the third, after πόντῳ: the fourth, after τάλας: the fifth, after ἔγχος. 1010 τοτοτοῖ appears also as τοτοτοί, ὀττοτοί or ὀττο τοῖ, τὸ τὸ τοῖ (L), and τοῦτό τοι (R, etc.), which last is the reading of Ald., retained even by Brunck. Triclinius, omitting τοτοτοῖ, wrote ἦπταί μου <νόσος>· ἧ δ' αὖθ' ἔρπει· <πού> πόθεν ἔστ', ὦ.—ἧδ' MSS.: ἧ δ' Schaefer.—πόθεν] Köchly conj. πόθι δ'. 1011 Ἑλλάνων] Wunder writes ἀνθρώπων.—οὓς MSS.: οἷς Wakefield. 1012 ἐν πόντῳ] ἐν ἰ πόντῳ L.—κατὰ τε MSS.: κατὰ δὲ Wakefield.—πάντα] Blaydes writes πολλὰ. 1013 οὐκ

πάλιν κινήσας ἀνέτρεψας. Cp. Arist. *Hist. An.* 8. 24 (p. 605 a 11) κὰν ἡ καθ-
 ἀρὰ (τὰ ὕδατα), ἀνατρέπουσιν αὐτὰ οἱ ἵπποι
 ταῖς ὀπλαῖς, 'trouble' them. For the
 perf., cp. Andoc. or. 1 § 131 ἀλιτήριον
 αὐτῷ ἔτρεφεν, ὃς ἀνατέτροφεν ἐκείνου τὸν
 πλοῦτον ('overthrown'). Aeschin. or. 1
 § 190 πόλεις ἀνατετροφότας: or. 3 § 158
 τὴν πόλιν ἄρδην ἀνατετροφότα. In *O. C.*
 186 τέτροφεν is from τρέφω; but the
 classical use of that perf. is ordinarily
 confined to the intrans. sense (*Od.* 23.
 237 τέτροφεν ἄλμῃ).

δ τι καὶ μύσῃ, anything that has closed
 the eyes, i.e., any part of the pain that
 has been lulled to rest. This is simpler
 than to supply νόσον with ἀνατέτροφας,
 and to take δ τι as acc. of respect ('in
 so far as...'). Cp. Ar. *Vesp.* 92 ἦν δ'
 οὖν καταμύσῃ κὰν ἄχρην.

1010 ἧδ': cp. 987 n.—πόθεν ἔστ',
 'whence are ye?' Of what stock? Can
 ye be indeed of Hellenic race, and yet
 so heartlessly ungrateful? Cp. *Od.* 17.
 373 πόθεν γένος εὔχεται εἶναι;—Her-
 mann explains πόθεν ἔστέ as 'whence
 do ye appear to aid me?' (*unde mihi*
auxilio adestis?):—a complaint that they
 do not appear. He compares *Od.* 2. 267
 σχεδὸθεν δὲ οἱ ἦλθεν Ἀθήνη: but might

better have cited *Il.* 16. 800 σχεδὸ-
 θεν δὲ οἱ ἦεν ὀλεθρος. The version is
 tenable in itself, but is not well suited to
 the context. Heracles is addressing the
 men who are actually around him,—the
 Greeks (some of them his own merce-
 naries) who have brought him from Eu-
 boea. Cp. the very similar passage in
Ph. 1203 ff.: ἀλλ', ὦ ξένοι, ἐν γέ μοι
 εὔχος ὀρέξατε.... ξίφος, εἴ ποθεν, | ἢ γένυν,
 ἢ βελών τι, προπέμψατε. He is not
 making a merely rhetorical appeal to the
 absent,—'all those who had been bene-
 fitted by him,' as the schol. says. In that
 case, he would not say, πάντων Ἑλλάνων
 ἀδικώτατοι ἄνδρες: he had toiled for all
 Hellenes.

1011 οὓς refers to Ἑλλάνων, not to
 ἄνδρες. If the acc. be right, καθαίρων
 here = 'ridding of pests.' In this sense,
 the verb is properly said of places (1061
 γαῖαν καθαίρων): but the bolder use here
 seems possible, and is not excluded by
 ἐν πόντῳ, since the thought is of the gain
 to seafarers. I hesitate, then, to receive
 the tempting οἷς ('for whose good').

1012 ff. ἐν πόντῳ: cp. Eur. *H. F.*
 222 ff., where Amphitryon denounces
 the ingratitude of Greece towards Hera-
 cles:—οὐδ' Ἑλλάδ' ἦνέσ', οὐδ' ἀνέξομαι

It hath seized me,—oh, the pest comes again!—Whence are ye, most ungrateful of all the Greeks? I wore out my troublous days in ridding Greece of pests, on the deep and in all forests; and now, when I am stricken, will no man succour me with merciful fire or sword?

Oh, will no one come and sever the head, at one fierce stroke, from this wretched body? Woe, woe is me!

OLD MAN. Son of Heracles, this task exceeds my strength,—help thou,—for strength is at thy command, too largely to need my aid in his relief.

HY. My hands are helping;

ἐπιτρέψει V² (as corrected), Vat.: οὐκ ἀποτρέψει L, with most MSS., and Ald.—Wecklein writes ἀντιπαρέξει: Nauck conj. οὐδὲν ὀρέξει (Fröhlich ὀρέξει): Blaydes, οὐ χέρα τρέψει (but in the text he has τρέψαι). 1016 κρᾶτα] Wecklein writes σάρκα.—βία Wakefield: βλου MSS.

1018—1022 L divides the first hexameter after ἀνδρὸς: the second, after ῥώμαν: the third, after ἐμοῦ: the fourth, after ὁδύναν: the fifth, after ἐξανύσαι. Further, σωίσειν stands in a line by itself. Thus the five vv. form eleven lines.

1018 ἀνῆκει A, with most MSS., and Ald.: ἀνέκει L (with η above, from a late hand): hence Nauck writes ἀν εἶη. 1019 f. σὺ δέ] σύ τε B.—σοί τε γὰρ ὄμμα | ἔμπλεον ἢ δι' ἐμοῦ | σωίσειν | L. The only variant in the MSS. is ἔμπλεον (B, T, and, acc. to Subkoff, Lc). See comment.

ποτε | σιγῶν, κακίστην λαμβάνων ἐς παῖδ' ἐμὸν, | ἣν χρὴν νεοσσοῖς τοῖσδε πῦρ, λόγ-
χας, ὅπλα | φέρουσαν ἐλθεῖν, ποντίων
καθαρμάτων | χέρσου τ' ἀμοιβάς, 'as
a reward for purging sea and land.' Cp.
ib. 400: 'he went into the uttermost parts
of the deep, making peace for the oars
of men.' Pind. N. i. 63 (of Heracles)
ὅσσους μὲν ἐν χέρσῳ κτανών, | ὅσσους δὲ
πόντῳ θῆρας αἰδοδίκας.

κατὰ τε after πολλὰ μὲν: cp. Ant. 1162
σώσας μὲν... | λαβὼν τε (n.).—δρῖα, from
the same rt as δρύς, δρυμός, δένδρον, δόρυ
(Curt. Etym. § 275): the only sing. found
is (τὸ) δρῖος.—ᾠλεκόμαν, impf. of ὀλέκω
(Ant. 1285), expresses the wearing effect
of continual labours: cp. Ph. 252 διωλλύ-
μην: ib. 686 ὠλλυθ'.

καὶ νῦν...οὐκ ἐπιτρέψει; 'and now will
no one turn fire or sword upon me,'—
i.e., 'come to my rescue' with it? The
repetition of οὐκ with the verb gives a
passionate emphasis: see n. on Ant. 6
(οὐκ ὅπωπ', after οὐδὲν γὰρ οὐτ' ἀλγεινὸν
etc.).—The reading ἀποτρέψει has better
authority (cr. n.), but seems untenable.
It has been explained as, (1) 'not-avert,'
='apply': (2) 'divert' (from other uses),
'turn wholly against me.'—τῶδε=ἐμοί:
cp. 305 n.—πῦρ: thus Philoctetes prays
to die even by fire (Ph. 800).—ἐγχοσ
=ἐξίφος: cp. 1032, Ai. 95 etc.

1016 f. The MS. reading, ἀπαράξει

κρᾶτα βλου, is explained as, 'to sever
the head from life,'—i.e., to destroy life
by striking the head from the body.
This extraordinary phrase is surely not
Greek. It has been supported by a
corrupt verse of Eur., Helen. 302, σμικρὸν
(σμικρὸς Badham) δ' ὁ καιρὸς ἄρτ' ἀπα-
λάξει βλου: where Keil reads ἄρθρ', Nauck
κρᾶτ', and Hermann σάρκ'. But, what-
ever be read there, ἀπαλλάξει βλου is
widely different from ἀπαράζει βλου. I
hold, with Paley, that Wakefield's βία
ought to be substituted for βλου, which
might easily have arisen from τοῦ στυγε-
ροῦ.—Cp. II. 14. 497 ἀπήραξεν δὲ
χαμάζε | αὐτῇ σὺν πῆλῃ κάρη.

1018 τοῦργον τόδε, the task of lift-
ing the sufferer (who is lying προπετής,
976) into a position of greater ease (1025
πρόσλαβε κουφίσας).—μείζον is proleptic
with ἀνῆκει, 'has risen, so as to be
greater': cp. Dem. or. 2 § 8 ἤρθη μέγας.
The usu. constr. of ἀνῆκειν, as='to reach'
a certain standard, is with εἰς, as if here
we had εἰς μείζον τι.

1019 f. ἡ κατ' ἐμὰν ῥώμαν, with μεί-
ζον: O. C. 598 μείζον ἢ κατ' ἄνθρωπον (n.).

σοὶ γὰρ ἐτόίμα, sc. ῥώμα, 'for strength
is at thy command,' ἐς πλεον ἢ δι' ἐμοῦ
σῶζειν, 'in too large a measure for the
saving of him by my means,' i.e. 'so
largely, that you have no need to save
him by my means.'

λαθίπονον δ' ὀδυνᾶν οὐτ' ἔνδοθεν οὔτε θύραθεν
ἔστι μοι ἑξανύσαι βίοντον· τοιαῦτα νέμει Ζεὺς.

στρ. γ'. HP. ὦ παῖ, ποῦ ποτ' εἶ; τᾷδ' ἐμὲ τᾷδ' ἐμὲ
2 πρόσλαβε κουφίσας. ἔξ' ἰὼ δαῖμον.

1025

ἀντ. β'. θρώσκει δ' αὖ, θρώσκει δειλαία
2 διολοῦσ' ἡμᾶς
3 ἀποτίβατος ἀγρία νόσος.

1030

ὦ Παλλὰς Παλλὰς, τόδε μ' αὖ λωβᾶται. ἰὼ παῖ,
τὸν *φύτορ' οἰκτίρας ἀνεπίφθονον εἴρυσον ἔγχος,
παῖσον ἐμᾶς ὑπὸ κληῖδος, ἀκοῦ δ' ἄχος, ᾧ μ' ἐχόλωσεν

1021 f. ὀδυνᾶν...βίοντον Musgrave; ὀδύναν...βιότον MSS.—θύραθεν | ἔστι μοι B: θύραζ' ἔν-εστί μοι L, A, with most MSS., and Ald. In L the accent of ἔν is so high up (under the first α of a gl. φαρμάκου) that it might be overlooked; the first corrector (S) has added the apostrophe after θύραζ', and deleted a smooth breathing on ἐστί. The first hand had already indicated θύραθεν by writing θ over ζ. —νέμει] νέμοι B. **1023** ὦ παῖ Seidler (and so, acc. to Subkoff, L²): ὦ παῖ παῖ L, with most MSS., and Ald.: ὦ παῖ ὦ παῖ R: παῖ παῖ Hermann (omitting ὦ). Nauck conj. ὦ γόνε (=1041 ὦ Διός). **1026** ἔξ' ἰὼ] ἔξ' ἰὼ L. Dindorf writes αλαῖ, ἰὼ (the second ἰὼ is wanting in K, Harl.,

The MSS. give σοί τε γὰρ ὄμμα | ἔμ-πλεον ἢ δι' ἐμοῦ σφῆιν. The correction of ἔμπλεον ('full') to ἐς πλεόν is due to Meineke, and is confirmed by the following ἢ with the inf.: cp. *O. T.* 1293 μείζον ἢ φέρειν; Eur. *Hec.* 1107 κρείσσον' ἢ φέρειν κακά.

The MS. words, σοί τε γὰρ ὄμμα, are unquestionably corrupt. This is shown by two things: (1) ὄμμα is incongruous with the context; strength, not keenness of sight, is in question; and, even if it were suitable, it could not be reconciled with any probable emendation of the following words. (2) τε is unmeaning and impossible. I believe that I have found the solution by the slight change of σοί τε γὰρ ὄμμα into σοί γάρ ἐτοῖμα. The corruption began by οἶμα passing into ὄμμα. How easy this would have been, may be judged from *Il.* 21. 252, αλετοῦ οἶματ' ἔχων, where Philetas read ὄμματ', as in *Il.* 8. 349, Γοργοῦς ὄμματ' ἔχων; Aristarchus read οἶματ'.

In the Appendix are given the proposed explanations of the vulgate, and various conjectures.

1021 f. λαθίπονον δ' ὀδυνᾶν: cp. *El.* 1002 ἄλυπος ἀτης: Eur. *I. T.* 450 δουλείας... | ...πανυλίπονος. The adj., found only here and in *Ai.* 711, recalls the

επικ' ἀθικηδής. It is proleptic predicate with ἐξανύσαι, 'to effect that his life shall forget,' etc. The reference of βίοντον to Heracles would be clearer if we could read ἔστι οἱ (not ἔστιν οἱ, cp. 650): but μοι is confirmed by ἔνδοθεν, 'from my own resources' (cp. 730 οἶκοι n.).—θύραθεν, by the help of others: cp. Eur. *H. F.* 713 ὡς θύραθεν εἰκάσαι (i.e. without personal knowledge).—The MS. ὀδύναν...βιότον is tenable, but less probable, and much less forcible.—τοιαῦτα νέμει Ζεὺς, i.e., so grievous a doom. Not, 'such healing is of Zeus alone.'

1023 ff. τᾷδε: he indicates the place at which Hyllus is to take hold of him.—τᾷδε με...πρόσλαβε κουφίσας, literally, 'lend a helping hand in raising me thus': the pron. depends on the partic. only. For this sense of the verb, cp. Plat. *Legg.* p. 897 D καὶ ἐμὲ τῆς ἀποκρίσεως ὑμῖν... δίκαιον προσλαμβάνειν, 'it is right that I, too, should help you with the answer.' πρόσλαβέ με could not mean literally, 'lay hold on me,' which would be προσλαβοῦ μόν (cp. Ar. *Lys.* 202, etc.). κουφίσας denotes the act in which, when done, the help will consist. For this quasi-proleptic use of the aor. partic., cp. Plat. *Gorg.* 516 B τόδε τοίνυν μοι χάρισαι ἀποκρινάμενος.

but no resource, in myself or from another, avails me to make his life forget its anguish:—such is the doom appointed by Zeus!

HE. O my son, where art thou? Raise me,—take hold of me,—thus, thus! Alas, my destiny! 3rd strophe.

Again, again the cruel pest leaps forth to rend me, the fierce plague with which none may cope! 2nd anti-strophe.

O Pallas, Pallas, it tortures me again! Alas, my son, pity thy sire,—draw a blameless sword, and smite beneath my collar-bone, and heal this pain wherewith thy godless mother hath made

etc.). **1027—1043** L divides the vv. thus:—*θρώσκει*—| *δειλαία*—| *ἀποτί-
βατος*—| *νόσος*—| *τόδε μ' αὖ*—| *τὸν φύσαντ'*—| *ἀνεπίφθονον*—| *παῖσιν*—| *κληί-
δος*—| *σὰ μάτηρ*—| *ἂν ὦδ'*—| *αὐτῶς*—| *ὦ διδῶ*—| *ὦ γλυκὺς*—| *εὐνασὸν μ'*—| *ὠκυ-
πέτα*—| *τὸν μέλεον φθίσας*. **1031** ὦ Παλλὰς Παλλὰς Dindorf: ὦ Παλλὰς MSS.
The correction of *ὦ* to *ᾧ* was made by Seidler, who wrote the v. thus: ὦ Παλλὰς,
τὸδε μ' αὖ λωβάται. ὦ παῖ <παῖ τὸν>, the next v. then beginning with *φύσαντ'*.
Hermann similarly inserted <ὦ τὸν>. Bergk gives ὦ ὦ Παλλὰς. **1033** τὸν
φύτορ' *οἰκτεῖρας* Dindorf: τὸν φύσαντ' *οἰκτρ'* Fröhlich: τὸν φύσαντ' *οἰκτεῖρας* MSS.:
φύσαντ' *οἰκτεῖρας* Campbell. Blaydes conj. τὸν πατέρ' *οἰκτεῖρας*. **1035 f.** *ἐμάς*]
ἡμᾶς L.—| *κληῖδος* L: *κληῖδος* 1, and Ald.—| *ἀκοῦ*] *ἄκου* L.—| *ὧ μ'* *ἐχόλωσε* A,
and Ald.: *ὧ μ'* *ἐχόλωσεν* L, with an erasure after *ὧ*, perh. of *ε*: in marg., γρ. *ἐχό-
λησεν* οἶον *χολῇ* *ἐχρίσε* τὸν *χιτῶνα*. Blaydes conj. *ἐλόχησεν*: A. Spengel, *ἐδόλωσεν*.

1026 ὦ δαῖμον: the movement causes a new access of pain. Cp. *Ph.* 1186 *αἰαί, αἰαί, | δαίμων δαίμων*. O. T. 1311 ὦ δαῖμον.

1027 ff. *θρώσκει* denotes the shooting spasms: cp. 1083 *διῆξε*: *Ph.* 743 *διέρχεται, | διέρχεται*.—*δειλαία*: the *αι* is long here, though sometimes short (*Ant.* 1310 n.).—*ἀποτίβατος*=*ἀπρόσβατος*: cp. 1214 *ποτιψάνων* (n.). The personified *νόσος* is 'unapproachable' in the sense that no healer can successfully cope with it. Cp. 1003 *ἄπλατον...κάπρῳσῆγορον*.

1031 Παλλὰς. Athena was always a guardian goddess to her half-brother, Heracles; of whom she says in *Il.* 8. 363 ff., *τεῖρόμενον σώεσκον ὑπ' Εὐρύσθης ἀέθλων*, 'ἣ τοι ὁ μὲν καλεῖσθε πρὸς οὐρανόν, αὐτὰρ ἐμὲ Ζεὺς | τῷ ἐπαλεῖησουσιν ἀπ' οὐρανῶθεν προτάλλεν'. She was constantly represented in Greek art as present with Heracles during his labours, or as honouring and comforting him in seasons of repose. Sometimes she gives him a flower or a wreath; sometimes a refreshing draught. And, after the close of his mortal toils, it is Athena Nikē who escorts him to Olympus. (Cp. n. on *Ph.* 728.) The art-literature of the subject will be found in Roscher, *Lex.*, p. 2215. Attic black-figure vases often illustrate this relationship,—one which was the more welcome to Athenians because Heracles was essentially a Dorian hero.

1032 φύτορ', Dindorf's correction of *φύσαντ'*, gives an incomparably better verse than Fröhlich's *τὸν φύσαντ' οἰκτρ'*. It is very improbable that *οἰκτρ'* would have been corrupted into the aor. partic.; but a rare word, such as *φύτορ'*, would easily have become *φύσαντ'*. Dindorf is clearly right in holding that the *v* of *φύτωρ* would be short, though metrical convenience might sometimes cause it to be lengthened in such compounds as *ἀμπελοφύτορα* (*Anth.* 6. 44), which could not otherwise come into a hexameter. He might have added that the verse, *ἀθάνατο δὲ Πτέρωτα, διὰ περοφύτορ' ἀνάγκην*, is prefaced by Plato to the remark that it is *οὐ σφόδρα τι ἔμμετρον*,—a comment which, as W. H. Thompson observes, may apply to the *v* no less than to the *δε* (*Phaedr.* p. 252 c). Hesychius has *φύτορες* 'γεννήτορες'. For the spelling *οἰκτεῖρας*, cp. 464 n.

ἀνεπίφθονον: schol. *ἀνέμεσητον, ἐφ' ᾧ οὐδεὶς σε μέμνηται ὡς πατροκτόνον*.

1035 f. *ἐμάς ὑπὸ κληῖδος*: 'under the collar-bone' must denote a stab in the upper region of the breast: it cannot mean decapitation. For *ὑπὸ* with gen., in a local sense, cp. *Ant.* 65 n.—*ἐχόλωσεν*, an epic word (*Il.* 18. 111), here partly suggested by the thought of the venom working in his veins. Cp. 1142 *ἐκμήναι*. The *v. l.* *ἐχόλησεν* (schol.) was intended to mean, 'has used the hydra's

σὰ μάτηρ ἄθεος· τὰν ᾧδ' ἐπίδοιμι πεσοῦσαν 1038
αὐτῶς, ᾧδ' αὐτῶς, ὥς μ' ὤλεσεν. ᾧ γλυκὺς Ἄιδας,

ἀντ. γ. ᾧ Διὸς αὐθαίμων, εὐνασον εὐνασόν μ' 1041
2 ὠκνέτα μὲν τὸν μέλεον φθίσας.

ΧΟ. κλύουσ' ἔφριξα τάσδε συμφοράς, φίλοι,
ἄνακτος, οἷαις οἷος ᾧν ἐλαύνεται. 1045

ΗΡ. ᾧ πολλὰ δὴ καὶ θερμὰ *κοῦ λόγῳ κακὰ
καὶ χερσὶ καὶ νώτοις μοχθήσας ἐγώ·
κοῦπῳ τοιοῦτον οὐτ' ἄκοιτις ἢ Διὸς
προῦθηκεν οὐθ' ὁ στῆγνός Εὐρυσθεὺς ἐμοί,
οἷον τόδ' ἢ δολῶπις Οἰνέως κόρη 1050
καθῆψεν ὧμοις τοῖς ἐμοῖς Ἑρινύων
ὑφαντὸν ἀμφίβληστρον, ᾧ διόλλυμαι.

1038 τὰν Seidler and Erfurd: ἀν MSS. (ἦν B). 1039 f. ᾧ γλυκὺς Ἄιδας, |
ᾧ Διὸς αὐθαίμων Seidler. ᾧ Διὸς αὐθαίμων, | ᾧ γλυκὺς Ἄιδας MSS. In L the words
ᾧ διδὸς αὐθαίμων, which had been omitted from the text, have been added (by the
first hand, not by S) in the right-hand marg., in line with ὤλεσεν: they were meant
to form a verse preceding ᾧ γλυκὺς Ἄιδας. 1041 εὐνασον εὐνασον Turnebus, after
Triclinius: εὐνασόν μ' εὐνασον L, with most MSS., and Ald. 1042 ὠκνέτα]
ὠκνέτα L. 1044 τάσδε συμφοράς r: τὰσδε συμφορὰς L. 1045 οἷαις B,

gall against me': but the Attic sense of
χολᾶν was 'to be μελάγχολος.'

1039 f. αὐτῶς: for the smooth breath-
ing, see n. on O. T. 931.—γλυκὺς; cp.
O. C. 106 ἔτ', ᾧ γλυκεῖαι παῖδες ἀρχαίου
Σκότον (n.).

1041 αὐθαίμων: nom. for voc., like
ὦ τλάμων (O. C. 185). This adj., found
only here, = ὀμαιμος, ὀμαιμων (O. C. 330
n.), αὐθόμαιμος (ib. 335), as denoting the
fraternal tie. But αὐθαίμος, as used in
O. C. 1078, is merely 'kinsman.'—It is
as the son of Zeus that he invokes
Hades.

1042 f. ὠκνέτα, an epic epith. for
a horse (Il. 8. 42), or a bird (Hes. Op.
210).—φθίσας (r); 709 n.

1045 οἷαις, not οἷας, is clearly right
here. ἐλαύνειν can take a cogn. acc. de-
noting the *course* on which one is driven,
as Ar. Nuéb. 29 πολλοὺς τὸν πατέρ' ἐλαύ-
νεις δρόμους: but when it means 'to vex'
or 'harass,' the troubles inflicted are ex-
pressed by the instrum. dat., as in the
examples cited by Dindorf: Ai. 275
λύπρ... ἐλήλαται: Eur. Andr. 31 κακοῖς
ἐλαύνομαι: Ion 1620 ἐλαύνεται συμφοραῖς.

1046 ᾧ πολλὰ δὴ κ.τ.λ. This

speech, down to v. 1102, is translated by
Cicero in *Tusc.* 2. 8, where the fact that
the poets recognise pain as an evil is
illustrated by the laments of Philoctetes,
Heracles and Prometheus.

Cicero's version is essentially that of
an orator; the true test for it would be
declamation. But even a reader can
feel its sonorous vigour, and its Roman
gravity; Cicero succeeds as Lord Derby
succeeded in much of the *Iliad*. The
rendering of the Greek is very free, some-
times inadequate, but always manly, and
highly terse; indeed, the 57 lines of the
original become 45; in one place, eleven
verses (1079—1089) are reduced to four
(vv. 30—33).

θερμὰ: θερμός was said (1) of a hot or
rash temperament (*Ant.* 88): (2) of a rash
deed, as in Ar. *Plut.* 415 ᾧ θερμὸν ἔργον
κάνόσιον καὶ παράνομον | τολμώντε δρᾶν.
Here θερμὰ is not 'rash,' but expresses
intense conflict with deadly peril; as we
speak of 'a hot fight.'

κοῦ λόγῳ κακὰ fitly follows θερμὰ, the
word which recalls the moment of dire
stress. His trials had been fiery, and
grievous, not in report or name alone.

me wild! So may I see her fall,—thus, even thus, as she hath destroyed me! Sweet Hades, brother of Zeus, give me rest, give me rest,—end my woe by a swiftly-spiced doom!

CH. I shudder, friends, to hear these sorrows of our lord; what a man is here, and what torments afflict him!

HE. Ah, fierce full oft, and grievous not in name alone, have been the labours of these hands, the burdens borne upon these shoulders! But no toil ever laid on me by the wife of Zeus or by the hateful Eurystheus was like unto this thing which the daughter of Oeneus, fair and false, hath fastened upon my back,—this woven net of the Furies, in which I perish!

T, Vat.: οἶαο L, with most MSS., and Ald. **1046** κοῦ λόγῳ κακά Bothe: καὶ λόγῳ κακά MSS.: καὶ λόγων πέρα Wunder. Hense would write καὶ λόφῳ κακά, making those words change places with μοχθήσας ἐγώ. **1047** χερσὶ] χειρὶ A, R, Harl., and Ald.—καὶ νώτοις] Wecklein conj. καὶ στέρνοισι: Hartung writes κάν-νοίαισι: see comment. **1051** ἐμοῖς] ἐμοὶ L, with σ added above by a late hand.—ἐρινύων L: ἐρινύων r, and Ald. **1052** διόλλυμαι] L has ο in an erasure, from ω.

No λόγος could express to others what the ἔργα had been to the doer. In *El.* 761 ff. a similar antithesis is implied: τοιαυτὰ σοι ταῦτ' ἐστίν, ὥς μὲν ἐν λόγῳ ἀλγεῖνά, τοῖς δ' ἰδοῦσιν, οἵπερ εἶδομεν, μέγιστα πάντων ὧν ὅπωπ' ἐγὼ κακῶν: grievous enough to hear; but far worse to see. For οὐ λόγῳ, cp. *Ai.* 813 κοῦ λόγῳ δείξω μόνον: *El.* 1453 κάπδειξεν οὐ λόγῳ μόνον. *Thuc.* 6. 18 ἀμύνεσθαι οὐ λόγῳ ἀλλ' ἔργῳ μάλλον.

The MS. reading, καὶ λόγῳ κακά, is certainly wrong, for two reasons. (1) When the required sense is, 'grievous to tell,' κακά becomes, for Greek poetical idiom, too weak; we need such a word as δεινά or ἀλγεῖνά. This objection does not apply to a phrase of ironical form, such as οὐ λόγῳ κακά. (2) Idiom would require καὶ λέγειν rather than καὶ λόγῳ. Cicero, no doubt, read καὶ λόγῳ ('O multa dictu graviora, perpersu aspera'); but that proves nothing. In *Ant.* 4 οὐτ' αὐτῆς ἀπερ was the only reading known to Didymus (c. 30 B.C.).

1047 χερσὶ refers to deeds of prowess: νώτοις to feats of sheer strength, as when he took the place of Atlas, or carried the Erymanthian boar to Mycenae.—Cicero's version, *Quae corpore ex-anclavi atque animo pertuli*, has caused the inference that his text contained an equivalent for *animo*. Wecklein suggests that he read στέρνοισι (cp. 1090),

but misunderstood it. Perhaps, however, Cicero felt his rhetorical antithesis to be warranted by the idea of anguish implied in μοχθήσας.

1048 f. κοῦπω: καὶ here = 'and nevertheless'; cp. *Ant.* 332 n.—ἀκοίτις ἡ Διὸς (for the place of the art., cp. 762), since the ἀργαλέος χόλος 'Hera's (*Il.* 18. 119) was the prime source of all his troubles. Hera caused Eurystheus to be born at Argos a little before the birth of Heracles at Thebes (*Il.* 19. 114 ff.), and afterwards gave the hero into his power. But she also persecuted Heracles directly, as when she sent the serpents to his cradle (*Pind. N.* 1. 40), or drove him by storms to Cos (*Il.* 14. 253 ff.).—προῦθηκεν, of setting a task: *Ant.* 216 n.—Εὐρυσθεὺς is not elsewhere named in the play: cp. 35.

1050 ff. οἶον τὸδ'...ἀμφίβλ. καθή-ψεν = οἶον τὸδ' ἀμφίβληστρον ἐστίν, δ καθήψεν: cp. 184.—δολώπις, 'with deceitful face,' smiling on him while plotting evil.—Ἐρινύων...ἀμφίβληστρον: cp. *Ai.* 1034 ἄρ' οὐκ Ἐρινὺς τοῦτ' ἐχάλλευσεν ξίφος; The epithet ὑφαντὸν marks that the 'net' is the robe; just as, in *Aesch. Ag.* 1580, ὑφαντοῖς ἐν πέπλοις Ἐρινύων, it marks that a real robe is meant. (So an eagle is πτηνὸς κύων, *Aesch. P. V.* 1022.) A net would properly be described as πλεκτόν rather than ὑφαντόν (cp. *Pollux* 7. 139 δικτυοπλόκος).

πλευραῖσι γὰρ προσμαχθὲν ἐκ μὲν ἐσχάτας
 βέβρωκε σάρκας, πλεύμονός τ' ἀρτηρίας
 ῥοφεῖ ξυνοικούν· ἐκ δὲ χλωρὸν αἷμά μου 1055
 πέπωκεν ἴδη, καὶ διέφθαρμαι δέμας
 τὸ πᾶν, ἀφράστῳ τῇδε χειρωθεὶς πέδη.
 κοῦ ταῦτα λόγχῃ πεδιάς, οὐθ' ὁ γηγενὴς
 στρατὸς Γιγάντων οὔτε θήρειος βία,
 οὐθ' Ἑλλὰς οὐτ' ἄγλωσσος οὐθ' ὄσπην ἐγὼ 1060
 γαῖαν καθαίρων ἰκόμην, ἔδρασέ πω·
 γυνὴ δέ, θήλυς *φῦσα κοῦκ ἀνδρὸς φύσιν,
 μόνῃ με δὴ καθεῖλε φασγάνου δίχα.
 ᾧ παῖ, γενοῦ μοι παῖς ἐτήτυμος γεγώς,
 καὶ μὴ τὸ μητρὸς ὄνομα πρεσβεύσης πλέον. 1065
 δός μοι χεροῖν σαῖν αὐτὸς ἐξ οἴκου λαβὼν
 ἐς χεῖρα τὴν τεκοῦσαν, ὥς εἰδῶ σάφα

1053 f. ἐσχάτας...σάρκας] Wecklein writes ἔγκατα...σαρκὸς (from Cicero's *morsu lacerat viscera*).—πλεύμονός τ' L, with ν written over λ by the first hand (cp. 567): πνεύμονός τ' r: πλεύμονός τ' A, Harl., and Ald. **1056** πέπωκεν] πέπτωκεν A, Harl., and Ald.—διέφθαρμαι] διέφθαρται B. **1058**—

1060 κοῦ ταῦτα was altered by Elmsley to κοῦτ' αὐτά, because οὔτε follows. Blaydes and Wecklein, keeping κοῦ ταῦτα, change οὔτε to οὐδὲ in all five

1053 f. προσμαχθὲν, 'plastered' to his sides: cp. 768 ἀρτίκολλος.—ἐσχάτας...σάρκας, *i.e.*, not only on the surface of the body, but to the inmost parts. Cicero renders the phrase by *viscera*.

πλεύμονός τ' ἀρτηρίας: 'the suspenders of the lungs,' *i.e.*, the bronchial tubes which convey air to the lungs. For the sing. πλεύμων in a collective sense cp. Plat. *Tim.* p. 84 D ὁ τῶν πνευμάτων τῷ σώματι ταμίς πλεύμων. As to the word ἀρτηρία, see Appendix.

1055 ῥοφεῖ, 'drains,' 'empties' (of air): his breath is arrested by the spasms: cp. 778 σπαραγμός...πλευμόνων ἀνθήψατο. Though the grammatical subject is ἀμφίβληστρον, the agent is properly the venom itself; ξυνοικούν, since this interruption of the breath is frequent. For this use of ῥοφεῖν, cp. Ar. *Ach.* 278 ῥοφήσει τρύβλιον (empty it). Cicero well renders, *Urgensque graviter pulmonum haurit spiritus*.

χλωρὸν, fresh, vigorous; cp. Theocr. 14. 70 ποιεῖν τι δεῖ, ἄς (=ἔως) γόνυ χλωρόν ('youthful').—Not 'discoloured' (*decolorem sanguinem*, Cic.).

1057 ἀφράστῳ, 'indescribable,' un-

utterably dreadful; not, 'inexplicable,' *i.e.*, of unknown origin.—χειρωθεὶς: cp. 279 n.

1058 f. κοῦ...οὐθ'. It is unnecessary to change οὐθ' to οὐδ'. The sequence οὐ...οὔτε is foreign to Attic prose; and an Attic poet would presumably have avoided it where οὐ was followed by only one negative clause: *e.g.*, in O. C. 702 οὐ νεαρὸς οὐδὲ γήρᾳ, etc., οὔτε is improbable. In Theognis 125 οὐ γὰρ ἂν εἰδείης ἀνδρὸς νόον οὐδὲ γυναικὸς, where the MSS. have οὔτε, οὐδὲ stands in Aristotle's quotation of the verse (*Eth. Eud.* 7. 2). But when, as here, several clauses with οὔτε follow οὐ, an Attic poet might imitate the frequent Homeric usage: *e.g.*, Od. 4. 566 οὐ νικητὸς οὐτ' ἄρ χειμῶν πολὺς οὔτε ποτ' ὄμβρος. So *ib.* 9. 136 f. οὐ is followed by two clauses with οὔτε, and in *Il.* 6. 450 f. by three.

λόγχῃ πεδιάς, the spear of the warrior on a battle-field; as when Heracles fought with Laomedon of Troy, with the Amazons, or with Augeas king of Elis (Apollod. 2. 7. 2).

στρατὸς Γιγάντων: after sacking Troy, and ravaging Cos, Heracles went

Glued to my sides, it hath eaten my flesh to the inmost parts; it is ever with me, sucking the channels of my breath; already it hath drained my fresh life-blood, and my whole body is wasted, a captive to these unutterable bonds.

Not the warrior on the battle-field, not the Giants' earth-born host, nor the might of savage beasts, hath ever done unto me thus,—not Hellas, nor the land of the alien, nor any land to which I have come as a deliverer: no, a woman, a weak woman, born not to the strength of man, all alone hath vanquished me, without stroke of sword!

Son, show thyself my son indeed, and do not honour a mother's name above a sire's: bring forth the woman that bare thee, and give her with thine own hands into my hand, that I may know of a truth

places.

1059 θήρειος βία] θήριος βίαι L. **1062** θήλυσ οὔσα
κούκ ἀνδρὸς φύσιν MSS.: for οὔσα Nauck writes φύσα (after Steinhart, who, however, read θήλυ). Blaydes adopts this, but with θήλυν. Reiske conj. θήλυν σχοῦσα: Mudge, θήλυσ κούκ ἔχουσι ἀνδρὸς φύσιν (received by Hermann). **1067** L has εἰδῶ, made by S from εἶδω: Nauck writes ἴδω.

to Phlegra (sometimes identified with Pallênê, the westernmost headland of the Chalcidic peninsula), and helped the gods to vanquish their Earth-born foes. In Pind. *N.* i. 67 Teiresias predicts what Heracles shall achieve, *ὅταν θεοὶ ἐν πεδίῳ Φλέγρας Γιγάντεσσιν μάχην | ἀντιάζωσιν*. In the Gigantomachia on the pediment of the Megarian Treasury at Olympia, Heracles fought at the right hand of Zeus (cp. *Ausgrabungen*, vol. IV. pl. 20 b). Early Attic vase-paintings of this subject associate him with Zeus and Athena (Roscher, *Lex.*, p. 2211).

θήρειος βία seems to be a general phrase, including both the Centaurs (θηρών, 1096) and the wild beasts (1092 ff.). Cicero understood it of the former only, *non biformato impetu | Centaurus*.

1060 f. ἀγλωσσος profits by the suggestion of γῆ in the adjective Ἑλλάς (*Ph.* 256 Ἑλλάδος γῆς). The βάρβαρος has no 'language' properly so called: to the ear of the Hellene, he merely twitters like a bird (n. on *Ant.* 1002). Cp. Pind. *I.* 6. 24 οὐκ ἔστιν οὕτω βάρβαρος οὔτε παλὶγγλωσσος πόλις, 'barbarous or strange of speech.'—οὕθ' ὅσῃν: the division of *mankind* into Greeks and barbarians is exhaustive; but the range of *earth* traversed by Heracles extended beyond the dwellings of men (cp. 1100 ἐπ' ἐσχάτοις τόποις). It seems unnecessary, then, to regard this third clause as

merely a rhetorical summary of the other two.—γαίαν: antecedent attracted into relative clause: *O. C.* 907 n.

1062 f. θήλυσ for θηλεία, as in the Homeric θήλυσ ἑέρση (*Od.* 5. 467): *O. C.* 751 n.—Nauck's correction of οὔσα into φύσα is indispensable, if ἀνδρὸς be retained; the alternative would be to read ἀνὴρ, which is less probable. For the cogn. acc., cp. *Ai.* 760 ἀνθρώπων φύσιν | βλαστῶν.—μόνη..δῆ: *Ant.* 58 n.—καθεῖλε, brought low, destroyed, as in *Ai.* 517 (of death).—φασγάνου δίχα: the warrior laments that he has not fallen in combat; cp. Aesch. *Eum.* 627 (of Agamemnon's death) καὶ ταῦτα πρὸς γυναικός, οὐ τι θουρίοις | τόξοις: ἐκηβόλοισιν ὥστ' Ἀμαζόνες.

1064 f. γενοῦ, show thyself: γεγώς and ἐτήτυμος cohere, making an equiv. for γνήσιος: hence there is no awkwardness in having two forms from γίγνομαι. Cp. 1158: *Ai.* 556 δεῖ σ' ὅπως πατρός | δείξεις ἐν ἐχθροῖς ὅς ἐστιν ἄνδρα.—τὸ μητρὸς ὄνομα: she is such in name only (817).—πρεσβεύσης, *prefer* in honour: Eur. *Hipp.* 5 τοὺς μὲν σέβοντας τὰμὰ πρεσβεύω κράτη.—πλέον is, in strictness, redundant; cp. Plat. *Legg.* 887 β προτιμῶν βραχυλογίαν μᾶλλον ἢ μήκος.

1067 f. εἰδῶ, which Nauck changes to ἴδω, is in accord with usage (cp. e.g., 678, *O. C.* 889 ὅπως εἰδῶ: *Ph.* 238 ὡς εἰδῶ).

εἰ τοῦμόν ἀλγείς μᾶλλον ἢ κείνης ὀρών
 λωβητὸν εἶδος ἐν δίκη κακούμενον.
 ἴθ', ὦ τέκνον, τόλμησον· οἴκτιρόν τέ με 1070
 πολλοῖσιν οἴκτρον, ὅστις ὥστε παρθένος
 βέβρυχα κλαίων· καὶ τόδ' οὐδ' ἂν εἷς ποτε
 τόνδ' ἄνδρα φαίη πρόσθ' ἰδεῖν δεδρακότα,
 ἀλλ' ἀστένακτος αἰὲν εἰπόμεν κακοῖς.
 νῦν δ' ἐκ τοιούτου θήλυς ἡῤῥημαι τάλας. 1075
 καὶ νῦν προσελθὼν στῆθι πλησίον πατρός,
 σκέψαι δ' ὁποίας ταῦτα συμφορᾶς ἵπο
 πέπονθα· δείξω γὰρ τάδ' ἐκ καλυμμάτων.
 ἰδού, θεᾶσθε πάντες ἄθλιον δέμας,
 ὁράτε τὸν δύστηνον, ὡς οἴκτρώς ἔχω. 1080
 αἰαί, ὦ τάλας, αἰαί,
 ἔθαλψεν ἄτης σπασμὸς ἀρτίως ὁδ' αὖ,
 διῆξε πλευρῶν, οὐδ' ἀγύμναστόν μ' ἔαν
 ἔοικεν ἢ τάλαινα διαβόρος νόσος.

1068 ἢ κείνης] ἢ κείνης T.

1069 Nauck brackets this v.

1071 ὥστε]

ὥστις L (= ὥς τις).

1074 εἰπόμεν schol. on *Ai.* 317, where this v. is quoted: ἐσπόμεν L, with most MSS., and Ald. [Acc. to Subkoff, εἰπόμεν is in A, B, T.]

Meineke conj. εἰχόμεν: Blaydes, also ἰπούμεν.

1075 ἡῤῥημαι] εὔρημαι MSS.

εἰ τοῦμόν κ.τ.λ. The constr. is, εἰ μᾶλλον ἀλγείς, ὀρών τοῦμόν λωβητὸν εἶδος, ἢ (τὸ) κείνης (λωβητὸν εἶδος) ἐν δίκη κακούμενον. For the omission of τὸ before κείνης, cp. 929 τὸ κείσε δευρό τ' (n.).—κακούμενον as in *Ph.* 228, *O. C.* 261.

Cicero represents this passage by a single verse, *Iam cernam, mene an illam potioiorem putes*. Hence Nauck rejects v. 1069. But the inference is most unsafe, as another instance will show. The passage beginning with ἰδού (1079) and ending with ἐξώρμηκεν (1089) shrinks, in Cicero's version, to three lines and a half, viz., *Videte cuncti: tuque, caelestium sator, | Iace, obsecro, in me vim coruscant fulminis! | Nunc, nunc dolorum anxiferi torquent vertices: | Nunc serpit ardor*. Thus Cicero wholly ignores vv. 1085 ff.: he ignores vv. 1080—1084 also, except in so far as their general sense is blended with his version of 1088 f., δαίνονται...ἐξώρμηκεν. Yet the Greek text there is clearly sound.

1070 f. ἴθ', expressing entreaty, is similarly combined with τόλμησον in *Ph.* 480 f.: ἴθ', ἡμέρας τοι μόχθος οὐχ

ἄλλης μᾶς, | τόλμησον, κ.τ.λ.—πολλοῖσιν οἴκτρον: cp. *O. T.* 1296 οἶον καὶ στυγοῦντ' ἐποικτίσαι. Cicero: *Miserere! Gentes nostras fiebunt miseras*.—ὥστε παρθένος: the schol. compares *Il.* 16. 7, where Patroclus weeps ἥψτε κούρη | νηπίη.—βέβρυχα might seem strange in such a comparison; yet cp. 904, where βρυχάτο is said of Deianeira. The fitness of the word is more evident in 805, as in *O. T.* 1265, and *Ai.* 322, ταῦρος ὡς βρυχώμενος. For the perf., cp. μέμνηκα (μνησάμαι), μέμνηκα (μνησάμαι).

1074 ἀστένακτος: as Ajax was ἀψόφητος ὀξέων κωκυμάτων (*Ai.* 321).—εἰπόμεν, not εἶπετο, though τόνδ' ἄνδρα precedes: cp. *O. C.* 6 n. The imperf., which was read here by a scholiast of the *Ajax* (cr. n.), is certainly preferable to ἐσπόμεν, though the aor. would also be right, if he was viewing the past as a whole. If ἐσπόμεν were read, αἰὲν would go with ἀστένακτος: though αἰὲν is not necessarily incompatible with an aor. (*Ph.* 1140 n.).—εἰπόμεν κακοῖς: cp. Eur. *Phoen.* 408 πῶς δ' ἦλθες Ἄργος;... | οὐκ οἶδ' ὃ δαίμων μ' ἐκάλεσεν πρὸς τὴν τύχην.

which sight grieves thee most,—my tortured frame, or hers, when she suffers her righteous doom!

Go, my son, shrink not—and show thy pity for me, whom many might deem pitiful,—for me, moaning and weeping like a girl;—and the man lives not who can say that he ever saw me do thus before; no, without complaining I still went whither mine evil fortune led. But now, alas, the strong man hath been found a woman.

Approach, stand near thy sire, and see what a fate it is that hath brought me to this pass; for I will lift the veil. Behold! Look, all of you, on this miserable body; see how wretched, how piteous is my plight!

Ah, woe is me!

The burning throe of torment is there anew, it darts through my sides—I must wrestle once more with that cruel, devouring plague!

Cp. *O. T.* 546 n. **1077** σκέψαι δ' MSS.: σκέψαι θ' Nauck. **1078** τὰδ' B. **1080** δύστανον L, with η written over α by an early hand. **1081** αἰαῖ, ᾧ τάλας, αἰαῖ] αἰ αἰ ᾧ τάλας αἰ αἰ L, with ε ε written over the last two syllables by a later hand. αἰ αἰ...ε ε r: αἰ' αἰ ᾧ τάλας ε' ε' Ald.: αἰαῖ, ᾧ τάλας Dindorf (Teubner ed., 1885); formerly αἰαῖ τάλας (ed. 1860). **1082** ἐθαλψεν Hermann conj. ἐθαλψέ μ'.—ἀρτίως δδ' αὖ,] ἀρτίως ὁ δ' αὖ L: ἀρτίως δδ' αὖ most MSS., and Ald.

So ἀκολουθεῖν τῷ λόγῳ (Plat. *Phaedo* 107 B), τοῖς πράγμασιν (Dem. or. 4 § 39), i.e., to follow their lead.

1075 ἐκ τοιούτου: cp. 284 n.

1076 f. καὶ νῦν...στήθι..., σκέψαι δ'.

The first clause is introduced by καί, the second by δέ (instead of τε), as in *Ant.* 432 χήμεις ἰδόντες ἰέμεσθα, σὺν δέ νιν | θηρώμεθ' εὐθύς. The effect of δέ is to throw the second clause into relief by a slight rhetorical antithesis (as if μέν had followed στήθι). This expressive δ' should not be changed to θ'.

1078 δεῖξω γάρ: the ictus on γάρ does not spoil the rhythm, because the chief stress falls on the verb: cp. *O. C.* 1540 χῶρον δ', ἐπέλγει γάρ με τοῦκ θεοῦ παρόν. Below, in 1247, the case of οὖν is similar.—ἐκ καλυμμάτων = ἐκκεκαλυμμένον, since ἐκ here=ἐξω, 'outside of': cp. *Od.* 15. 272 οὕτω τοι καὶ ἐγὼν ἐκ πατρίδος (sc. εἰμὶ), 'I am an exile.' The sense is different in Aesch. *Ag.* 1178, ἐκ καλυμμάτων | ...δεδορκώς, where ἐκ='forth from.'

1079 ἰδοῦ: cp. 821 ἰδ' (n.).

1081 It is best to retain αἰαῖ, ᾧ τάλας, αἰαῖ, L's reading. Hermann and

others, taking αἰαῖ ᾧ τάλας as a dochmiac, read ἐέ or ε'ε' instead of the second αἰαῖ, placing it in a line by itself. Dindorf formerly read αἰαῖ τάλας (deleting ᾧ and the second αἰαῖ), as an iambic dipodia: but his latest text gives αἰαῖ, ᾧ τάλας (as a dochmiac). Nauck requires bacchi, and suggests ὦ μοι, τάλας, φεύ. A brief interjection of this kind could take almost any metrical form; and, in the absence of a lyric context, the metre here cannot be defined with certainty.

1082 f. ἐθαλψεν is trans., με being understood, as after ἐμπρησον in *Ph.* 801 (n.).—ἀτης: cp. 1104.—δδ' αὖ should be taken with ἐθαλψεν, because (1) δδ' fitly stands in the first clause, and (2) διήξε thus gains force by its abruptness: cp. 1088 f. If a point were placed after ἀρτίως, δδ' would still be better than ὁ δ'.—διήξε, a word used by medical writers, as Wakefield pointed out; e.g., Hippocr. *Morb.* 1. 5 ὕψ' ἐωυτῶν ὀδύνην διατσοῦσιν ἄλλοτε ἄλλη τοῦ σώματος.—ἀγύμναστον: cp. Eur. fr. 683 μὼν κρυμὸς αὐτῆς πλευρὰ γυμνάζει χολῆς;—διαβόρος: distinguish διαβόρον (pass.) in 676. Cp. *Ph.* 7 νόσφ' ...διαβόρῳ (n.).

ὦναξ Ἀΐδη, δέξαι μ',
 ὦ Διὸς ἀκτίς, παῖσον.
 ἔνσεισον, ὦναξ, ἐγκατάσκηψον βέλος,
 πάτερ, κεραυνοῦ. δαίνυνται γὰρ αὖ πάλιν,
 ἥνθηκεν, ἐξώρμηκεν. ὦ χέρες χέρες,
 ὦ νῶτα καὶ στέρν', ὦ φίλοι βραχίονες,
 ὑμεῖς δὲ κείνοι δὴ καθέσταθ', οἳ ποτε
 Νεμέας ἔνοικον, βουκόλων ἀλάστορα,
 λέοντ', ἄπλατον θρέμμα κἀπροσήγορον,
 βία κατειργάσασθε, Λερναίαν θ' ὕδραν,
 διφυᾶ τ' ἄμικτον ἵπποβάμονα στρατὸν
 θηρῶν, ὕβριστήν, ἄνομον, ὑπέροχον βίαν,
 Ἑρμάνθιον τε θήρα, τὸν θ' ὑπὸ χθονὸς
 Ἄιδον τρίκρανον σκύλακ', ἀπρόσμαχον τέρας,
 δεινῆς Ἐχίδνης θρέμμα, τὸν τε χρυσέων

1085

1090

1095

1085 ὦναξ] ὦναξ (*sic*) L.—δέξαι μ'] δέξαι με L. **1087** ὦναξ] ὦναξ L. **1091** ὑμεῖς δὲ (*sic*, not 'δὲ') κείνοι L: ὑμεῖς ἐκείνοι A, with most mss., and Ald.—καθέσταθ'] Dindorf, Campbell and Subkoff agree in reporting L as having *κατεστάθ'*: but it has

1085 f. δέξαι μ': cp. *Ph.* 819 ὦ γαῖα, δέξαι θανάσιμόν μ' ὅπως ἔχω.—Dindorf is probably right in regarding these two lines as anapaestic dimeters, each short of a foot (*βραχυκατάληκτοι*). Hermann, writing Ἀΐδη instead of Ἀΐδη, made them iambic verses with spondees in the second place (*ισχωρρωγικοί*).

1087 f. ἔνσεισον suggests the force with which the brandished bolt leaves the Thunderer's hand; ἐγκατάσκηψον, its descent upon the victim's head.—δαίνυνται: cp. 771.

1089 f. ἥνθηκεν: cp. 1000 ἄνθος (n.): *Ph.* 258 ἡ δ' ἐμῇ νύσος | αἶε τέθηλε (n.). For this rare perf., cp. *Thuc.* 2. 49 ἐξην-θηκός.

ὦ χέρες: cp. *Ph.* 1004 ὦ χεῖρες: *ib.* 1354 ὦ...κύκλοι (n.).—ὦ νῶτα καὶ στέρν'. Quoting from memory (with ὦ στέρν' instead of these words), the rhetorician Apsines (c. 240 A.D.) cites this passage (*Spengel Rhet.* 1. 400) as an instance of pathetic apostrophe,—subjoining it to another example from Sophocles, viz. *O. T.* 1391. Dindorf notes this (ed. 1860).

1091 ὑμεῖς δὲ κείνοι: for δέ cp. *O. T.* 1097 (n.). This reading is not better than ὑμεῖς ἐκείνοι, but has better authority, because the δέ in L (cr. n.) was not likely to have been interpolated.—καθέσταθ',

not merely 'are,' but 'have come to be.' For *καθεστάναι* in this sense, see on *Ant.* 435. The form of expression is due to the emphasis on ὑμεῖς: 'yours is the plight to which those arms have come.' It is a compressed way of saying, τοιοῦτοι ὑμεῖς καθέστατε, ἐκείνοι δὴ (*ὄντες*) etc. For ἐκείνος referring to the past, cp. *O. C.* 1195 σὺ δ' εἰς ἐκεῖνα, μὴ τὰ νῦν, ἀποσκόπει: for its juxtaposition with ὑμεῖς, *ib.* 138 ὅδ' ἐκείνος ἐγώ.

1092 f. Νεμέας, a valley in Argolis, about three miles s. w. of Cleonae, four and a half s. e. of Phlius, and eleven n. of Argos. The lion is described by Hesiod (*Th.* 331) as κοιρανέων Τρητοῖο Νεμείης ἡδ' Ἀπέσαντος, Treton and Apesas being mountains which partly enclose the valley. It was in Τρητόν ('the caverned') that the monster had his den. Pindar calls Nemea the χόρτοι λέοντος (*Ol.* 13. 44); also Διὸς ἄλσος (*N.* 2. 9), from its temple of Zeus, in a cypress-grove.

ἀλάστορα (*O. C.* 788 n.), as Hesiod calls him πῆμ' ἀνθρώποις (*Th.* 329).—ἄπλατον = ἀπέλαστον, unapproachable: cp. Pind. *P.* 12. 9 ἀπλάτοις ὀφίων κεφαλαῖς.—ἀπροσήγορον, lit., 'not affable,'—boldly applied to the intractable beast with which men can establish no relations. The word has here much the sense of ἀπρόσιστον: cp. *O. C.* 1277 τὸ

O thou lord of the dark realm, receive me! Smite me, O fire of Zeus! Hurl down thy thunderbolt, O King, send it, O father, upon my head! For again the pest is consuming me; it hath blazed forth, it hath started into fury! O hands, my hands, O shoulders and breast and trusty arms, ye, now in this plight, are the same whose force of old subdued the dweller in Nemea, the scourge of herdsmen, the lion, a creature that no man might approach or confront; ye tamed the Lernaean Hydra, and that monstrous host of double form, man joined to steed, a race with whom none may commune, violent, lawless, of surpassing might; ye tamed the Erymanthian beast, and the three-headed whelp of Hades underground, a resistless terror, offspring of the dread Echidna; ye tamed the dragon

καθεστάθ' (p. 77 A, line 3 from bottom).

1095 διφνᾶ Dindorf: διφυή MSS.

See on *Ph.* 1014 ἀφνᾶ.

1096 ὑπέρροχον Bentley, and S. Clarke on *Il.* 2. 426:

ὑπέρροχον MSS.

1097 τὸν θ' L: the first ed. who gave this was H. Stephanus (1568). τὸν δ' or τονδ' r: τόνδ' Ald.

δυσπρόοιστον κάπροσῆγορον στόμα. Vergil's description of the Cyclops has been quoted (*Aen.* 3. 621), *Nec visum facilis nec dictu affabilis ulli*; but Polyphemus could speak.

1094 βίᾳ κατειργάσαθε: Heracles throttled the lion, which was invulnerable: *Eur. H. F.* 153 ὃν ἐν βρόχοις ἐλὼν | βραχίονός φησ' ἀγχόναισιν ἐξελεῖν. This was the first of his labours; and thus he won the lion-skin (*Pind. I.* 5. 47).

Λέρναϊαν θ' ὕδραν: see 574 n. *Eur. H. F.* 419 τὰν τε μυρϊόκρανον, | πολύφονον κύνα Λέρνας, | ὕδραν ἐξεπύρρυσεν, | βέλεσι τ' ἀμφέβαλ' ἰόν. This ἄθλος—usually made the second—is closely connected with the first; it is wrought in Argolis; and it completes his equipment by giving him the poison for his arrows. In both these labours, as in others, he is the ἀλεξίκακος.

1095 f. The next two exploits are also linked. Sent by Eurystheus in quest of the κάπρος (θῆρα 1097) that haunted Mount Erymanthus in north Arcadia, Heracles passed over Pholoë, a wild upland district on the borders of Elis. Here he was entertained by the Centaur Pholos, and routed the other Centaurs who flocked to demand a share of his host's wine.

διφνᾶ: Diodorus (4. 69) applies this word to the Centaurs. Cp. *Pind. P.* 2. 47: Ixion and Nephele begat a son Centaurus; δς | Ἰπποισι Μαγνητίδεσσι ἐμύγνυτ' ἐν Παλίῳ | σφυροῖς ἐκ δ' ἐγένοντο

στρατὸς | θαυμαστός, ἀμφοτέροις | ὁμοῖοι τοκεῦσι, τὰ ματρώθεν μὲν κάτω, τὰ δ' ὑπερθε πατρός.—**ἄμικτον**, with whom it is impossible to hold humane intercourse; *Eur. Cycl.* 429 ἄμικτον ἄνδρα: cp. ἀμείλια (*Thuc.* 1. 3).—**ἵπποβάμονα**, usu., 'mounted on horses,' and so some take it here as = mounted on horses' legs'; but it is more simply explained as 'moving like horses.'—**θηρών**: cp. 556.—**ὑβριστήν, ἄνομον**: intemperance and violence were essential attributes of the Centaurs (excepting Cheiron): cp. 565. *Eur. H. F.* 181 τετρασκελὲς θ' ὑβρισμα, Κενταύρων γένος.

1098 ff. "Αἰδίου τρίκρανον σκύλακ'": a three-headed Cerberus seems to have been the usual type in early Ionian art; while on Attic black-figure vases of the middle and later style he is two-headed: see Roscher, *Lex.* p. 2205. Hesiod, the first poet who names Cerberus (*Th.* 311), gives him fifty heads.

Ἐχίδνης θρέμμα, as in Hes. *Th.* 310: but in *O. C.* 1574 he is the offspring of Tartarus and Earth. In *Il.* 8. 366 ff. Athena saves Heracles when Eurystheus sends him ἐξ ἐρέβους ἄζοντα κύνα συγγεροῦ Ἀἰδαο: cp. *Od.* 11. 623.—Pluto said that Heracles might take Cerberus, if he could do so without using any weapon. The hero succeeded, and having shown his living prize to the terrified Eurystheus, restored it to the nether world. (Apollod. 2. 5. 12 § 8.)

χρυσέων: in tragic dialogue χρύσεος usu. suffers synizesis, but there are several

- δράκοντα μήλων φύλακ' ἐπ' ἐσχάτοις τόποις. 1100
 ἄλλων τε μόχθων μυρίων ἐγενεσάμην,
 κοῦδεῖς τροπαί' ἔστησε τῶν ἐμῶν χερῶν.
 νῦν δ' ᾧδ' ἀναρθρος καὶ κατερρακωμένος
 τυφλῆς ὑπ' αἴτης ἐκεπεόρθημαι τάλας,
 ὃ τῆς ἀρίστης μητρὸς ὠνομασμένος, 1105
 ὃ τοῦ κατ' ἄστρα Ζηνὸς αὐδηθεὶς γόνος.
 ἀλλ' εὖ γέ τοι τόδ' ἴστε, καὶ τὸ μηδὲν ᾧ
 καὶ μηδὲν ἔρπω, τήν γε δράσασαν τάδε
 χειρώσομαι κακ τῶνδε· προσμόλοι μόνον,
 ἵν' ἐκδιδαχθῇ πᾶσιν ἀγγέλλειν ὅτι 1110
 καὶ ζῶν κακοὺς γε καὶ θανῶν ἔτεισάμην.
- ΧΟ. ᾧ τλήμον Ἑλλάς, πένθος οἶον εἰσορῶ
 ἔξουσαν, ἀνδρὸς τοῦδέ γ' εἰ σφαλῆσεται.
- ΤΛ. ἐπεὶ παρέσχες ἀντιφωνῆσαι, πάτερ,
 σιγὴν παρασχὼν κλυθί μου, νοσῶν ὁμῶς. 1115
 αἰτήσομαι γάρ σ' ὦν δίκαια τυγχάνειν.

1100 ἐπ' ἐσχάτοις] ἐπεσχατοῖς L. For ἐπ' ἐσχάτοις τόποις Hense conj. γῆς ἐπ' ἐσχάτοις: Nauck, ἐπ' ἐσχάτοις γῆς or ἐπ' ἐσχάτοις χθονός. 1102 τροπαί' L: τροπαί' r and Ald. Cp. 751. 1106 αὐδηθεὶς] αὐ δηθεῖς L, the

exceptions, such as fr. 313: fr. 439: Eur. *Ion* 1175.

The golden apples, brought from the garden of the gods, originally meant the winning of immortality. Hence this ἄθλος properly comes after the Cerberus, though the latter is sometimes made the last (Eur. *H. F.* 427).

δράκοντα μήλων φύλακ'. The garden was in the far west, where Atlas supports the sky, beyond the stream of the Oceanus (Hes. *Tk.* 215). When Zeus espoused Hera there, a wondrous apple-tree (μηλέα) sprang up. This tree was committed to the care of maidens called Hesperides, daughters of Night (Hes. *Tk.* 211), sweet singers; and it was guarded by a terrible dragon, coiled round the stem (Eur. *H. F.* 397, Paus. 6. 19. 8). Heracles slew this dragon with poisoned arrows (Apoll. *Rh.* 4. 1396 ff., where the monster is named Λάδων).

ἐπ' ἐσχάτοις τόποις: for ἐπὶ, cp. 356. So Hesiod *Tk.* 518 πείρασιν ἐν γαίῃς. Eur. *Hipp.* 742 Ἐσπερίδων δ' ἐπὶ μηλόσπορον ἅκταν ἀνύσαιμι τᾶν αἰοιδῶν, | ἔν' ὁ ποντομέδων πορφυρέας λίμνας | ναύταις οὐκέθ' ὁδὸν νέμει. The garden was some-

times placed among the Hyperboreans as by Apollod. 2. 5. 11, and prob. by Aeschylus in the *Προμηθεὺς Λυόμενος*, Strabo 4, p. 183: sometimes in Libya, or in Spain.

1101 μόχθων, a general word, including both the tasks done for Eurystheus (the ἄθλοι proper),—such as the five just enumerated,—and other enterprises, such as the warfare against Laomedon and the Giants (1058). In the temple of Athena χαλκίοκος at Sparta Pausanias saw πολλὰ μὲν τῶν ἀθλῶν Ἡρακλέους, πολλὰ δὲ καὶ ὧν ἐθέλοντός κατώρθωσε (3. 17. 2). As to the cycle of the 'twelve labours,' and its probable origin, see Introduction, § 2.—ἐγενεσάμην: schol. ἐπειράσθην. Cp. *Ant.* 1005 ἐμπύρων ἐγενέμην (n.). Eur. *H. F.* 1353 καὶ γὰρ πόνων δὴ μυρίων ἐγενεσάμην.

1102 χερῶν, valour (488); for the gen., cp. Andoc. or. 1 § 147 τροπαῖα τῶν πολεμίων...ἀπέδειξαν. Cicero well renders, *Nec quisquam e nostris spolia cepit laudibus*.

1103 f. ἀναρθρος, like ἐκνευρυσμένος, since his whole frame has been un-
 hinged and unnerved; so Eur. *Or.* 227 δταν

that guarded the golden fruit in the utmost places of the earth.

These toils and countless others have I proved, nor hath any man vaunted a triumph over my prowess. But now, with joints unhinged and with flesh torn to shreds, I have become the miserable prey of an unseen destroyer,—I, who am called the son of noblest mother,—I, whose reputed sire is Zeus, lord of the starry sky.

But ye may be sure of one thing:—though I am as nought, though I cannot move a step, yet she who hath done this deed shall feel my heavy hand even now: let her but come, and she shall learn to proclaim this message unto all, that in my death, as in my life, I chastised the wicked!

CH. Ah, hapless Greece, what mourning do I foresee for her, if she must lose this man!

HY. Father, since thy pause permits an answer, hear me, afflicted though thou art. I will ask thee for no more than is my due.

letters *θη* (which are still traceable) having been erased after *αὐ*. *αὐθηδὴς* A, R. 1108 *μηδὲν ἔρπω*] Blaydes writes *μηκέθ' ἔρπω*. 1111 *κακοὺς γε*] Cobet conj. *κακούργους*. 1113 *σφαλήσεται*] Meineke and Nauck conj. *σφαλείς* ἔσει. 1114 *παρέσχες*] Wecklein conj. *παρέλκεις*: Blaydes, *παρήης* (as Heimsoeth), or *παρήκας*. Wunder wrote *ἐλπερ πάρεστων*.

μ' ἀνῆ νόσος | *μανίας*, *ἀναρθρός* εἰμι *κάσθεν ὠ μέλη*.—*κατερρακωμένος*: cp. Aesch. *P. V.* 1023 (the eagle rending the flesh of Prometheus) *διαρταμήσει σώματος μέγα ράκος*: Lycophron 1113 *καὶ πᾶν λακίξουσ' ἐν φοναῖς ψυχρὸν δέμας*.—*τυφλῆς*, *caeca*, unseen: fr. 533 *τὸ δ' ἐς αὐριον αἶλ' | τυφλὸν ἔρπει*. Cp. Eur. *Med.* 1200 (the fatal robe consuming Glaucè's flesh) *σάρκες δ' ἀπ' ὁστέων ὥστε πεύκινον δάκρυ | γναθμοῖς ἀ δ' ἄλλοις φαρμάκων ἀπέρρεον*.

1105 f. *ἀρίστης*, since Alcmena, daughter of Electryon and Anaxo, belonged on both sides to the Perseidae, and so traced her descent from Zeus himself.—*ἄνομασμένος*: it is not necessary to supply *γόνος* from 1106: cp. fr. 84 *καταρκεῖ τοῦδε κεκλήσθαι πατρός*.—*αὐθιγῆς*: cp. 736: *Ph.* 240 *αὐδῶμαι δὲ παῖς | Ἀχιλλεύς*.

1107 *τὸ μηδὲν ὦ*: cp. *Ai.* 1275 *ἥδη τὸ μηδὲν ὄντας*: *Ant.* 234 n.

1108 *κἂν μηδὲν ἔρπω*: the adv. is emphatic; cp. 773: *El.* 1014 *σθένουσα μηδὲν*. Powerless as he is to seek her out, he is still able to execute his vengeance if she be brought to him.

1109 ff. *χειρώσομαι*: 279 n.—*κἂκ τῶνδε*: Eur. *Med.* 458 *ὅμως δὲ κἂκ τῶνδ' οὐκ ἀπειρηκὼς φίλοις | ἦκω*: also *ὡς ἐκ τῶνδε*

(*Ai.* 537, etc.).—*ἔν' ἐκδιδαχθῇ... ἀγγέλειν*, with grim irony: see on *O. C.* 1377.—*κακοὺς γε* is far better than Cobet's *κακούργους*, which, indeed, would mark the point. The *γε* is very expressive: it means, 'when *guilt* is to be chastised, I am strong even in weakness,—even unto death.'—*θανὼν*, since he thinks of his life as already closed: cp. 1137 *κτείνασα*.

1112 f. *ὦ τλήμον' Ἑλλάς*: cp. Eur. *H. F.* 877 *μέλεος Ἑλλάς, ἃ τὸν εὐεργέταν | ἀποβαλεῖς*: and *ib.* 135.—*σφαλήσεται*, not *σφαλήσει*, since *ὦ τλήμον' Ἑλλάς* is rather an exclamation than an address. *σφαλείς* ἔσει would be an easy correction (cp. *O. C.* 816 *λυπηθεῖς ἔσει*), but is needless.—The poet may have preferred this verb to the more natural *στερήσεται* as more forcibly expressing a disaster (cp. 297, 719). Elsewhere the genitive after *σφάλωμαι* always denotes, not a person, but a thing (*δόξης, τύχης, χρημάτων*, etc.).

1114 ff. *παρέσχες* followed by *παράσχω* is somewhat inelegant, but it should not too hastily be pronounced spurious: cp. 967 (*βάσιν*, after *βάσις*): *Ph.* 1219 *σείχων* followed in the next v. by *σείχοντα* (n.).—*νοσῶν ὅμως*: cp. *O. C.* 666 n.—*δίκαια*: 409.

- δός μοι σεαυτόν, μὴ τοσοῦτον ὥς δάκνει
θυμῷ δύσσοργος· οὐ γὰρ ἂν γνοίης ἐν οἷς
χαίρειν προθυμεῖ καὶ ὅτοις ἀλγείς μάτην.
HP. εἰπὼν ὃ χρίζεις λήξον· ὥς ἐγὼ νοσῶν 1120
οὐδὲν ξυνήμ' ὦν σὺ ποικίλλεις πάλαι.
TL. τῆς μητρὸς ἤκω τῆς ἐμῆς φράσεων ἐν οἷς
νῦν ἔστιν, οἷς θ' ἤμαρτεν οὐχ ἔκουσία.
HP. ὦ παγκάκιστε, καὶ παρεμνήσω γὰρ αὖ
τῆς πατροφόντου μητρός, ὥς κλίνειν ἐμέ; 1125
TL. ἔχει γὰρ οὕτως ὥστε μὴ σιγᾶν πρέπειν.
HP. οὐ δῆτα τοῖς γε πρόσθεν ἡμαρτημένοις.
TL. ἀλλ' οὐδὲ μὲν δὴ τοῖς γ' ἐφ' ἡμέραν ἐρείς.
HP. λέγ', εὐλαβοῦ δὲ μὴ φανῆς κακὸς γεγώς.
TL. λέγω· τέβνηκεν ἀρτίως νεοσφαγῆς. 1130
HP. πρὸς τοῦ; τέρας τοι διὰ κακῶν ἐθέσπισας.

1117 τοσοῦτον] Mudge conj. τοιοῦτον, and so Brunck reads.—This v. is omitted in A and Harl. 1118 ἂν γνοίης ἐν οἷς] Hense conj. εὖ γνοίης ἂν οἷς.

1119 χαίρειν] Wecklein writes χλίνειν.

1121 ξυνήμ'] ξυνείημ' L, with ῖ over ει from a later hand.—ποικίλλεις] Nauck writes κωτίλλεις (=λαλεῖς).

1117 δός μοι σεαυτόν, give thyself to me, *i.e.*, listen to what I would say, μὴ τοσοῦτον δύσσοργος (ὦν) ὥς δάκνει θυμῷ, without being wrathful in the degree to which thou art (now) stung by passion; *i.e.*, in a less wrathful mood than that to which thy present anger excites thee. δύσσοργος agrees with the subject to δός, rather than with σεαυτόν, since δός μοι σεαυτόν (*Ph.* 84 n.) is equivalent to πιθοῦ μοι. θυμῷ is best taken with δάκνει only, though it might go with δύσσοργος also. For δάκνει, cp. 254.—Prof. Campbell, reading the subjunct. δάκνη, construes ὥς μὴ τοσοῦτον δάκνη κ.τ.λ., 'that you may not be so exceedingly vexed with rage, being grievously distempered.' But ὥς should then precede μῆ.

With the conjecture τοιοῦτον (masc.), the sense would be, 'not in the mood to which thou art stung by anger.' This would be simpler, but is unnecessary.

1118 f. οὐ γὰρ ἂν γνοίης the suppressed protasis is *el* μὴ δόης: cp. *O. C.* 98 n.—ἐν οἷς χαίρειν προθυμεῖ, in what a situation, under what circumstances, you desire a triumph,—the intended victim being already dead. ἐν οἷς is used as in 1122: for οἷς, instead of ὅτοις, in the indirect question, cp. *O. C.* 1171 n.

There is no class. example of χαίρειν ἐν τινι as='to rejoice *in* a thing,' the regular constr. being χαίρειν τινί or ἐπὶ τινι: in Aesch. *Eum.* 996, χαίρετ' ἐν αἰσιμαίσι πλοῦτον, ἐν='amidst.' τρυφᾶν ἐν τινι occurs, but is not exactly similar.—καὶ ὅτοις ἀλγείς μάτην, and under what circumstances you are bitter without cause,—*i.e.*, against one who is really innocent.

1121 ποικίλλεις, of riddling speech, as in 412 τί ποτε ποικίλλας ἔχεις; He does not understand the allusions in χαίρειν and ἀλγείς.—πάλαι expresses impatience: cp. *Ph.* 589 n.

1122 f. τῆς μητρὸς...φράσεων κ.τ.λ.: cp. n. on 928: *Ph.* 439 ἀναξίου μὲν φωτὸς ἐξέρησομαι, | ...τί νῦν κυρεῖ.—νῦν ἔστιν: some edd. give νῦν ἔστιν: but the verb is here merely the copula, not substantive ('exists').—οἷς θ' ἤμαρτεν: ἐν is carried on from the first οἷς to the second, as in 423 to πολλοῖσιν from ποίοις ἐν ἀνθρώποισιν.

1124 καὶ παρεμνήσω: καὶ gives an indignant emphasis to the verb,—'hast thou indeed...?' cp. *Ant.* 726 (n.) οἱ τηλοκοῖδε καὶ διδαζόμεσθα δὴ | φρονεῖν...; It could also mean, 'even,' 'so much as'; but this would be hardly so forcible.—For γὰρ in an angry question, cp. *O. C.*

Accept, my counsels, in a calmer mood than that to which this anger stings thee: else thou canst not learn how vain is thy desire for vengeance, and how causeless thy resentment.

HE. Say what thou wilt, and cease; in this my pain I understand nought of all thy riddling words.

HY. I come to tell thee of my mother,—how it is now with her, and how she sinned unwittingly.

HE. Villain! What—hast thou dared to breathe her name again in my hearing,—the name of the mother who hath slain thy sire?

HY. Yea; such is her state that silence is unmeet.

HE. Unmeet, truly, in view of her past crimes.

HY. And also of her deeds this day,—as thou wilt own.

HE. Speak,—but give heed that thou be not found a traitor.

HY. These are my tidings. She is dead, lately slain.

HE. By whose hand? A wondrous message, from a prophet of ill-omened voice!

1123 νῦν ἔστιν, οἷς θ'] νῦν ἔστ' ἐν οἷς θ' Harl., and so Blaydes (with ἔστ'). Nauck writes νῦν ἔστιν ὡς θ'. As to accent, most MSS. and Ald. give νῦν ἔστιν: L, νῦν ἔστιν (and so Hermann). **1128** ἐρεῖς.] ἐρεῖς; L.

863.—παρεμνήσω, of incidental mention; Her. 7. 96 τῶν ἐγώ, οὐ γὰρ ἀναγκαῖη ἐξέργομαι ἐς ἱστορίας λόγον, οὐ παραμύνημαι.

1125 πατροφόντου, fem., as the poets use σωτήρ (O. T. 81 n.), φονεύς (Eur. I. T. 586), χιλιοναυτής (ib. 141), Ἑλλήν (Heracl. 130), etc. The word ought to mean, 'slayer of her own father'; but here its reference is decided by the subject of the principal verb, as in Od. 1. 299 (ἔκτανε πατροφονήα). A still bolder use occurs in Eur. Or. 193, where the sense of πατροφόνου ματρός is relative to ἡμᾶς in 191, while the subject of the principal verb is ὁ Φοῖβος.

ὡς κλύειν ἐμέ, the last person who ought to hear it. The emphasis on the pron. is, however, very slight; cp. 1220: O. T. 1045 ὥστ' ἰδεῖν ἐμέ: Ph. 299 (n.).

1126 ἔχει γὰρ οὕτως, sc. ἐκείνη. This suits the context better than to make ἔχει impersonal ('the case stands thus').

1127 οὐ δῆτα (σιγᾶν πρέπει), τοῖς γε πρόσθεν ἡμαρτ., by reason of them, in view of them: for the caus. dat., cp. Thuc. 3. 98 τοῖς πεπραγμένοις φοβούμενος τοὺς Ἀθηναίους.

1128 ἀλλ' οὐδὲ μὲν δὴ ἐρεῖς (ὅτι σιγᾶν πρέπει) τοῖς γ' ἐφ' ἡμέραν, by reason of this day's deeds. Heracles has said,

bitterly, 'Silence is indeed unfitting, in view of her crimes.' Hyllus replies, 'It is so also in view of her deeds to-day,—as you will admit, when you know all.' His father must learn that she has died, and that she was innocent.—ἀλλ' οὐδὲ μὲν δὴ, rejecting an alternative, as in Ai. 877. (Cp. ἀλλὰ μὲν δὴ in 627.)—τοῖς... ἐφ' ἡμέραν=τοῖς σήμερον πεπραγμένοις. The sense of ἐφ' ἡμέραν is usu. 'for the day,' as in Her. 1. 32 τοῦ ἐπ' ἡμέρην ἔχοντος: Eur. El. 429 τῆς ἐφ' ἡμέραν βορᾶς. Here the phrase is perhaps tinged with a sad irony,—'this day's portion of evil.' Cp. O. C. 1079, where κατ' ἡμαρ = 'to-day,' though ib. 682 κατ' ἡμαρ means, as usual, 'daily.'

1129 κακός, by defending her; he is a true son of Heracles (1064 ff.) only if he abhors his mother.

1130 λέγω: cp. Ph. 591, Ant. 245.—ἀρτίως νεοσφαγῆς: the same phrase occurs in Ai. 898: cp. Ant. 1283 (τέθνηκε...) ἀρτι νεοτόμοισι πλῆγμασιν.

1131 ἐθέσπισας, as having announced what no human wit could have foreseen,—since Deianeira, as Heracles supposes, is happy and triumphant. So Theseus says to Oedipus (O. C. 1516), πολλὰ γὰρ σε θεοπίθονθ' ὄρω | κού ψευδόφημα.—τέρας implies incredulity.—διά κακῶν, 'in ill-

- ΤΛ. αὐτὴ πρὸς αὐτῆς, οὐδενὸς πρὸς ἐκτόπου.
 ΗΡ. οἴμοι· πρὶν ὥς χρῆν σφ' ἐξ ἐμῆς θανεῖν χερός;
 ΤΛ. καὶ σοῦ στραφεῖν θυμός, εἰ τὸ πᾶν μάθοις.
 ΗΡ. δεινοῦ λόγου κατῆρξας· εἰπέ δ' ἦ νοεῖς. I 135
 ΤΛ. ἅπαν τὸ χρῆμ', ἤμαρτε χρηστὰ μωμένη.
 ΗΡ. χρήστ', ὦ κάκιστε, πατέρα σὸν κτείνασα δρᾷ;
 ΤΛ. στέργῃμα γὰρ δοκοῦσα προσβαλεῖν σέθεν
 ἀπήμπλαχ', ὥς προσεῖδε τοὺς ἔνδον γάμους.
 ΗΡ. καὶ τίς τοσοῦτος φαρμακεὺς Τραχινίων; I 140
 ΤΛ. Νέσσος πάλαι Κένταυρος ἐξέπεισέ νιν
 τοιῶδε φίλτρῳ τὸν σὸν ἐκμήναι πόθον.
 ΗΡ. ἰοῦ ἰοῦ δύστηνος, οἴχομαι τάλας·
 ὄλωλ' ὄλωλα, φέγγος οὐκέτ' ἔστι μοι.
 οἴμοι, φρονῶ δὴ ξυμφορᾶς ἵν' ἔσταμεν. I 145

1132 αὐτῆς r: αὐτῆς L.—ἐκτόπου] Meineke conj. ἐντόπου: Hense, οἰκέτου.

1134 καὶ σοῦ Schaefer: καὶ σου L, with most MSS., and Ald.—στραφεῖν] στρα-
 φοῖν Ald., with A. **1135** κατῆρξας] κατήρξας L. **1136** ἅπαν τὸ χρῆμ'
 ἤμαρτε MSS. 'Meo monitu Erfurdtius comma posuit post χρῆμ': Hermann. Nauck

writes ἀπλοῦν τὸ ῥήμ'.—μωμένη Heath (and L², acc. to Subkoff): μωμένη L, with
 most MSS., and Ald. **1137** χρήστ'] χρήστ' (not χρήστ') L, as in Ph. 450.

1138 στέργῃμα] Nauck writes στέργηθρα.—σέθεν] Hermann writes ἔθεν (=ἐαυτῆς).

omened words,' not because she has died, but because his vengeance has been baffled (1133). Schol.: ἀπιστον γὰρ διὰ δυσσφήμων ὥσπερ ἔμαντεύσω.

1132 οὐδενὸς πρὸς ἐκτόπου: i.e., by no one coming, from without, into the place where she was: hence, 'by no external hand.' Hyllus knew that she had been alone in the θάλαμος when she did the deed (927—931). We need not suppose, then, that ἐκτοπος means merely ἄλλος (which it could not do); nor, again, that it means 'foreign to Trachis.' These two explanations, which miss the mark on each side, have been fused in L's gloss, ὑπὸ ἄλλου ξένου.

1133 The emphasis on ἐξ ἐμῆς χερός excuses the form of expression, (τέθνηκε) πρὶν θανεῖν. Cp. Ai. 110, where the stress on ρῶτα φωνιχθεῖς similarly excuses θάνῃ (after θανεῖν in 106).

1135 δεινοῦ, ironical, as in Ai. 1127 δεινὸν γ' εἶπας: Ph. 1225.—κατήρξας: cp. Plat. Prot. 351 E κατάρχεις τοῦ λόγου.—ἦ: cp. 553 f.

1136 ἅπαν τὸ χρῆμ', 'this is the sum of the matter.' For this use of τὸ χρῆμα, as meaning 'the state of the case,' like τὸ πρᾶγμα in Ph. 789, cp. Ar.

Vesp. 799 ὅρα τὰ χρῆμα· τὰ λόγι' ὥς περ-
 αίνεται. The phrase is best taken as a nom., with τὸδε ἐστὶν understood: cp. O. T. 1234 f.: Eur. fr. 255 ἀπλοῦς ὁ μῦθος, μὴ λέγ' εἶδ. It might, however, be an acc. in appos. with the sentence.—μω-
 μένη: cp. O. C. 836 n.

1137 κτείνασα: cp. 1111 θανὼν: Ai. 1126 δίκαια γὰρ τόνδ' εὐτυχεῖν κτεί-
 ναντά με;

1138 f. γὰρ justifies χρηστὰ μωμένη. —στέργῃμα occurs only here. Its formation from στέργ-ω is anomalous, since the word ought to be στέργμα: but the same may be said of στέργηθρον (instead of στέρκτρον): and θέλγητρον was in use along with θέλκτρον. [Lidd. and Scott cite θέλγημα from Suidas s.v. βουκολήσας: but Bernhardt (ed. 1853, vol. i. p. 1017) reads θέλγητρον there, without noting a variant.] The objection to στέργῃμα from the form is not, then, decisive. As to sense, στέργηθρον, like φίλτρον, is 'an instrument for producing love'; while στέργῃμα, like φίλημα, ought to denote an effect. But here, again, we must allow for the freedom of poetical diction. The analogy of κήλημα, 'a spell' (Eur. Tro. 893), by the side of κήληθρον (Bek-

HY. By her own hand, and no stranger's.

HE. Alas, ere she died by mine, as she deserved!

HY. Even thy wrath would be turned, couldst thou hear all.

HE. A strange preamble; but unfold thy meaning.

HY. The sum is this;—she erred, with a good intent.

HE. Is it a good deed, thou wretch, to have slain thy sire?

HY. Nay, she thought to use a love-charm for thy heart, when she saw the new bride in the house; but missed her aim.

HE. And what Trachinian deals in spells so potent?

HY. Nessus the Centaur persuaded her of old to inflame thy desire with such a charm.

HE. Alas, alas, miserable that I am! Woe is me, I am lost,—undone, undone! No more for me the light of day!
Alas, now I see in what a plight I stand!

1139 ἀπήμπλαχ'] ἀπήμπλακ' L, with χ over κ from the first hand. Elmsley (on *Med.* 115) would write ἀπήμπλαχ'. Cp. *O. T.* 471 n.—ἐνδον] Wecklein writes νέουσ. Mekler suggests εἶδεν.

1144 ἔστι μοι] Nauck writes εἰσρώ. Hense suspects the verse. **1145** ἔσταμεν corrected from ἐστάμεν in L.

ker *Anecd.* p. 46. 25), is not a strict one, since κήλημα is properly, 'an effect of charming'; still, such an analogy may have influenced a poet who found στέργημα more convenient than στέργηθρον. Hyllus presently refers to this charm as τοῦ φίλτρω (1142): which rather suggests that a word in the sing. number was used here also. Cp. 575 κλητήριον: 685 φάρμακον. (In 584 f. the plurals φίλτροις, θέλκτροισι describe the class of remedy: they do not directly denote the unguent.) For these reasons I refrain from changing στέργημα, with Nauck, to στέργηθρα.—σέθεν, objective gen. with στέργημα.

δοκοῦσα, imperf. partic. (*Ant.* 166 n.), = ὅτε ἐδόκει. The position of the clause, ὡς προσεῖδε τοὺς ἐνδον γάμους, which would properly precede ἀπήμπλακε, is made possible by the strong emphasis on στέργημα...δοκοῦσα προσβαλεῖν: 'It was a love-charm that she thought to apply (though she failed), when she saw,' etc. The leading idea of the sentence is here expressed by the participial clause (592 n.).

τοὺς ἐνδον γάμους: cp. 843 νέων...γάμων, and 460 (n. on ἐγγυμ). 'The new union (= the new paramour) in the house there,'—a way of indicating Iolè, whom he abhors (1233), without naming her. Cp. the euphemistic τῆς...κατ' οἴκου in

O. T. 1447.—The new turn given to the thoughts of Heracles by vv. 1141 f. averts them wholly from Deianeira; and he speaks no word of pardon.

1140 καὶ gives a scornful tone to the question: cp. *O. C.* 263 n.—τοσοῦτος, so potent: Plat. *Symp.* 177 c τοσοῦτος θεός.

1142 ἐκμήναι: cp. Ar. *Ecc.* 965 Κύπρι, τί μ' ἐκμαίνεις ἐπὶ ταύτῃ;

1143 τοῦ τοῦ, as in *O. T.* 1071 (Iocasta), 1182 (Oedipus).—δύστηνος: for the nom., cp. 986.

οἶχομαι. From the beginning of his torments, Heracles has felt that they could end only in death (cp. 802: 1001: 1111). Why, then, should he now speak as if he realised his state for the first time? The answer seems to be that, though the ultimate prospect is unchanged, his doom acquires a new terror in the light of its supernatural source. Hitherto he has believed himself the victim of human malice: it might leave no hope, but still it fixed no term. Now he knows that he is in the grip of ἀνάγκη: his moments are numbered. Henceforth he thinks only of the end.

1144 ff. φέγγος οὐκέτ' ἔστι μοι: cp. Theocr. 1. 102 ἤδη γὰρ φράσθη πάνθ' ἄλιον ἄμμι δεδοκεῖν.—ξυμφορὰς ἔν' ἔσταμεν: cp. 375 n.: *O. T.* 1442 ἔν' ἔσταμεν |

ἴθ', ὦ τέκνον· πατὴρ γὰρ οὐκέτ' ἔστι σοι·
 κάλει τὸ πᾶν μοι σπέρμα σῶν ὁμαιμόνων,
 κάλει δὲ τὴν τάλαιναν Ἀλκμήνην, Διὸς
 μάτην ἄκοιτιν, ὡς τελευταίαν ἐμοῦ
 φήμην πύθησθε θεσφάτων ὅσ' οἶδ' ἐγώ.

1150

ΤΛ. ἀλλ' οὔτε μήτηρ ἐνθάδ', ἀλλ' ἐπακτία
 Τίρυνθι συμβέβηκεν ὥστ' ἔχειν ἔδραν,
 παίδων δὲ τοὺς μὲν ξυλλαβοῦσ' αὐτὴ τρέφει,
 τοὺς δ' αὖν τὸ Θήβης ἄστυ ναίοντας μάθοις·
 ἡμεῖς δ' ὅσοι πάρεσμεν, εἴ τι χρή, πάτερ,
 πράσσειν, κλύοντες ἐξυπηρετήσομεν.

1155

HP. σὺ δ' οὖν ἄκουε τοῦργον· ἐξήκεις δ' ἵνα
 φανεῖς ὁποῖος ὢν ἀνὴρ ἐμὸς καλεῖ.
 ἐμοὶ γὰρ ἦν πρόφαντον ἐκ πατρὸς πάλοι,
 *τῶν ἐμπνεόντων μηδενὸς θανεῖν ὑπο,

1160

1150 ὅσ'] ὅσος L. 1153 παίδων δὲ] Reiske conj. παίδων τε. 1155 f. ἡμεῖς
 δ' ὅσοι] Nauck would write ἡμεῖς δὲ σοι, and delete v. 1156.—πράσσειν Brunck:
 πράττειν MSS. 1157 σὺ δ' οὖν L, with most MSS.: σὺ νῦν V², Vat.—τοῦργον]
 F. W. Schmidt conj. τοῦμόν: Nauck, τοῦπος. 1158 φανεῖς Harl.: φανῆισ L.

χρηλας.—ἴθ', ὦ τέκνον: for the pause, and
 the absence of caesura, cp. 27 n.

1147 ff. κάλει...κάλει δὲ: cp. *Ant.*
 806 n.—ὁμαιμόνων, brethren (*O. C.*
 330 n.): Hyllus was the eldest of the
 family (56).—Ἀλκμήνην: 1105 n.—μά-
 την, since Zeus had been cruel to her son.
 Cp. *Eur. H. F.* 339 (quoted by Wake-
 field), where her mortal husband, Amphi-
 tryon, says, with the same meaning, ὦ
 Ζεῦ, μάτην ἄρ' ὁμόγαμόν σ' ἐκτησάμην.

τελευταίαν...φήμην...θεσφάτων, my last
 (dying) utterance of them. Cp. *O. T.*
 723 φῆμαι μαντικαί: *ib.* 86 τοῦ θεοῦ φήμην
 φέρων. ἐμοῦ with πύθησθε: cp. *O. T.*
 333 οὐ γὰρ αὖν πύθοιό μου. The schol.
 wrongly took ἐμοῦ with τελ. φήμην, as =
 τὴν περὶ τῆς τελευτῆς μου φήμην.

The oracles can be only the two which
 are told to Hyllus (1159—1171). If
 there had been others, they also must
 have been confided to him, as represent-
 ing the absent kinsfolk. Heracles wishes
 to gather his family around him at a
 solemn farewell,—to convince them, by
 the θεσφάτα, that he is in the hand of
 Zeus,—and, with that sanction, to lay
 his last commands upon them all.

1151 ff. ἀλλ'...ἀλλ': cp. *Ph.* 524 n.
 —οὔτε is followed by δὲ (1153), as in

Eur. Suppl. 223 ff., *Xen. An.* 6. 3. 16
 (=6. 1. 16 of some edd.), *Plat. Rep.*
 389 A, etc. Cp. 143 n.—ἐπακτία Τί-
 ρυνθι: see on 270.

συμβέβηκεν, impers., it has come to
 pass: the subject to ἔχειν (αὐτήν) can
 easily be supplied, and the whole phrase
 = τυγχάνει ἔδραν ἔχουσα.—For ὥστε,
 cp. *Arist. Pol.* 2. 2. 5 καὶ συμβαίνει δὴ
 τὸν τρόπον τοῦτον ὥστε πάντας ἄρχειν.—
 Not, 'she has come to terms (with Eurys-
 theus), so that she should dwell,' etc.

Sophocles glances here at parts of the
 story which do not come within the scope
 of the play. Alcmena, daughter of Elec-
 tryon king of Mycenae, had been be-
 trothed to her first cousin, Amphitryon,
 son of Alcaeus king of Tiryns. Amphi-
 tryon accidentally killed his uncle, Elec-
 tryon, and then fled from Tiryns to
 Thebes with his betrothed. At Thebes
 Alcmena bore Heracles to Zeus. Hera-
 cles afterwards went to Argolis and served
 Eurystheus,—with the hope that his toils
 would purchase a return to Tiryns for the
 exiled Amphitryon and Alcmena (*Eur.*
H. F. 19). When these toils were over,
 Heracles dwelt in freedom at Tiryns with
 his family, including Alcmena,—Amphi-
 tryon being dead (*Diod.* 4. 33). He

Go, my son,—for thy father's end hath come,—summon, I pray thee, all thy brethren; summon, too, the hapless Alcmena, in vain the bride of Zeus,—that ye may learn from my dying lips what oracles I know.

HY. Nay, thy mother is not here; as it chances, she hath her abode at Tiryns by the sea. Some of thy children she hath taken to live with her there, and others, thou wilt find, are dwelling in Thebè's town. But we who are with thee, my father, will render all service that is needed, at thy bidding.

HE. Hear, then, thy task: now is the time to show what stuff is in thee, who art called my son.

It was foreshown to me by my Sire of old that I should perish by no creature that had the breath of life,

Most MSS. have φανῆς (the Aldinè reading), or φανῆς. **1159** πρόσφαντον γ: πρόσφατον L. **1160** πρὸς τῶν πνεόντων (πλεόντων V²) μηδενὸς θανεῖν ὑπο MSS. (1) Keeping ὕπο, Erfurd't conj. τῶν ἐμπνεόντων: Dindorf, ἀνδρῶν (Blaydes βροτῶν) πνεόντων: Blaydes also, τῶν μὲν πνεόντων. (2) Keeping πρὸς, Musgrave conj. θανεῖν ποτέ (Dobree ποτ' ἄν): Wecklein, χρῆναι θανεῖν.

afterwards slew Iphitus, and then sought a refuge for his household at Trachis (39). But, in the course of the fifteen months since he departed for Lydia, Alcmena had returned to Tiryns, (Eurystheus having no cause to fear the aged widow,)—and had taken some of her grandchildren with her, in order to lighten the burden on the hospitality of Ceyx.—**ξύλλαβοῦσ'**, here simply=λαβοῦσα μεθ' ἐαυτῆς: cp. O. T. 971 n.

1154 τὸ Θήβης ἄστυ. Thebes, the birthplace of Heracles (116), and his early home (510), was a place where some of his children might well find friends. Sophocles has perhaps taken a hint here from his elder contemporary, the logographer Pherecydes, who related that, after the death of Eurystheus, Thebes became the home of the Heracleidae; fr. 39 (Müller *Frag. Hist.* i. p. 82) "Ἄλλος δὲ καὶ οἱ ἄλλοι Ἡρακλεῖδαι καὶ οἱ σὺν αὐτοῖς ἀποθανόντος Εὐρυσθέως κατοικίζονται πάλιν ἐν Θήβαις.—ἄν... μάθεις: sc. εἰ πύθοιο: since he has been so long abroad.

1155 εἰ ὅσοι πάρεσμεν. The plural includes those who had accompanied Heracles from Euboea: cp. 1194 ἐν οἷς χρήσεις φίλων. We are not obliged to suppose that any *son* besides Hyllus was at home; though verses 54 f. implied that. Nauck rejects v. 1156 because (1) Hyllus could not say ὅσοι, and (2) Heracles has not yet asked him to do

anything.—**ἐξυπηρετήσομεν**: cp. O. T. 217 n.

1157 εἰ σὺ δ' οὖν ἄκουε: there is no emphasis on σὺ (as if it referred to the absence of the others): rather the sense is, 'Well, then (since you are ready to help), hear the task.' For this use of δ' οὖν, cp. O. T. 669 n.—**τοῦργον**=δ τι δραστήον ἐστιν: cp. Ph. 26 τοῦργον οὐ μακρὰν λέγεις.—**ἐξήκεις**, you have reached a point, a situation: cp. O. T. 1515 ἄλις ἔν' ἐξήκεις δακρύων: ib. 1158 εἰς τὸ δ' ἤξεις.—**ἐμὸς** without παῖς: cp. 1205: Ai. 547 εἴπερ δικαίως ἐστ' ἐμὸς τὰ πατρώθεν. The stress falls on the participial clause (592 n.).

1159 γάρ is merely prefatory.—**πρόφαντον ἐκ πατρός**: this oracle, given by Zeus at an unspecified time and place, is not mentioned elsewhere in the play. Nor is it noticed by any other writer. Sophocles may, however, have found it in some earlier treatment of the fable.

1160 τῶν ἐμπνεόντων, Erfurd't's correction of πρὸς τῶν πνεόντων, is the most probable. ἐμπνεῖν as=εἶν (Ph. 883) is frequent, while πνεῖν has that sense only in the Homeric πνεῖε τε καὶ ἔρπει (Il. 17. 447, Od. 18. 131). ὕπο might, no doubt, have arisen from πο[τέ], but is presumably genuine: it closes a verse in 1077, O. T. 949, Ph. 334, 583, El. 553: and it is associated with θνήσκω in O. T. 1246, Ph. 334, El. 444. The combination of πρὸς with ὑπό cannot be defended

ἀλλ' ὅστις Ἴδου φθίμενος οἰκῆτωρ πέλοι.
 ὁδ' οὖν ὁ θῆρ Κένταυρος, ὡς τὸ θέϊον ἦν
 πρόφαντον, οὕτω ζώντά μ' ἔκτεινεν θανάων.
 φανῶ δ' ἐγὼ τούτοισι συμβαίνοντ' ἴσα
 μαντεῖα καινά, τοῖς πάλαι ξυνήγορα,
 ἃ τῶν ὀρείων καὶ χαμαικοιτῶν ἐγὼ
 Σελλῶν ἐσελθὼν ἄλσος εἰσεγραψάμην
 πρὸς τῆς πατρώας καὶ πολυγλώσσου δρυός,
 ἣ μοι χρόνῳ τῷ ζῶντι καὶ παρόντι νῦν
 ἔφασκε μόχθων τῶν ἐφεστώτων ἐμοὶ
 λύσιω τελείσθαι· καδόκουν πράξειν καλῶς·
 τὸ δ' ἦν ἄρ' οὐδὲν ἄλλο πλὴν θανεῖν ἐμέ.
 τοῖς γάρ θανούσι μόχθος οὐ προσγίγνεται.
 ταῦτ' οὖν ἐπειδὴ λαμπρὰ συμβαίνει, τέκνον,
 δεῖ σ' αὖ γενέσθαι τῷδε τάνδρῃ σύμμαχον,

1165

1170

1175

1161 πέλοι] πέλει L, with *οι* written above by the first hand: πέλει A, with most MSS., and Ald. **1163** ἐκτεινεν A, Harl., and Ald.: ἐκτεινε L: ἐκτανεν (or ἐκτανε) r.

1164 συμβαίνοντ' ἴσα] Wunder writes *συμβαίνοντά σοι*. **1165** Nauck brackets this v. ('Versum delerim malim', Dobree, *Adn.* vol. II, p. 42).

1167 ἐσελθὼν r: εἰσελθὼν L.: προσελθὼν T, V², Vat., prob. from Triclinius.—εἰσεγραψάμην] Elmsley

as= 'to be slain by no one on the part of (πρὸς) the living.' Paley, quoting Eur. *Or.* 407 ἐκ φασμάτων δὲ τὰδε νοσεῖς ποίων ὑπο; describes *φαντασμάτων* as Nauck's conjecture; but that word stands in most of the recent MSS., and in Porson's text.

1161 ἀλλ' ὅστις: for the ellipse of the antecedent (ἐκείνου), cp. *Ai.* 1050 δοκοῦντ' ἐμοί, δοκοῦντα δ' ὅς κ'ραίνει στρατοῦ. Eur. *Ion* 560 ἦ θλιγὼ δῆθ' οἱ μ' ἐφύσαν;—Ἰδου...οἰκῆτωρ: 282.—ὅστις...πέλοι: if we suppose that Nessus was alive when Zeus spoke, then this is oblique for ὅστις ἂν πέλην, as *O. T.* 714 (in a prophecy) ὅστις γένοιτ' for ὅστις ἂν γένηται. But if Nessus was then dead, it is oblique for ὅστις πέλει.

1162 f. θῆρ (556) is in appos. with Κένταυρος.—ζώντά μ' ἔκτεινεν θανάων: as the dead Hector brought death on Ajax (*Ai.* 1027). For other examples of this favourite antithesis, cp. *O. T.* 1453 n.: *Ant.* 871 n.: *Ai.* 901.

1164 τούτοισι κ.τ.λ. The *μαντεῖα καινά* denote the oracle given at Dodona twelve years before this time, saying that at the end of the twelfth year Heracles should have rest. This is the oracle to which allusion was made in 44, 164 ff.,

824 ff. The other and earlier oracle (1159 ff.) had predicted the *agency*: this Dodonaean oracle, 'recent' in a relative sense, predicted the *time*. The two oracles 'agree,' because each verifies the other. The thing has come to pass by the right agency at the right time.

συμβαίνοντ' ἴσα, 'coming out in agreement with them,'—yielding the same result,—viz., that *this* is the predicted end. For *συμβαίνειν*, cp. 173 n. The idea is emphatically repeated in *τοῖς πάλαι ξυνήγορα*, 'pleading on the side of the older oracle,'—upholding its truth. Cp. 814 *ξυνηγορεῖς*.

1166 ff. ἃ τῶν ὀρείων κ.τ.λ. The Σελλῶν ἄλσος is the sacred precinct at Dodona, including the temple of Zeus, with its temenos; its limits have been traced by Carapanos (*Dodone*, pp. 16—23): see Appendix, note on this passage, § 2.

The name Σελλοί, or Ἐλλοί (akin to Ἑλλήν, Ἑλλάς), denoted a prehistoric tribe, dwelling at and around Dodona: see Appendix, § 4. The priests of Zeus, furnished by this tribe, are said to have been called τόμουροι, from Mount Tomāros (*Orphic Argon.* 268 Τομαρίας ἐκλυε φηγός),

but by one that had passed to dwell with Hades. So I have been slain by this savage Centaur, the living by the dead, even as the divine will had been foretold.

And I will show thee how later oracles tally therewith, confirming the old prophecy. I wrote them down in the grove of the Selli, dwellers on the hills, whose couch is on the ground; they were given by my Father's oak of many tongues; which said that, at the time which liveth and now is, my release from the toils laid upon me should be accomplished. And I looked for prosperous days; but the meaning, it seems, was only that I should die; for toil comes no more to the dead.

Since, then, my son, those words are clearly finding their fulfilment, thou, on thy part, must lend me thine aid.

conj. ἐξεγραψάμην. **1169** ἡ μοι] Blaydes conj. ἦτις.—τῷ ζῶντι] τῷ ζῶντι L. Hense conj. χρησθέντι or ῥηθέντι: Wunder, μέλλοντι, τῷ παρόντι νῦν. **1172** τὸ δ'] The first hand in L wrote τὸ δ': S has corrected this to τὸδ' (without deleting the grave accent). τὸδ' is in most MSS., and Ald.; Wyttenbach first pointed out that τὸ δ' is required. **1173** προσγίγνεται] προσγίγνεται L: cp. 425.—Nauck, with Axt (*Philol.* 4, p. 575), brackets this v. **1175** τῷδε τάνδρι] τῷδέτ' ἀνδρὶ L.—σύμμαχον L: σύμμαχον r, and Ald.

which towers above Dodona on w. s. w. In early times these priests were the direct interpreters of the oracle; hence the Σελλοί are called ὑποφῆται in *Il.* 16. 235. Afterwards, when the cult of Dionē was associated with that of Zeus, the office of interpretation was transferred to the priestesses called Peleïades (172: Strabo 7. 329). Here, as in 171 f., the poet says that the oak gave the oracle; but he does not here mention the expositors. He refers to the Σελλοί only to define the ἄλσος.

ὄρειων refers to the site of Dodona in a valley, more than 1600 feet above sea-level, surrounded by hills. See Appendix, § 1.

χαμαικοιτῶν, a trait of barbarism, surviving as a mark of sanctity. According to Philostratus (*Imag.* 2. 33), the Selli were 'men of a rude life' (αὐτοσχέδιοι τινες), who held that their austerities were pleasing to Zeus. Cp. *Il.* 16. 235 ἀνιπτόποδες χαμαιεῖναι: Eur. fr. 355 ἐν ἀστρώτῳ πέδῳ | εὔδουσι, πηγαῖς δ' οὐχ ὑγραίνουσιν πόδας. Callimachus *Del.* 284 calls them Πελασγοί... γηλεχέες.

ἐξεγραψάμην, i.e., wrote for his own use in the δέλτος (157). Cp. Her. 8. 135, where Greeks accompany the Carian Mýs on his visit to the oracle of Apollo at Ptōon, ὡς ἀπογραφομένους τὰ θεσπιεῖν

ἐμελλε: then Mýs snatches the δέλτος from them, and makes an abstract for himself (συγγραψάμενον). At. Av. 982 (χρησμός) δν ἐγὼ παρὰ τὰπόλλωνος ἐξεγραψάμην. At Dodona, in later times at least, the inquirer gave his question in writing to the Peleïades, and received a written answer: many of the leaden plates thus used have been found (Carapanos, pp. 68—83): Appendix, § 6.

1169 χρόνῳ τῷ ζῶντι: the past can be described as dead (*Aí.* 141 τῆς νῦν φθιμένης νυκτός); the future, as unborn (*O.* C. 618 χρόνος τεκνοῦται... ἡμέρας); the present is here called ζῶν, not merely in the sense of παρών, but with the thought that this is the moment for the oracle to become operative.

1170 f. ἐφεστῶτων, 'imposed' as a doom: cp. *Il.* 12. 326 κῆρες ἐφεστᾶσιν θανάτοις.—τελείσθαι, fut., with pass. sense, as in *Od.* 23. 284, etc.

1172 τὸ δ' refers to λύσιν τελείσθαι: 'but that (the promised release) was, it seems, only my death.' Cp. Plat. *Rep.* 357A ἐγὼ μὲν οὖν... ᾤμην λόγου ἀπηλ- λάχθαι τὸ δ' ἦν ἄρα, ὡς ἔοικε, προοίμιον.—θανεῖν: for the simple aor. inf., though the ref. is to the future, cp. *Ph.* 503 παθεῖν (n.).

1174 συμβαίνει, are coming true: cp. 173 n.

καὶ μὴ ᾽πιμείναι τοῦμόν ὀξύναι στόμα,
ἀλλ' αὐτὸν εἰκαθόντα συμπράσσειν, νόμον
κάλλιστον ἐξευρόντα, πειθαρχεῖν πατρί.

ΤΛ. ἀλλ', ὦ πάτερ, ταρβῶ μὲν εἰς λόγου στάσιν
τοιαύτ' ἐπελθών, πείσομαι δ' ἅ σοι δοκεῖ. 1180

ΗΡ. ἔμβαλλε χεῖρα δεξιὰν πρώτιστά μοι.

ΤΛ. ὥς πρὸς τί πίστιν τήνδ' ἄγαν ἐπιστρέφεις;

ΗΡ. οὐ θᾶσσον οἴσεις μῆδ' ἀπιστήσεις ἐμοί;

ΤΛ. ἰδού, προτείνω, κοῦδὲν ἀντειρήσεται.

ΗΡ. ὅμνυ Διός νυν τοῦ με φύσαντος κάρα. 1185

ΤΛ. ἦ μὴν τί δράσειν; καὶ τόδ' ἐξειρήσεται;

ΗΡ. ἦ μὴν ἐμοὶ τὸ λεχθὲν ἔργον ἐκτελεῖν.

ΤΛ. ὅμνυμ' ἔγωγε, Ζῆν' ἔχων ἐπώμοτον.

ΗΡ. εἰ δ' ἐκτὸς ἔλθοις, πημονὰς εὐχου λαβεῖν.

ΤΛ. οὐ μὴ λάβω· δράσω γάρ· εὐχομαι δ' ὅμως. 1190

1176 μὴ ᾽πιμείναι (or μὴ ἐπιμείναι) most MSS., and Ald.: μὴ πειμείναι (*sic*) L: *ei* is in an erasure, prob. from *η*: the first *ei* has also been retouched, but it is not clear that it has come (as Dübner thinks) from *a*. *an* had been written above (apparently by S), but has been deleted by a line drawn through it. Meineke conj. μὴ ἀναμείναι: Blaydes, μὴ τι πλῆναι.—ὀξύναι] ὀξύναι L. **1177** εἰκαθόντα] εἰκάθοντα L, with most MSS., and Ald.: εἰκάθοντα A (ὁ from first hand). **1178** ἐξευρόντα] Wecklein writes ἐξορθοῦντα: Wakefield conj. ἐξαίροντα (and so Wecklein, *Ars Soph. em.* p. 52): Meineke, ἐκ-

1176 f. ἐπιμείναι...ὀξύναι, to wait on, (so as) to sharpen. (In Thuc. 3. 26, ἐπιμένοντες...πεύσεσθαι, the fut. inf. stands as after προσδοκῶντες: it does not, like ὀξύναι here, express the result.) Cp. *Αἰ.* 584 γλώσσά σου τεθηγμένη. For the aor. inf. of ἐπιμένω, cp. *Οἰ.* 11. 350 τλήτω... | ...ἐπιμείναι ἐς αἶριον. The delay is viewed as a whole, not as a process.—Others, less well, make στόμα the subject to ὀξύναι: 'Do not wait for my words to goad thee.'—αὐτόν, of thine own accord.—εἰκαθόντα: as to these forms, see *O. T.* 651 n.

1178 ἐξευρόντα is illustrated by the words αὐτὸν εἰκαθόντα. He is not to wait until this law has been brought home to his mind by a rebuke. He is to 'find it out' in the light of his own reason. εὐρίσκειν often expresses the result of reflection. *O. T.* 441 τοιαῦτ' ὀνειδίζ' οἷς ἔμ' εὐρήσεις μέγαν (*i.e.*, when you look deeper). Her. 7. 194 λογιζόμενος ὁ Δαρείος εὐρέ οἱ πλέω ἀγαθὰ τῶν ἀμαρτημάτων πεποιημένα: id. 1. 125 φροντίζων δὲ εὐρίσκει τε (*v. l.* εὐρίσκεται) ταῦτα καιριώτατα εἶναι, καὶ ἐποίει δὴ ταῦτα.

Cp. Eur. fr. 219 τρεῖς εἰσιν ἀρεταὶ τὰς χρεῶν σ' ἄσκειν, τέκνον, | θεοὺς τε τιμᾶν τοὺς τε θρέψαντας γονεῖς | νόμους τε κοινὸς Ἑλλάδος.

1179 f. ἀλλ', ὦ πάτερ: ἀλλὰ here prefaces assent, as *Ph.* 48, 524.—ταρβῶ μὲν κ.τ.λ. The sense is: 'I am alarmed, indeed, at the issue to which you have brought me,—a choice between disobedience, and a blind promise; but I will obey.' λόγου στάσιν τοιάνδε, 'such a situation in our converse': ἐπελθών, 'having advanced', *i.e.*, having been drawn on to it, by the progress of the dialogue. It may be noted that the sing. λόγου suits this sense of στάσις: if the meaning had been, 'strife of words' (the στάσις γλώσσης of *O. T.* 634), we should have expected rather the plur. λόγων, as in Eur. *Ph.* 1460 εἰς ἔριν λόγων. For this general sense of στάσις, *status*, cp. Plat. *Phaedr.* p. 253 D ὁ...ἐν τῇ καλλίονι στάσει ὢν.

Throughout the dialogue (1114—1156), Hyllus has been gentle and respectful. If, then, στάσιν means 'strife', ἐπελθών must mean merely, 'having advanced up to it,' *i.e.*, 'come to the verge of it.' But

Thou must not delay, and so provoke me to bitter speech: thou must consent and help with a good grace, as one who hath learned that best of laws, obedience to a sire.

HY. Yea, father,—though I fear the issue to which our talk hath brought me,—I will do thy good pleasure.

HE. First of all, lay thy right hand in mine.

HY. For what purpose dost thou insist upon this pledge?

HE. Give thy hand at once—disobey me not!

HY. Lo, there it is: thou shalt not be gainsaid.

HE. Now, swear by the head of Zeus my sire!

HY. To do what deed? May this also be told?

HE. To perform for me the task that I shall enjoin.

HY. I swear it, with Zeus for witness of the oath.

HE. And pray that, if thou break this oath, thou mayest suffer.

HY. I shall not suffer, for I shall keep it:—yet so I pray.

φέροντα: Herwerden, εὖ τηρούντα. **1179** στάσιν] Wecklein conj. τάσιν ('tension'). **1181** ἔμβαλλε χεῖρα] ἔμβαλ χεῖρα L. **1182** ἐπιστρέφεις] Hense conj. ἐπιστρέφεις. **1183** οἴσεις] Subkoff conj. εἴσεις: Blaydes, ἀρεῖς, which Nauck and Mekler cite without noticing the ἄ.—ἀπιστήσεις] ἀπιστήσῃς L, with εἰ written above η by first hand. Schol. in marg., γρ. προστήσῃς ἐμοί: whence Hermann conj. προστήσῃ γ' ἐμοί. **1185** νυν] νῦν L, with most mss., and Ald.: so Bruck and Hermann. **1186** L points thus: ἡ μὴν τί δράσειν· καὶ τόδ' ἐξειρήσεται. The usual pointing was δράσειν;...ἐξειρήσεται. Hence the v. l. τότ' for τόδ' (B in marg.). Hermann, δράσειν;...ἐξειρήσεται;

the clause with μέν, opposed to πείσσομαι δέ, ought to express something which tells against obedience (as the fear of a blind promise does); not something which tells in favour of it, as the fear of strife would do. The same objection applies to conjecturing ἐπελθεῖν ('I am afraid of being drawn into such a strife').

1181 ἔμβαλλε: see on Ph. 813 ἔμβαλλε χεῖρός πῖσιν.

1182 ὡς πρὸς τί: ὡς='in your intention': cp. O. T. 1174 ὡς πρὸς τί χεῖρας; Ph. 58 πλεῖς δ' ὡς πρὸς οἶκον.—ἐπιστρέφεις: the primary notion is that of turning some constraining force upon a person,—bringing it to bear on him: so, 'press,' 'urge,' upon him: schol. ἐπάγεις μοι. It is a stronger equiv. for ἐπισκήπτεις.—Not, 'regard' (Musgrave): this would be πῖστος ἐπιστρέφει (midd.).

1183 οὐ θάσσοιν κ.τ.λ.: Ai. 75 οὐ σῖγ' ἀνέξει μηδὲ δειλίαν ἀρεῖ; Eur. Bacch. 343 οὐ μὴ προσοίσεις χεῖρα, βακχεύσεις δ' ἰών, | μηδ' ἐξομώρξει μωρίαν τὴν σὴν ἐμοί; ib. 792 οὐ μὴ φρενώσεις μ', ἀλλὰ δέσμιος φυνγών | σώσει τόδ'; For οὐ μὴ with fut. ind., cp. 978.—οἴσεις, sc. χεῖρα δεξιάν:

but the choice of the verb may have been influenced by πῖσιν.

1185 ὅμνυ...κάρα: so ὁμνύα θεούς, Στυγὸς ὕδωρ (Il. 14. 271), πέδον (Eur. Med. 746), etc.

1186 f. ἐξειρήσεται; This is clearly the right punctuation; for Hyllus is most anxious to know what will be asked of him. Heracles evades the question by replying, τὸ λεχθὲν ἔργον,—i.e., δ ἂν λεχθῇ: just as in Ai. 528, ἐὰν μόνον τὸ ταχθὲν εὐ τολμᾷ τελεῖν, the partic.=δ ἂν ταχθῇ.—With a full stop at ἐξειρήσεται, the sense would be merely, 'and this promise shall be given.'

1188 ἐπώμοτον (427) here=ὄρκιον (schol.), τὸν ὄρκον ἐγγυητὴν (Suid. s. v.). Cp. Ph. 1324 Ζῆνα δ' ὄρκιον καλῶ (n.).

1189 ἱκτὸς ἔλθοις, sc. τοῦ ὄρκου; cp. Plat. Symp. 183 B ἐκβάντι τὸν ὄρκον.—πιημόνας εὐχου λαβεῖν: the usual sanction of a solemn oath; cp. Lys. or. 12 § 10 ὥμοσεν ἐξώλειαν ἑαυτῷ καὶ τοῖς πασιὼν ἐπαρώμενος, λαβὼν τὸ τάλαντόν με σώσειν.

1190 οὐ μὴ λάβω: for the pause cp. 1146.

HP. οἶσθ' οὖν τὸν Οἴτης Ζηνὸς ὕψιστον πάγον;

ΤΛ. οἶδ', ὡς θυτήρ γε πολλὰ δὴ σταθεὶς ἄνω.

HP. ἐνταυθα νυν χρή τοῦμόν ἐξάραντά σε
σῶμ' αὐτόχειρα καὶ ξὺν οἷς χρήζεις φίλων,
πολλὴν μὲν ὕλην τῆς βαθυρρίζου δρυὸς
κείραντα, πολλὸν δ' ἄρσεν' ἐκτεμόνθ' ὁμοῦ
ἄγριον ἔλαιον, σῶμα τοῦμόν ἐμβαλεῖν,
καὶ πευκίνης λαβόντα λαμπάδος σέλας
πρήσαι. γόον δὲ μηδὲν εἰσίτω δάκρυ·

I 195

ἀλλ' ἀστένακτος καδάκρυτος, εἴπερ εἶ
τοῦδ' ἀνδρός, ἔρξον· εἰ δὲ μή, μενῶ σ' ἐγώ
καὶ νέρθεν ὦν ἀραῖος εἰσαεὶ βαρύνς.

I 200

ΤΛ. οἴμοι, πάτερ, τί <δ'> εἶπας; οἶά μ' εἵργασαι.

HP. ὅποια δραστέ' ἐστίν· εἰ δὲ μή, πατρός

1191 Οἴτης] Musgrave conj. Οἴτη.—ὕψιστον MSS.: Wakefield conj. ὑψίστου.

1193 ἐνταυθα νυν Brunck: ἐνταυθα νῦν L, with most MSS.: ἐνταυθα δὲ B.—ἐξάραντά] ἐξαίρεντά L, the ι inserted by a later hand: ἐξαρέντα schol. in marg. **1195**—

1191 τὸν Οἴτης Ζηνὸς...πάγον; cp. Ph. 489 τὰ Χαλκώδοντος Εὐβόλας σταθμά. The change of ὕψιστον to ὑψίστου is a plausible one. Pausanias mentions statues of Zeus Ὑψίστος at Corinth (2. 2. 8), Olympia (5. 15. 5), and Thebes (9. 8. 5); the title occurs, too, in an Attic inscr. (C. I. G. 497—506), and was frequent in poetry. I prefer, however, to keep the reading of the MSS., because, here, we seem to need an epithet for πάγον rather than for the god. Cp. 436 τοῦ κατ' ἄκρον Οἰταῖον νάπος | Διὸς καταστράπτουτος.

The place traditionally known as the 'Pyre' was probably somewhere near 'the proper summit of Oeta' (Leake, *North-east Greece*, vol. II. pp. 19 f.), now Mount Patriótiko, about eight miles W.N.W. of Trachis. A *Pyra* is marked in Kiepert's *Atlas von Hellas* (ed. 1872, map 5), where the greatest height of Oeta is given as 2152 metres, or about 7055 ft. It is mentioned by Theophr. *Hist. Plant.* 9. 10. 2 (τῆς Οἴτης ἀμφὶ τὴν Πυράν): cp. Liv. 36. 30, and Ph. 1432.

1192 θυτήρ (613), slightly emphasised by γε, implies that he is familiar with the place.—σταθεὶς: cp. 608.

1193 ἐνταυθα properly refers to ἐμβαλεῖν (1197), but, since the inf. is so long delayed, is more conveniently taken with ἐξάραντα, in the sense of ἐνταυθοῖ:

cp. *El.* 380 ἐνταυθα πέμψειν. For the sense of ἐξάραντα, cp. 799 ἄρον ἐξω.

1194 καὶ can be prefixed to ξὺν οἷς, κ.τ.λ., since αὐτόχειρα implies ταῖς σεαυτοῦ χειρσί.

1195 ff. The pyre is to be built with (1) oak, sacred to Zeus (1168); and (2) the wild olive, which Heracles himself had brought to Greece: Paus. 5. 7. 7 κομισθῆναι δὲ ἐκ τῆς Ὑπερβορέων γῆς τὸν κότινόν φασιν ὑπὸ τοῦ Ἑρακλέους ἐς Ἑλλάδας. Pindar, in treating that legend, uses the generic word, ἐλαία, O. 3. 13. Pliny *H. N.* 16. 89 *Olympiae oleaster, ex quo primus Hercules coronatus est*: where he also mentions that, near Heracleia in Pontus, were *quercus duae ab Hercule saetae*.

κείραντα, like *Il.* 24. 450 δοῦρ' ἐλάτης κέρσαντες. In Attic prose, κείρειν, 'to shear,' is said only of cutting off hair, or devastating land. The prose word here would be κόψαντα.—ἐκτεμόνθ', cutting it from the stump, close to the ground: *Il.* 12. 148 ἀγρυτον ὕλην, | πρυμνὴν ἐκτάμνοντες ('at the root'). In Lys. or. 7 § 19 ἐξέτεμενον τὰ πρέμνα refers to cutting the roots of an olive out of the ground.—ἄγριον ἔλαιον: the κότινος was also called ἄγριος ἔλαιος (Pind. fr. 21), ἀγρίελαιος, or ἀγριελάλα. The epithet ἄρσενος expresses its sturdy vigour. Acc. to Theophrastus (*Hist. Plant.* 4. 13) the κότινος lives

HE. Well, thou knowest the summit of Oeta, sacred to Zeus?

HY. Ay; I have often stood at his altar on that height.

HE. Thither, then, thou must carry me up with thine own hands, aided by what friends thou wilt; thou shalt lop many a branch from the deep-rooted oak, and hew many a faggot also from the sturdy stock of the wild-olive; thou shalt lay my body thereupon, and kindle it with flaming pine-torch.

And let no tear of mourning be seen there; no, do this without lament and without weeping, if thou art indeed my son. But if thou do it not, even from the world below my curse and my wrath shall wait on thee for ever.

HY. Alas, my father, what hast thou spoken? How hast thou dealt with me!

HE. I have spoken that which thou must perform; if thou wilt not,

1198 Wunder rejects these four vv.

1197 ἔλαιον] ἐλαῖον L. 1203 τί δ' εἶπας] τί εἶπας L, with several of the later MSS.: τί μ' εἶπας A, R, Harl., and Ald.: τί μ' εἶπας T, B (with Triclinius): τοῦ' εἶπας V², Vat., whence Hense conj. ποῦ' εἶπας.

longer than the ἐλαία. Ovid says, *Ure mares oleas* (*Fast.* 4. 741).—πολλόν=πολύ, as *Ant.* 86 πολλόν=πολύ: the only instance of this Ionic form in tragedy.—σῶμα τοῦμόν is repeated, the sentence having become so long: cp. νῦν in 289, after ἐκεῖνον.

1198 f. πευκίνης: cp. 766 πιεῖρας δρῦς (n.).—πρῆσαι, made emphatic by place and pause: cp. *Ant.* 72 θάψω.—γόνυ...δάκρυ, the tear that belongs to, accompanies, lamentation; as δάκρυα and γόοι are so often associated (*Eur. Or.* 320, *I. T.* 860, etc.). (Not, 'a mournful tear,' as opp. to δάκρυ χαρᾶς).—εἰσίτω, abs., 'come in,' 'find a place' there: cp. *Plat. Phaedr.* p. 270 A τὸ γὰρ ὑψηλόνουν τοῦτο...ἔοικεν ἐντεῦθεν ποθεν εἰσιέναι. We ought not to supply σε, as if the sense were, 'come into thy thoughts' (*Phaedo* p. 58 E οὔτε...με...ἔλεος εἰσῆι).

The ordinary ἐκφορά was attended by wailing; but these obsequies, like those of the priests in *Plat. Legg.* 947 B, were to be χωρὶς θρήνων καὶ ὀδυρῶν. Cp. Ma-noah's words in *Samson Agonistes* (1708), 'Come, come; no time for lamentation now.'

1200 ff. ὁστῆνακτος: cp. 1074.—εἶπεν εἰ κ.τ.λ.: cp. 1158.

μενῶ σ' ἐγὼ κ.τ.λ., 'I will await thee with my curse'; i.e., 'my curse

will be in store for thee,' attending on thee thenceforth. (Not merely, 'I will await thee in the nether world,' to punish thee when thou comest thither.) Cp. 1240 θεῶν ἀρὰ | μενεῖ σ'. So *Ant.* 1075 λοχῶσιν...Ἐρινύες.—ἀπαῖος, here, 'bringing a curse': cp. *Eur. I. T.* 778 ἢ σοῖς ἀπαῖα δώμασιν γενήσομαι. (But in *O. T.* 1291, 'under a curse').—εἰσαεῖ, because the power of the Erinyes over a mortal did not end with his life: it was their part, ὁμαρτεῖν, ὅφρ' ἂν | γὰν ὑπέλθῃ· θανὼν δ' οὐκ ἄγαν ἐλεύθερος. (*Aesch. Eum.* 340.)—βαρὺς, as in *O. T.* 546 δυσ-μενῆ τε καὶ βαρύν.

1203 The hiatus τί εἶπας is supported by the MSS. here, but appears as ungenial to the poet's style as in *Ph.* 917, οἶμοι, τί εἶπας; Here, as there, τί μ' εἶπας seems inadmissible. It could mean only, 'What hast thou said of me?'—and we can hardly justify this as meaning, 'hast thou said that, if I refuse, I shall be no true son?' The alternative is to insert δ': cp. *O. C.* 332 τέκνον, τί δ' ἦλθες; See *Append.* on *Ph.* 100.

1204 f. ὁποῖα δραστή' ἐστίν, sc. εἶπον. The reply passes over εἰργασαι, and refers to εἶπας: cp. 423, where ἡολοῖσιν ἀστών answers the earlier of two queries.—εἰ δὲ μή, sc. δράσεις.—γενοῦ, 'become', as if by adoption (εἰσποίησις)

- ἄλλου γενοῦ τὸν μηδ' ἐμὸς κληθῆς ἔτι. 1205
 ΤΛ. οἶμοι μάλ' αὖθις, οἷά μ' ἐκκαλεῖ, πάτερ,
 φονέα γενέσθαι καὶ παλαμναῖον σέθεν.
 ΗΡ. οὐ δῆτ' ἔγωγ', ἀλλ' ὦν ἔχω παιῶνιον
 καὶ μούνον ἱατῆρα τῶν ἐμῶν κακῶν.
 ΤΛ. καὶ πῶς ὑπαίθων σῶμ' ἂν ἰώμην τὸ σόν; 1210
 ΗΡ. ἀλλ' εἰ φοβεῖ πρὸς τοῦτο, τᾶλλα γ' ἔργασαι.
 ΤΛ. φορᾶς γέ τοι φθόνησις οὐ γενήσεται.
 ΗΡ. ἦ καὶ πυρᾶς πλήρωμα τῆς εἰρημένης;
 ΤΛ. ὅσον γ' ἂν αὐτὸς μὴ ποτιψαύων χεροῖν·
 τὰ δ' ἄλλα πράξω, κοῦ καμῖ τοῦμόν μέρος. 1215
 ΗΡ. ἀλλ' ἀρκέσει καὶ ταῦτα· πρόσνειμαι δέ μοι
 χάριν βραχεῖαν πρὸς μακροῖς ἄλλοις διδούς.
 ΤΛ. εἰ καὶ μακρὰ κάρτ' ἐστίν, ἐργασθήσεται.
 ΗΡ. τὴν Εὐρυτεῖαν οἶσθα δῆτα παρθένον;
 ΤΛ. Ἰόλην ἔλεξας, ὥς γ' ἐπεικάζειν ἐμέ. 1220

1205 του] τοῦ L.

1208 ἐκκαλεῖ] ἐκκαλεῖς Harl.

1208 ὦν ἔχω]

Hermann writes ὡς ἔχω.

1209 τῶν ἐμῶν] Wecklein conj. θανασίμων: Blaydes,

δυστήμων.

1210 ὑπαίθων] In L an early hand has suggested ὑπαῖθων.

1211 τᾶλλα γ' A, Lc, R, Harl., and Ald.: τᾶλλα μ' L, with most of the later MSS.

1214 μὴ ποτιψαύων] Hartung reads μὴ ποτε ψαύων, a few of the later

into another family. Cp. Lys. or. 13 § 91 τὸν τε γόνυ πατέρα...τὸν τε ποιητὸν πατέρα. So Oedipus to Polyneices, *O. C.* 1383 σὺ δ' ἔρρ' ἀπὸ πτυστός τε κἀπᾶτωρ ἐμῶν.

1206 f. οἷά μ' ἐκκαλεῖ, 'what dost thou call upon me to do.' For the double acc., cp. Plat. *Euthyphr.* § A αὐτὰ ταῦτα προκαλεῖσθαι αὐτόν.

παλαμναῖον is not weak after φονέα, because, as used in poetry, it often implies the defilement (ἀγος) of blood-guiltiness,—meaning, 'accursed wretch,' rather than merely 'slayer.' Cp. Aesch. *Eum.* 448 ἀφθογγον εἶναι τὸν παλαμναῖον νόμος, κ.τ.λ. Hence, like μᾶστωρ, it can denote also the avenger of guilt (Eur. *I. T.* 1218). Photius had this in view when he explained παλαμναῖος by φονεὺς ἢ μιαιρός. Properly the word means merely 'a man of violent hand': cp. *Ph.* 1206 παλάμαν, n.

1208 f. οὐ δῆτ' ἔγωγ', ἀλλ': the same formula as in *O. T.* 1161, *Ph.* 735. —ὦν ἔχω (κακῶν) παιῶνιον refers more especially to bodily sufferings; while ἱατῆρα τῶν ἐμῶν κακῶν is rather, 'physician of my woes' generally. After ὦν

ἔχω, τῶν ἐμῶν is awkward; but it is partly excused (1) by the slight pause which might follow παιῶνιον, and (2) by the emphasis on ἱατῆρα. It might, indeed, be suggested that κακῶν belongs to τῶν ἐμῶν only, while ὦν ἔχω should be taken separately, 'what I suffer': this, however, is less natural. Hermann's emendation, ὥς ἔχω ('considering my state'), is possible, but slightly weak.

1211 φοβεῖ πρὸς τοῦτο: cp. *O. T.* 980 σὺ δ' εἰς τὰ μητρὸς μὴ φοβοῦ νυμφεύματα.

1212 φθόνησις is found only here. Cp. Plat. *Phaedo* 61 D ἀ...τυγχάνω ἀκηκοῦς, φθόνος οὐδεὶς λέγειν. *Ion* 530 D οὐ φθονήσεις μοι ἐπιδείξαι.

1213 πλήρωμα (nom.), sc. γενήσεται: —cp. Eur. *Hec.* 574 οἱ δὲ πληροῦσιν πυρᾶν, | κορμοὺς φέροντες πευκίνους. Though πλήρωσις would have been more natural, πλήρωμα, expressing the result, is equally correct here.

1214 (πληρώσω), ὅσον γε (πληρώσαιμ') ἂν μὴ ποτιψ.: cp. *O. T.* 347 ἐργάσθαι θ', ὅσον | μὴ χερσὶ καίνων (sc. εἰχες ἐργάσθαι). Hyllus will help to hew

then get thee some other sire, and be called my son, no more!

HY. Woe, woe is me! What a deed dost thou require of me, my father,—that I should become thy murderer, guilty of thy blood!

HE. Not so, in truth, but healer of my sufferings, sole physician of my pain!

HY. And how, by enkindling thy body, shall I heal it?

HE. Nay, if that thought dismay thee, at least perform the rest.

HY. The service of carrying thee shall not be refused.

HE. And the heaping of the pyre, as I have bidden?

HY. Yea, save that I will not touch it with mine own hand. All else will I do, and thou shalt have no hindrance on my part.

HE. Well, so much shall be enough.—But add one small boon to thy large benefits.

HY. Be the boon never so large, it shall be granted.

HE. Knowest thou, then, the girl whose sire was Eurytus?

HY. It is of Iolè that thou speakest, if I mistake not.

MSS. having μή ποτε ψαύω (in Τ ων is superscr.),—probably due to Triclinius. Wunder, μή τι προσψαύων.

1216 πρόσνεμαι A, with most MSS., and Ald.: προσνείμαι B: πρὸνείμαι L, with σ added above the line, probably by the first hand, to whom the accent on ο may also be attributed.

1218 L has κάρτ' in an erasure, from κρατ' (or κρᾶτ'). **1219** παρθένον] παρνον L, with θ over α.

1220 ὥς γ' Schaefer: ὥστ' L: ὥς Wecklein: ὥστε γ' εἰκάζειν Reiske.—ἐπεικάζειν L, with most MSS., and Ald.: ἀπεικάζειν r (as B).

the wood, but not to build the pyre. The pyre was kindled by Philoctetes, or, acc. to another version, by Poeas (*Ph.* 802 n.).—**ποτιψαύων**: tragic lyrics admit *ποτὶ* (*fr.* 225), and its compounds (1030 ἀποτίβματος: Aesch. *Theb.* 94 ποτιπέσω, etc.). But tragic dialogue presents no other example, except Aesch. *Eum.* 79 ποτὶ πτόλιν.

1215 κού καμῖ, 2nd pers. sing. midd., thou shalt have no difficulty, **τοῦ μόν μέρους**, on my part (acc. of respect: cp. *Ant.* 1062 τὸ σὸν μέρος, n.).—Most editors take καμῖ as 3rd pers. sing. act.: 'and my part of the work shall not flag.' But καμοῦμαι is the regular fut.: indeed, the only trace of the act. form is in Hesych., καμῶν ἐργάσομαι.

1216 ἀρκέσει καὶ ταῦτα, even this: so *Ph.* 339 οἶμαι μὲν ἀρκεῖν σοὶ γε καὶ τὰ σ', ὦ πάλας, | ἀλγῆμαθ'.—**πρόσνεμαι**: the midd. is noteworthy, as we should

have expected πρόσνεμον: cp., however, *Ar. Av.* 563 προσνείμασθαι δὲ πρεπόντως | τοῖσι θεοῖσιν τῶν ὀρνίθων δς ἂν ἀρμότῃ καθ' ἕκαστον,—where, as here, the act. might have been expected. The accentuation πρόσνεμαι (cr. n.) represents a wish to read the aor. inf. act. as an imperative.

1217 βραχείαν, small (*O. C.* 586 n.): μακροῖς, large (*Di.* 130, etc.).—**διδούς**, sc. αὐτά: cp. *O. C.* 475 νεοτόκῳ μαλλῶ λαβών (n.).

1219 Εὐρύτλειαν: cp. *O. T.* 267 τῷ Λαβδακέῳ παιδί (n.).—**παρθένον**, an unmarried woman: cp. 1225.

1220 ἐπεικάζειν has here much better authority than ἀπεικάζειν: cp. 141 n.—**ὥς γ'**, as a correction of ὥστ', is preferable to ὥς, not only as accounting for τ', but because ἐμέ is added: cp. *Eur. Alc.* 801 ὥς γ' ἐμοὶ χρῆσθαι κριτῇ: *Ar. Plut.* 736 ὥς γ' ἐμοὶ δοκεῖν.

- HP. ἔγνωσ. τοσοῦτον δὴ σ' ἐπισκήπτω, τέκνον·
ταύτην, ἐμοῦ θανόντος, εἵπερ εὐσεβεῖν
βούλει, πατρώων ὀρκίων μεμνημένος,
προσθοῦ δάμαρτα, μηδ' ἀπιστήσης πατρί·
μηδ' ἄλλος ἀνδρῶν τοῖς ἐμοῖς πλευροῖς ὁμοῦ 1225
κλιθεῖσαν αὐτὴν ἀντὶ σοῦ *λάβῃ ποτέ,
ἀλλ' αὐτός, ὦ παῖ, τοῦτο κήδευσον λέχος.
*πιθοῦ· τὸ γάρ τοι μεγάλα πιστεύσαντ' ἐμοὶ
σμικροῖς ἀπιστεῖν τὴν πάρος συγχεῖ χάριν.
- ΤΛ. οἴμοι· τὸ μὲν νοσοῦντι θυμοῦσθαι κακόν, 1230
τὸ δ' ὧδ' ὅρᾱν φρονούντα τίς ποτ' ἂν φέροι;
- HP. ὡς ἐργασείων οὐδὲν ὦν λέγω θροεῖς.
- ΤΛ. τίς γάρ ποθ', ἧ μοι μητρὶ μὲν θανεῖν μόνῃ
μεταίτιος σοὶ *δ' αὖθις ὡς ἔχεις ἔχειν,
τίς ταῦτ' ἄν, ὅστις μὴ 'ξ ἀλαστόρων νοσοῖ, 1235
ἔλοιτο; κρεῖσσον κάμέ γ', ὦ πάτερ, θανεῖν
ἧ τοῖσιν ἐχθίστοισι συνναίειν ὁμοῦ.

1221 δὴ σ'] Hartung reads δῆρ': Blaydes conj. νυν.—For τέκνον, Wecklein conj. τελεῖν.

1224 προσθοῦ Dindorf: πρόσθου MSS.

1225 ἐμοῖς] ἐμοὶ L, with σ added above by a later hand.

1226 λάβῃ Elmsley: λάβοι MSS.

1228 πιθοῦ Brunck: πείθου

1221 ἐπισκήπτω with double acc., like κελεύω τινά τι; so Eur. *I. T.* 701 πρὸς δεξιὰς σε τῆσδ' ἐπισκήπτω τάδε.

1223 πατρώων ὀρκίων, the oath imposed on thee by thy father.

1224 προσθοῦ, associate with thyself: cp. *O. C.* 404 n.

δάμαρτα. This passage concerning Iolè and Hyllus (1216—1251) was rendered indispensable by the plot, if the poet was to avoid a contradiction which must otherwise have perplexed the spectators.

Iolè figured in legend as the wife of Hyllus. Their son, Κλεοδαῖος (called Κλεοδάτης by Theopompus, fr. 30), was mentioned by Hesiod (schol. Ap. Rh. 1. 824), and was recorded in the pedigree of the Spartan kings, being the grandfather of Aristodemus (Her. 6. 52, 8. 131). Hyllus and Iolè had also a daughter, Εὐαίχμη, known in Messenian story (Paus. 4. 2. 1).

But, in this play, Iolè is the paramour of Heracles, and indirectly the cause of his death. How, then, could Hyllus wed her? His own words (1233—1237) express what a Greek would feel. It was necessary, then, that the marriage should

be imposed upon him by his dying father's inexorable command.

Cp. Apollodorus 2. 7. 7 § 13 ἐντελόμενος Ἰάλλω...τὴν Ἰόλην ἀνδρωθέντα γῆμαι: as if Hyllus were younger than Sophocles here imagines him. Ovid, *Met.* 9. 278, of Iolè: *Herculis illam | Imperiis thalamoque animoque receperat Hyllus*. Acc. to Pherecydes, it was for Hyllus, not for himself, that Heracles had first asked the hand of Iolè (schol. on v. 354).

1225 f. ἄλλος...ἀντὶ σοῦ: cp. *Αἰ.* 444 οὐκ ἂν τις αὐτ' ἐμαρψεν ἄλλος ἀντ' ἐμοῦ.—ὁμοῦ, prep. with dat., in the sense of 'near' (*O. T.* 1007), a specially Attic use (*Ph.* 1218 Append.).—λάβῃ, in this command, is clearly right: the mere wish, λάβοι, would be unsuitable. Cp. 331 n.

1227 ἀλλ' αὐτός, κ.τ.λ.: this third clause reiterates the sense of the first, προσθοῦ δάμαρτα: cp. 433 n.—τοῦτο...λέχος=τοῦτο κῆδος, cogn. acc. to κήδευσον ('contract this marriage'): cp. Arist. *Pol.* 5. 7. 10 κηδεύειν δὲ φθέρωσιν.—Not, 'cherish this bride,' as in Eur. *Med.* 888 κηδεύουσιν is said of Medea 'tending' Jason's new wife.

1228 f. πιθοῦ, not πείθου: it is a

HE. Even so. This, in brief, is the charge that I give thee, my son. When I am dead, if thou wouldst show a pious remembrance of thine oath unto thy father, disobey me not, but take this woman to be thy wife. Let no other espouse her who hath lain at my side, but do thou, O my son, make that marriage-bond thine own. Consent: after loyalty in great matters, to rebel in less is to cancel the grace that had been won.

HY. Ah me, it is not well to be angry with a sick man: but who could bear to see him in such a mind?

HE. Thy words show no desire to do my bidding.

HY. What! When she alone is to blame for my mother's death, and for thy present plight besides? Lives there the man who would make such a choice, unless he were maddened by avenging fiends?

Better were it, father, that I too should die, rather than live united to the worst of our foes!

most MSS.—*ἐμοί*] Wecklein conj. *μοι*. 1229 *σμηκροῖς*] Blaydes writes *σμηκρόν σ'*.—*πάρος*] *πάλαι* Harl. 1230 τὸ ρ: τῶι L.—*νοσοῦντι*] Wakefield conj. *νοσοῦντα*. 1231 ὦδ' ὀράν] Groddeck and Wunder conj. ὦδε δρᾶν ('that a sane man should obey such a command'). 1232 οὐδέν] οὐδέν οὐδέν L, with a line drawn through the first. 1234 σοι δ' Schaefer: σοι τ' MSS. 1235 ταῦτ'] Fröhlich conj. *τήνδ'*.—*νοσοῖ* L, with most MSS.: *νοσέι* r. 1236 *ἐλοιτο* L, with most MSS.: *αἰροῖτο* r. 1237 *ἐχθλοτοῖσιν* L, with two dots over ν.

peremptory summons: cp. 470 n.—*πιστεύσαντ'* = *πιθόμενον*, as in 1251. These are perhaps the only clear examples of *πιστεύω* as = 'to obey,' though *ἀπιστεῖν* as = *ἀπειθεῖν* was frequent.—*ἐμοί*, not *μοι*, because the pron., though it has no strong emphasis, implies, 'to me, your father.' A son's obedience should be complete.—*σμηκροῖς*, dat. of respect: cp. *Ph.* 342 *πρᾶγμα*, ὅτ' ὄν ἐνύβρισαν: Eur. fr. 1051 *χρήμασιν λελεῖμμεθα*.—*συγχεῖ*, obliterates, as if it had been traced in sand: cp. *O. C.* 609 n.

1230 f. τὸ μὲν νοσοῦντι κ.τ.λ. Cp. 543 ff. *θυμοδοθαί μὲν οὐκ ἐπίσταμαι | νοσοῦντι κείνῳ... | τὸ δ' αὖ ξυνοικεῖν τῇδ' ὁμοῦ τίς ἂν γυνή | δύναιτο...—ὦδε...φρονοῦντα*, in a state of mind so deplorable as is argued by the bare suggestion of such a marriage. This is not an 'aside'; but the speaker's amazement precludes a direct reply.

1232 ὡς ἐργασέων: cp. *O. T.* 625 ὡς οὐχ ὑπεῖξων οὐδὲ πιστεύσων λέγεις; For the desiderative verb, see *Ph.* 1001 n.

1233 ff. τίς γάρ ποθ', the indignant exordium, is immediately followed by the relative clause concerning Iolē, ἥ having a causal force,—as we might say, 'What! when she...' etc. Cp. n. on *O. C.* 263

κάμοιγε ποῦ ταῦτ' ἐστίν; οἵτινες βάρθρων κ.τ.λ. Then, instead of *ταύτην* or *τήνδε*, as antecedent to ἥ, the speaker bitterly says, *ταῦτ'*, 'all this,'—the horrors which, for him, are embodied in Iolē. Cp. *O. T.* 1492 *ἀλλ' ἥνικ' ἂν δὴ πρὸς γάμων ἦκητ' ἄκμας, | τίς οὗτος ἔσται, τίς παραρρίψει, τέκνα, | τοιαῦτ' ὀνείδη λαμβάνων;* It would miserably enfeeble the passage to alter *ταῦτ'*.

The ethic dat. *μοι* implies, 'as I have seen.'—*θανεῖν*, without *τοῦ*: cp. *Ant.* 1173 *αἵτιοι θανεῖν* (n.): *μόνη μεταίτιος* means that she alone shared the blame with Heracles (cp. 260 n.).—*σοι δ'* is more probable than *σοι τ'* here, where the antithesis is marked.—*ὡς ἔχεις ἔχειν*: Dem. or. 3 § 8 *ἐχόντων ὡς ἔχουσι Θηβαίων*: *O. C.* 273 *ἰκόμην ἔν' ἰκόμην*: *O. T.* 1376 n.—*ὅστις μὴ...νοσοῖ*: the optat., on account of *ἐλοιτ'* ἂν: the relative clause is equiv. in sense to a protasis, *εἰ μὴ νοσοῖ*: see on *O. C.* 560. For the form *νοσοῖ* (instead of *νοσολή*), *Ph.* 895 n.—*ἀλαστόρων*: *O. C.* 788 n. Such a marriage would imply that some *ἄτη* had deranged his mind (*Ant.* 622).

1237 τοῖσιν ἐχθλοτοῖσι: cp. *O. T.* 366 *τοῖς φίλτατοῖς* (Iocasta).—*δοῦ* added to *συνναλεῖν*, as in 545 to *ξυνοικεῖν*.

- HP. ἀνὴρ ὃδ' ὡς ἔοικεν οὐ νεμεῖν ἐμοὶ
φθίνοντι μοῖραν· ἀλλὰ τοι θεῶν ἀρὰ
μενεῖ σ' ἀπιστήσαντα τοῖς ἐμοῖς λόγοις. 1240
- ΤΛ. οἶμοι, τάχ', ὡς ἔοικας, ὡς νοσεῖς φράσεις.
- HP. σὺ γάρ μ' ἀπ' εὐνασθέντος ἐκκινεῖς κακοῦ.
- ΤΛ. δαίλαιος, ὡς ἐς πολλὰ τὰπορεῖν ἔχω.
- HP. οὐ γὰρ δικαιοῖς τοῦ φυτεύσαντος κλύειν.
- ΤΛ. ἀλλ' ἐκδιδαχθῶ δῆτα δυσσεβεῖν, πάτερ; 1245
- HP. οὐ δυσσέβεια, τοῦμόν εἰ τέρψεις κέαρ.
- ΤΛ. πράσσειν ἄνωγας οὖν με πανδίκως τάδε;
- HP. ἔγωγε· τούτων μάρτυρας καλῶ θεοῦς.
- ΤΛ. τοιγὰρ ποιήσω κοῦκ ἀπώσομαι, τὸ σὸν
θεοῖσι δεικνὺς ἔργον· οὐ γὰρ ἄν ποτε 1250
κακὸς φανείην σοί γε πιστεύσας, πάτερ.
- HP. καλῶς τελευτᾷς· καπὶ τοῖσδε τὴν χάριν

1238 ἀνὴρ] ἀνὴρ (*sic*) L.—νεμεῖν Brunck: νέμειν MSS.—Wakefield conj. οὐκ ἐμοὶ νεμεῖ: Hense, οὐ νεμεῖ τινα: Erfurdit, οὐ νεμεῖ πατρὶ: Mekler, οὐδ' αὖμ' ἂν νέμοι: Nauck, οὐ νεμεῖ πατρὸς | φθίνοντος ὤραν.

1240 ἀπιστήσαντι L, with a written over the final *i* by the first hand.

1241 οἶμοι *r*: ὦ μοι L.—τάχ' ὡς] In L a letter (perhaps *a*) has been erased after *χ'*.—φράσεις MSS.: Axt conj. φανείς: Hermann, φανείν: Subkoff conj. οἶμοι, σαφῶς ἔοικας ὡς νοσεῖς φράσαι.

1242 ἀπ'

1238 f. ὡς ἔοικεν, οὐ νεμεῖν, instead of οὐ νεμεῖ. The verb which ought to have been principal is attracted into the relative clause. Cp. Her. 4. 5 ὡς δὲ Σκύθαι λέγουσι, νεώτατον ἀπάντων ἐθνῶν εἶναι (instead of ἐστὶ) τὸ σφέτερον. Id. 6. 137 ὡς δὲ αὐτοὶ Ἀθηναῖοι λέγουσι, δικαίως ἐξελάσαι (instead of ἐξήλασαν). Plat. *Sophist.* 263 D παντάπασιν, ὡς ἔοικεν, ἡ τοιαύτη σύνθεσις... γίγνεσθαι (instead of γίγνεται) λόγος ψευδής. Id. *Phileb.* 20 D τόδε γε μὴν, ὡς οἶμαι, περὶ αὐτοῦ ἀναγκαϊότατον εἶναι (instead of ἐστὶ) λέγειν [for εἶναι can hardly depend on the word ἀνάγκη higher up]. Eur. *I. T.* 52 καθεῖναι (instead of καθῆκε) after ὡς ἔδοξε. But Aesch. *Pers.* 188 τοῦτω στάσιν τιν', ὡς ἐγὼ ὀδῶν ὄραν, | τεύχων, is more complex, as the fusion is between (1) ἐδῶκουν (3rd plur.) τεύχων, and (2) ἔτευχον, ὡς ἐγὼ ἐδῶκουν ὄραν. In Latin, too, this natural laxity occurs: Cic. *Offic.* 1. 7 § 22 ut placet Stoicis, quae in terris gignantur ad usum hominum omnia creari (instead of creantur).

Paley would get rid of the irregularity by making *ὡς* exclamatory ('how!'): but this is impossible. The text is clearly

sound, though it has been much suspected (cr. n.).

νεμεῖν... μοῖραν: μοῖρα is the share of respect due to a person: cp. Plat. *Crat.* 398 c μεγάλην μοῖραν καὶ τιμὴν ἔχει: and *O. C.* 277 Append. For νεμεῖν, cp. 57 νέμοι... ὤραν.

θεῶν ἀρὰ (like θεῶν Ἑρινύες, *Ant.* 1075), —the vengeance sent by the gods, in answer to the father's imprecation (1202). In this objective sense, the Curse is itself the agent of retribution: cp. *O. T.* 418 δεινόπους ἀρὰ: Aesch. *Theb.* 70 Ἀρὰ τ', Ἑρινὺς πατρὸς ἡ μεγασθενής: and the Eumenides call themselves Ἀραί (*Eum.* 417). Sometimes, again, the Ἀρὰ is distinguished from the power which it calls into action: *EL.* 111 πότνι' Ἀρὰ, | σεμναί τε θεῶν παῖδες Ἑρινύες. A transition from the latter idea to the former may be seen in *O. C.* 1375 f., where Oed. summons his own imprecations to be his ἐνυμμάχους.

1241 ὡς ἔοικας (instead of ὡς ἔοικεν), as in *EL.* 516: so Eur. *Helen.* 497 ὡς εἴλασιν.—φράσεις, wilt 'show,' 'make it clear' (by acts, or words, or both). After such words—Hyllus means—some violent

HE. He will render no reverence, it seems, to my dying prayer.—Nay, be sure that the curse of the gods will attend thee for disobedience to my voice.

HY. Ah, thou wilt soon show, methinks, how distempered thou art!

HE. Yea, for thou art breaking the slumber of my plague.

HY. Hapless that I am! What perplexities surround me!

HE. Yea, since thou deignest not to hear thy sire.

HY. But must I learn, then, to be impious, my father?

HE. 'Tis not impiety, if thou shalt gladden my heart.

HY. Dost thou command me, then, to do this deed, as a clear duty?

HE. I command thee,—the gods bear me witness!

HY. Then will I do it, and refuse not,—calling upon the gods to witness thy deed. I can never be condemned for loyalty to thee, my father.

HE. Thou endest well; and to these words, my son,

εὐνασθέντος L (the apostrophe after π is from the first hand): ἀπεινασθέντος the other MSS., and Ald. **1246** δυσσέβεια] δυσέβεια L, with a second σ added above by a later hand. **1247** οὖν] δὴ K. **1249 f.** τὸ σὺν...ἔργον] Dobree conj.

τὸ σὺν...τοῦργον: Heimsoeth, σὺν δν...τοῦργον.—δεικνύς] In L the letters υσ have been made from οῖς.—For θεοῖσι δεικνύς Hense conj. θεοῖς διομνύς.

outburst of madness may be expected. φράζειν, 'to declare,' does not necessarily imply speech: Her. 4. 113 φωνῆσαι μὲν οὐκ εἶχε, οὐ γὰρ συνίεσαν ἀλλήλων, τῇ δὲ χειρὶ ἔφραζε. Aesch. Ag. 1061 σὺ δ' ἀντὶ φωνῆς φράζε καρβάνῳ χειρὶ. There is a shade of mournful irony in φράσεις ('make it plain enough'), which is lost in the conjecture φανείς.—For the double -εις, cp. Ant. 682 ὧν λέγεις δοκεῖς πέρι.

1242 ἀπ' εὐνασθέντος...κακοῦ, lit., 'from a lulled plague,' i.e. from the repose allowed to me by its subsidence. This is simpler than to understand, 'after the plague had been lulled,' when ἀπὸ would be used like ἐκ (Theocr. 15. 106 ἀθανάταν ἀπὸ θνατᾶς).—The v. l. ἀπεινασθέντος would be rather a gen. absolute. ἀπειναῖεν does not occur.

1243 ἐς πολλά, 'with regard to' them: cp. n. on 1211.

1244 κλύειν: i.e., as to the marriage. The question as to the pyre has been settled (1215).

1245 f. δυσσεβεῖν. He regards Iolè as virtually the destroyer of both his parents (1233): it is not εὐσεβές for him to marry her. Heracles replies that the supreme duty is to do a father's pleasure (cp. 1177).

1247 πρόσσειν...πανδίκως, to do these things 'with full justification,' i.e., as a duty imposed by a father's solemn command.—Others explain, 'command me absolutely': but πανδίκως could not mean παντελῶς: see on 611.—For the place of οὖν in the verse, cp. O. C. 1205, Ph. 121.

1248 ἔγωγε, 'that I do'; cp. Ai. 104, 1347, 1365.

1249 f. ποιήσω. He will marry Iolè. But he will call the gods to witness that it is his father's doing, and not an act of his own choice.—τὸ σὺν θεοῖσι δεικνύς ἔργον: the ἔργον is not, strictly, the marriage itself, but the act of Heracles in prescribing it. Hence the words, 'showing thy deed to the gods,' mean properly, 'pleading, before the gods, the constraint which you have put upon me': not, 'protesting that my act in marrying Iolè is really your act.' Accordingly we have δεικνύς τὸ σὺν ἔργον, not δεικνύς τὸ ἔργον σὺν (δν). The text has been suspected (cr. n.) only because it has not been fully understood.

1252 ff. καλῶς τελευτᾶς, after threatening disobedience (1230 ff.).—κάπλι τοῖσδε: i.e., crown the promise with the deed. Cp. Ai. 813 κού λόγῳ δέλω μόνον |

- ταχείαν, ὦ παῖ, πρόσθε, ὡς πρὶν ἐμπεσεῖν
σπαραγμὸν ἢ τιν' οἴστρον ἐς πυρὰν με θῆς.
ἄγ' ἐγκονεῖτ', αἵρεσθε· παῦλά τοι κακῶν 1255
αὕτη, τελευτὴ τοῦδε τάνδρὸς ὑστάτη.
- ΤΛ. ἀλλ' οὐδὲν εἶργει σοὶ τελειοῦσθαι τάδε,
ἐπεὶ κελεύεις κάξαναγκάζεις, πάτερ.
- ΗΡ. ἄγε νυν, πρὶν τήνδ' ἀνακινήσαι
νόσον, ὦ ψυχὴ σκληρά, χάλυβος 1260
λιθοκόλλητον στόμιον παρέχουσ',
ἀνάπαυε βοήν, ὡς ἐπίχαρτον
τελέουσ' ἀεκούσιον ἔργον.
- ΤΛ. αἶρετ', ὁπαδοί, μεγάλην μὲν ἐμοὶ
τούτων θέμενοι συγγνωμοσύνην, 1265

1254 με θῆς most MSS., and Ald.: μεθήσ (made by the first hand from μεθεῖς) L.
1256 τελευτῇ] τελευτῇ (not τελευτή) L.—τάνδρὸς] τ' ἀνδρὸς L.
1259 νυν 1: νῦν L.—ἀνακινήσαι] Blaydes conj. ἀνακινεῖσθαι. **1260** σκληρά] Blaydes writes σκληροῦ. **1261** λιθοκόλλητον] Welcker conj. λυκοκόλλητον.—παρέχουσ'] L carries over the letters χουσ' to the next verse. The Aldine divides

τάχος γὰρ ἔργου καὶ ποδῶν ἄμ' ἔψεται.—
ταχείαν, adverbial: cp. *O. T.* 617 f.

πρὶν ἐμπεσεῖν κ.τ.λ.: his fear is not so much of the pain, or of increased difficulty for his bearers, but rather of the ill-omened cries which would be wrung from him on the brink of death. See on 1260.—σπαραγμὸν (778)—οἴστρον: a similar combination occurs in Aesch. fr. 163 ἐκ ποδῶν δ' ἄνω | ὑπέρχεται σπαραγμὸς εἰς ἄκρον κάρη, | κέντημα λύσης, σκορπίου βέλος λέγω.

1255 f. ἄγ' is said to all the bystanders, rather than to Hyllus alone: cp. 821 ἰδ', n.—ἐγκονεῖτ': cp. *At.* 811 χωρῶμεν, ἐγκονῶμεν: *ib.* 988 ἰθ' ἐγκόνει, σὺγκαμνε. The derivation of the verb is uncertain: the only part of it used by Homer is ἐγκονέουσαι.—αἵρεσθε: this literal sense of the midd. αἵρομαι is much rarer than the figurative; see, however, *El.* 54, *Il.* 20. 247, *Eur. Cycl.* 473.

αὕτη, instead of τοῦτο: cp. *O. C.* 88 ταύτην ἔλεξε παῦλαν (n.). He does not mean, 'this is the rest promised by the oracle' (1170); but merely,—'this is the true release for me.'—τελευτῇ...ὑστάτη, like ἐσχατον τέρμα (*Eur. Andr.* 1081), *extremus finis* (*Verg. G.* 4. 116). He has no presentiment of immortality.

1257 f. ἀλλ': cp. 1179 n.—οὐδὲν εἶργει like οὐδὲν κωλύει. Cp. 344.—τε-

λειοῦσθαι: cp. *O. C.* 1089 τελειῶσαι: but *El.* 1510 τελεωθέν. Both forms were current in Attic prose.—ἐπεὶ κελεύεις: he again disclaims responsibility: cp. 1247.

1259—1263 As Hyllus spoke the last two verses, he gave a sign to the bearers (964) to come forward and resume their places beside the litter. These five anapaestic lines are spoken by Heraclides while that order is being obeyed. Then the words of Hyllus, αἶρετ', ὁπαδοί (1264), mark that the procession is about to move.

1259 ff. ἄγε νυν. Either νυν or νῦν would be fitting here, but the former is better: it refers to the consent of Hyllus. The scholiast read νυν (ἄγε οὖν).

πρὶν ἀνακινήσαι τήνδε νόσον, 'before thou hast aroused this plague,' i.e., 'allowed it to arise,'—by delay. The attacks recur at intervals; and he wishes to reach the pyre speedily (1253). The meaning is not that vehement laments might bring on the pain.

Other views are:—(1) ἀνακινήσαι is intrans., 'be roused.' But this use is unexampled, and cannot safely be inferred from the intrans. ὑποκινεῖν (*Her.* 5. 106, etc.), or παρακινεῖν as = παρακίπτειν, παραπαλεῖν, *delirare*. (2) The subject to the inf. is νόσον, and the object is σε understood. But ἀνακινήσαι clearly refers to

quickly add the gracious deed, that thou mayest lay me on the pyre before any pain returns to rend or sting me.

Come, make haste and lift me! This, in truth, is rest from troubles; this is the end, the last end, of Heracles!

HY. Nothing, indeed, hinders the fulfilment of thy wish, since thy command constrains us, my father.

HE. Come, then, ere thou arouse this plague, O my stubborn soul, give me a curb as of steel on lips set like stone to stone, and let no cry escape them; seeing that the deed which thou art to do, though done perforce, is yet worthy of thy joy!

HY. Lift him, followers! And grant me full forgiveness for this;

thus, παρέχου|σ'. Musgrave conj. προέχουσ': Wecklein writes πλούσ': Blaydes, δάκνους'.

1263 τελέουσ' Billerbeck: τελέως MSS., which may have arisen, Hermann suggests, from a reading τελεῶσαι ἐκούσιον. 1264 αἶρετ' MSS.: χαιρετ' Nauck (giving 1264—1269 to Heracles). 1265 L has συγγνωμοσύνην, with a second γ added above the line by the first hand: not συγγνωμοσύνην, with ν above the first γ, as has been reported.

rousing the pain, not to troubling the mind: cp. 974 μὴ κινήσῃς...δύδναν: 979 κάκκινήσεις...ρόσον.

ὦ ψυχὴ σκληρὰ: this phrase has a bad sense in *Ai.* 1361; just as the epithet κρατερόφρων, given to Heracles in *Il.* 14. 324, is applied in *Hes. Op.* 147 to the χάλκειον γένος.—Cp. *Od.* 20. 18 τέτλαθι δὴ κραδίη: Aristophanes parodies such passages, *Ach.* 483 ff. πρόβαινε νῦν, ὦ θυμέ...ἄγε νῦν, ὦ τάλαινα καρδία: as Voltaire said of like apostrophes in Corneille, 'nous ne sommes plus dans un temps où l'on parle à son bras et à son âme.'

χάλυβος λιθοκόλλητον στόμιον. This has been explained:—(1) 'A curb of steel, set with sharp stones'—to make it more severe. (2) 'A curb of steel, ornamented with costly stones.' (3) 'A steel clasp for binding stones together.' See Appendix.

I take the words in a way different from any of these. χάλυβος στόμιον, the 'curb of steel,' is, as all agree, the strong self-restraint which is to keep the lips closed. Then λιθοκόλλητον introduces a new image. The lips, thus firmly closed, are set as stone to stone in masonry. Thus the whole phrase means 'A curb of steel, to keep the lips set as stone to stone.' The use of λιθοκόλλητον to describe the effect of the 'curb' has been assisted by the suggestion, in στόμιον, of στόμα.

ἀνάπαυε βοήν. Pythagoras said that a dying man,—like one who is putting out

to sea,—should avoid words of ill omen: —κατὰ τὸν ὕστατον καιρὸν παρήγγελλε μὴ βλασφημεῖν, ἀλλ' ὥσπερ ἐν ταῖς ἀναγωγαῖς οἰωνίζεσθαι μετ' εὐφημίας (Iamblich. *Pyth.* § 257).—ὥς with τελέουσ' (fut. part.), marking the intention (cp. 160): ἐπ' ἔχαρτον, predicative: ('as being about to do a compulsory deed with a feeling of joy.') The end has been imposed by fate; but it brings victory over pain.

1264—1278 The unanimous tradition assigned verses 1264—1274 to Hyllus. Verses 1275—1278 were given by some to the Chorus, and by others to Hyllus. From the indication in L at v. 1275 (χορὸς γράφεται ὅλλος), and from the schol. there (χορὸς τινὲς ὅλλος), it may be conjectured that the attribution of 1275—1278 to the Chorus was the prevalent one. This was only natural, as the Chorus usually closes the play. A majority of modern editors, however, give vv. 1264—1278 wholly to Hyllus; and they seem right.—See Appendix.

1264 ff. ὁπαδοί, 'attendants,' 'followers,'—the men who have come with him from Euboea (964). In *Ant.* 1108 Creon addresses his servants as ὁπάδους.—μεγάλην μὲν ἐμοὶ κ.τ.λ.: the meaning is, 'Pardon me for helping my father to destroy himself; and note that the real cruelty here is that of Zeus, who allows his son to perish thus.'

συγγνωμοσύνην (= συγγνώμην) a word found only here; cp. *Ant.* 151 θέσθαι

μεγάλην δὲ θεῶν ἀγνωμοσύνην
 εἰδότες ἔργων τῶν πρασσομένων,
 οἳ φύσαντες καὶ κληζόμενοι
 πατέρες τοιαυτ' ἐφορῶσι πάθῃ.
 τὰ μὲν οὖν μέλλοντ' οὐδείς ἐφορᾷ,
 τὰ δὲ νῦν ἐστῶτ' οἰκτρὰ μὲν ἡμῖν,
 αἰσχροῖα δ' ἐκείνοις,
 χαλεπώτατα δ' οὖν ἀνδρῶν πάντων
 τῷ τήνδ' ἄτην ὑπέχοντι.

1270

λείπου μηδὲ σύ, παρθέν', ἐπ' οἴκων,
 μεγάλους μὲν ἰδοῦσα νέους θανάτους,
 πολλὰ δὲ πῆματα καὶ καινοπαθῇ,
 κοῦδὲν τούτων ὅ τι μὴ Ζεὺς.

1275

1266 f. δὲ τ, and Ald.: τε L.—θεῶν L, with most MSS., and Ald.: θεοῖς Vat.: in T *ous* is written above θεῶν.—Nauck, reading θεοῖς, brackets the words ἀγνωμοσύνην | εἰδότες ἔργων. L. Dindorf wished to delete v. 1267. **1269** ἐφορῶσι πάθῃ] ἐφορῶσι Nauck (deleting πάθῃ). **1270** ἐφορᾷ] Hartung and Blaydes write προορᾷ: Wakefield conj. ἀφορᾷ: Nauck, οἶδεν. **1273** πάντων Ald.: ἀπάντων L, with most MSS.: θανάτους (instead of πάντων) A, R, Harl. **1275** ἐπ' οἴκων schol.

ληγμοσύνην.—εἰδότες θεῶν μεγ. ἀγνωμοσύνην ἔργων κ.τ.λ., 'recognising the great harshness of the gods in the deeds,' etc.: for the double gen., cp. Andoc. or. 3 § 33 τὴν...ἀσφάλειαν ἡμῶν τῆς ἐπαναφορᾶς. For ἀγνωμοσύνη, prop. 'want of considerateness,' cp. Dem. or. 18 § 252 πανταχόθεν μὲν ἂν τις ἴδοι τὴν ἀγνωμοσύνην αὐτοῦ καὶ τὴν βασκανίαν ('unfairness and malevolence'): *ib.* 207 τῇ τῆς τύχης ἀγνωμοσύνη, its 'cruelty.' The like-sounding words end two successive verses, as παρήνεσα and συνήνεσα in *Ph.* 121 f.

For Nauck's reading of this passage, see Appendix.

1268 κληζόμενοι is more than καλούμενοι: it implies invocation and praise: cp. 659.—ἐφορῶσι, *i.e.*, look calmly down upon them: cp. Aesch. *Ag.* 1270 (Cassandra complains of Apollo) ἐποπτεύσας... | ...καταγελωμένῃν.

1270—1274 τὰ μὲν οὖν μέλλοντ' κ.τ.λ.: Hyllus means:—'No one, indeed, commands a view (ἐφορᾷ) of the future

(and so it is possible that Zeus may yet make some amend); but, as to the *present* situation, it is miserable for us, shameful for Zeus (ἐκείνοις), and supremely cruel for the victim.'

The words τὰ μὲν οὖν μέλλοντ' οὐδείς ἐφορᾷ *unconsciously* foreshadow the apotheosis of Heracles. This is the only hint of it in the play.

χαλεπώτατα δ' οὖν. Here δ' οὖν marks the return to the foremost subject of his thoughts. 'Be the pity or the shame what it may, there can be no doubt who suffers most.' Cp. *Ant.* 688 n.

1275—1278 These four verses are addressed by Hyllus to the leader of the Chorus, and give the signal for moving from the orchestra. With παρθέν', compare ὦ παρθένοι in 211. The Chorus has been silent since 1113; and it seems dramatically right that its silence should be maintained in this last scene. The young maidens of Trachis may well leave the son of Heracles, at this solemn

but mark the great cruelty of the gods in the deeds that are being done. They beget children, they are hailed as fathers, and yet they can look upon such sufferings.

No man foresees the future; but the present is fraught with mourning for us, and with shame for the powers above, and verily with anguish beyond compare for him who endures this doom.

Maidens, come ye also, nor linger at the house; ye who have lately seen a dread death, with sorrows manifold and strange: and in all this there is nought but Zeus.

(as a *v. l.*), and T: ἀπ' οἴκων L, with the other MSS.

F. Ritter and others reject these vv.

1276 μεγάλους] Subkoff writes μελέους. —ιδούσα made from εἰδούσα in L.—γέους θανάτους forms a separate *v.* in L. **1277** καὶ added by Bentley.—καινοπαθῆ Α (γῆ written above), with most MSS., and Ald.: καινοπαγῆ L (with θ above γ), K, Harl. Wecklein writes καινοπαθῆ.

moment, to sum up the lesson of his father's fate.

If the verses are given to the leader of the Chorus, then παρθέν' will be taken in a collective sense, as referring to the other choreutae; cp. 821 ὦ παῖδες. Prof. Campbell understands a reference to the maidens of the household (205); but this seems less natural. In either case, the singular number would be unusual.

Another view is that παρθέν' means Iolè. But she is not present: and, even if she could be thus summoned forth, her presence would be unfitting.

1275 ἐπ' οἴκων (see *cr. n.*) is clearly right. ἐπὶ is often thus used with the gen., of position: Plat. *Charm.* 163 B ἐπ' οἰκῆματος καθήμενος: Thuc. 4. 118 μένειν ἐπὶ τῆς αὐτῶν.—The vulg. ἀπ' οἴκων has been explained in three ways, each of which appears untenable:—(1) 'Do not stay behind,—leaving the house,' *i.e.*, 'leave it.' (2) 'Do not fail from the house,' *i.e.*, 'stay there.' (3) With

παρθέν': 'O maiden from the house, do not stay behind.'

1276 f. θανάτους, Deianeira's violent death (for the plur., cp. *O. T.* 497 n.). The bold use of μεγάλους is softened by the poetical plur., which brings out the notion of a 'great' or 'awful' calamity. μέγας is often nearly equivalent to δεινός, as in μέγα τι παθεῖν (Xen. *An.* 5. 8. 17), etc.

πήματα...καινοπαθῆ, the strange and terrible sufferings of Heracles. This adj. does not occur elsewhere: but Aesch. *Theb.* 363 has καινοπήμων as='new to woe.' (For the bad sense of καινός, cp. 867, 873.) The second part of the compound is akin in sense to πῆμα: cp. 756 n.—The *v. l.* καινοπαγῆ was a prosaic conjecture, suggested by such words as νεοπαγής.

1278 With Ζεύς the schol. supplies ἐπραξεν: but it seems truer to supply ἐστίν. 'There is nothing in all this that is not Zeus': *i.e.*, he is manifested in each and all of these events.

APPENDIX.

11—14 As to the coins of Acarnania (and Ambracia), all later than 300 B.C., on which Acheloüs appears as a man-headed bull, see Barclay Head, *Hist. Numorum*, p. 63. An example of the man-headed bull, probably representing a river-god, occurs on a coin of Laüs (Λαῖος) in Magna Graecia, referable to the latter part of the sixth, or beginning of the fifth, century B.C.: Percy Gardner, *Types of Greek Coins*, pl. 1. no. 10.

With regard to the third shape assumed by Acheloüs,—ἀνδρείῳ κύτει βούπρωπος,—two views are possible. (1) According to the first and simplest view, which I adopt in the commentary, κύτει means the whole body, and the form intended is a complete human figure, only with the forehead, horns, and ears of an ox. (2) According to the second view, κύτει would have a narrower sense, denoting the human *trunk* without the lower extremities (τὸ ἀπ' αὐχένος μέχρι αἰδοίων κύτος, Arist. *Hist. An.* 1. 8, p. 491 a 29). Mr A. S. Murray has referred me to an incised drawing on an Etruscan bronze mirror, published in the continuation of Gerhard's *Etruskische Spiegel* (v. pl. 66). It shows a figure with a head half-human, half-bovine, and a body which is human down to the hips, but terminates in two serpents, coiled upwards on either side, so that their heads project under the human arms. This figure, Mr Murray thinks, may represent the Acheloüs. His first shape, that of the man-headed bull, and his second, that of the serpent, would thus each contribute an element to his third stage, which is preponderantly human. Mr Murray notices also a vase in Gerhard (*Auserl. Vasenb.*, II. 115),—that to which Mr Ruskin refers in *Stones of Venice*, Vol. I. Appendix 21. Here Acheloüs has a human head (though with a bull's horns), human shoulders and arms; from the breast downwards he is not a serpent, but a fish.

If it could be assumed that Sophocles, in these verses, was accurately describing a series of transformations represented in some single work of art which he had seen, that would be a reason for interpreting the three successive forms in such a manner that the second should retain some element of the first, and the third of the second. 'An

artist,' as Mr Murray observes, 'was bound to retain in each transformation something of the previous stage; otherwise the representation would not have been intelligible.' For this purpose, however, the figure on the Etruscan mirror, blending attributes of ox, man, and serpent, should be made the *second*, not the *third*; it should be identified with the δράκων, not with the ἀνδρείω κύτει βούπρωρος. The connected series would then be: (1) man-headed bull: (2) human trunk, with half-bovine head, and serpentine ending: (3) human figure, with bovine forehead, horns and ears. But it appears far more probable that Sophocles had no thought of any such link between the forms, though each separate form may have been suggested by some representation in art. He works freely, like the poet of the *Odyssey* in describing the changes of Proteus (4 456 ff.).

With regard to the double reading here, κύτει βούπρωρος (Strabo), and τύψω βούκρανος (MSS. of Soph.), these points may be noted. (1) κύτει is in the best MSS. of Strabo, though four others have τύψω,—one of these, cod. Mosq. 205 (late 15th cent.), giving κύτει in the marg.: see the Didot ed. of Strabo, by C. Müller and F. Dübner, vol. 2, p. 1008. (2) These editors do not notice βούκρανος as a *v. l.* in Strabo's text; though, acc. to C. H. Tzschucke, who continued the ed. of Strabo by Siebenkees (vol. 4, p. 105), βούκρανος is in one MS. of Strabo, viz., cod. Mosq. 205, with βούπρωρος written over it. (3) κύτει βούπρωρος, as the best attested reading in Strabo, thus rests on older authority than can be proved for τύψω βούκρανος. The latter is just such a variant as might have arisen from a slip of memory on the part of actors; while on the other hand it is not likely to have generated the more exquisite phrase. (4) Either βούπρωρος or βούκρανος could mean, 'with bovine head'; cp. Empedocles 314 f., where βουγενή ἀνδρόπρωρα are opposed to ἀνδροφυή βούκρανα. But βούπρωρος is much fitter than βούκρανος to express what seems to be the true sense, 'with bovine front.'

29 f.

νύξ γὰρ εἰσάγει
καὶ νύξ ἀπωθεῖ διαδεδεγμένη πόνον.

A modified form of the interpretation given in the commentary is one which governs πόνον, not only by the finite verbs, but also by διαδεδεγμένη. 'Night brings trouble to my heart, and night rids me of trouble only *by inheriting a fresh burden*.' (Pretor.) The objection to this view is, I think, the shifting senses which it requires in πόνον. The phrases εἰσάγει πόνον, ἀπωθεῖ πόνον, refer to the coming and going of *some particular* trouble. One care follows another. But διαδεδεγμένη πόνον could not strictly mean, 'having inherited *a fresh* burden.' The proper sense of the words would be, 'having succeeded to trouble'; i.e., having received it from the preceding night. Thus, as construed with διαδεδεγμένη, πόνον must have a collective sense, denoting that *series* of troubles which the second night continues.

Other interpretations which claim notice are the following. (1) Linwood: 'Nox ubi advenit, mihi sollicitudinem adducit, eademque vicissim [διαδεδεγμένη] ubi abit, curam levat.' That is, only one night is meant: 'Night (at its coming) brings trouble, and (when it departs) *in*

turn banishes trouble.' It is enough to observe that *διαδεγμένη* then means no more than *αὖ*: this blot is disguised by *vicissim*. (2) Wecklein: 'The (sleeplessness of) one night brings anxious cares, and (the sleep of) the next night banishes them again.' But the meaning cannot be that she is anxious only on alternate nights. The point is that one anxiety is always succeeding another. (3) Wunder: 'Night brings *Heracles home*, and (the same) night drives him out again, having succeeded to toil' (*i.e.*, taken up anew the series of his toils). He has no sooner finished one labour than he has to enter upon another. But the present cause of her anxiety is his long absence: the period described in 34 f., *τοιοῦτος αἰὼν εἰς δόμους τε καὶ δόμων κ.τ.λ.*, is over. *εἰσάγει* and *ἀπωθεῖ* must then, on Wunder's view, be historic; whereas the context shows that, like *τρέφω* (28), they are ordinary present tenses. The sense ascribed to *ἀπωθεῖ* is also forced.

44—48 Wunder's rejection of these five verses is groundless. He sets out from the incorrect assumption that the words *ὠδῖνας αὐτοῦ* in v. 42 refer directly to the *δέλτος* (as being the cause of her anxiety), and that therefore further mention of the *δέλτος* in 46—48 is superfluous. He further objects that Deianeira ought not to speak as if her alarm arose merely from the *length* of her husband's absence (44, 45). Then verse 46 repeats the sense of 43. And the whole passage, he urges, is a weak anticipation of 155 ff. The answer is simple. Deianeira is alarmed not merely because the absence of Heracles has been long, but because, as she says, it has now lasted precisely 15 months, thus completing the term fixed by the oracle. Verse 43 expresses a surmise; verse 46 is stronger, and expresses certainty. An allusion to the *δέλτος*, without further explanation, is natural here, where she communes aloud with her own thoughts, heard only by the Nurse. It is also dramatically effective, as bespeaking the interest of the spectators for the explanation given in 155 ff.

56 f. *μάλιστα δ' ὄνπερ εἰκὸς Ὑλλον, εἰ πατρὸς | νέμοι τιν' ὦραν τοῦ καλῶς πράσσειν δοκεῖν*. The difficulty felt as to the words *τοῦ καλῶς πράσσειν δοκεῖν* has prompted various conjectures. Reiske suggested *οὐ κακῶς* instead of *τοῦ καλῶς*. Erfurdt, *οὐ καλῶς πράσσειν δοκῶν*. Heath, *νέμειν τιν' ὦραν τοῦ καλῶς πράσσειν δοκεῖ*: and so Wecklein (*Ars Soph.* *em.* p. 36), only with *δοκοῖ*.

Other critics have proposed still bolder remedies; as Faehse, *οὐ καλῶς πράσσειν ὀκνεῖν*: Meineke, *τοῦ καλῶς πράσσειν, μολεῖν* (depending on *εἰκός*): Nauck, *τοῦ καλῶς πεπραγένοι*: Dindorf, *τόνδ' ὑποστήναι πόνον*.

76 *ἔλειπε*. This imperfect has been explained as implying that the operation of the act continues; *i.e.*, Deianeira still has the tablet. Cp. *Il.* 2. 106 f. *Ἀτρεὺς δὲ θηῆσκων ἔλιπεν* (the sceptre) *πολύαρνι Θυέστη· | αὐτὰρ ὁ αὖτε Θυέστ' Ἀγαμέμνονι λείπε φορῆναι*. Here *λείπε*, as distinguished from *ἔλιπεν*, has been said to imply that Agamemnon still wields the sceptre. So, again, in *Od.* 11. 174, *εἰπέ δέ μοι πατρός τε καὶ υἱός, ὃν κατέλειπον*, the imperf. has been regarded as implying that Laertes and Telemachus still lived.

But in *Od.* 11. 86 τὴν ζωὴν κατέλειπον refers to the dead Anticleia. And no theory of this kind applies to *Il.* 22. 226 ἡ δ' ἄρα τὸν μὲν ἔλειπε, κινήσατο δ' Ἑκτορα δῖον, where the imperf. differs from the aor. only as meaning, 'proceeded to leave.' The fact seems to be that metrical convenience had much to do with the epic usage of ἔλειπον, and that, so far as the epic poet consciously distinguished it from ἔλιπον in the examples just quoted, the distinction was simply that the imperf. pictured the *process* of leaving. The Attic poets modelled their usage of ἔλειπον on the epic,—profiting by the metrical convenience, and feeling that they had good warrant: so Aesch. *Ag.* 607 οἶανπερ οὖν ἔλειπε: and more strikingly, Eur. *Andr.* 1205 ὦ φίλος, ἔλειπες ἐν δόμοις μ' ἔρημον.

For analogous uses of the imperf. in epic narrative, cp. *Il.* 1. 465 f. (μίστυλλον co-ordinate with ὤπτησαν): *ib.* 437 ff. (βαῖνον with βῆ): 2. 43 ff. (βάλλετο with βάλετο): 7. 303 ff. (δῶκε with δίδου): 23. 653 ff. (θῆκεν with ἐτίθει). All these imperfects can be explained as meaning, 'proceeded to' do the act, 'next,' did it.

80f. Other emendations of εἰς τὸν ὕστερον are, ὡς τὸν ὕστατον (Hermann): εἴτ' ἐς ὕστερον (Blaydes): εἰς τὸ φέρτερον (Wecklein, *Arx* p. 59): εἰς καλὸν τέλος (G. Wolff): εἰς τὸ καρτερόν (*ap.* Nauck, 3rd ed., 1864, p. 146).

Wecklein, in his edition, keeps εἰς τὸν ὕστερον, but changes τὸν λοιπὸν ἤδη το χρόνον τὸν ἔνθεν. Nauck would reduce the two verses to one, thus: ἡ τοῦτ' ἀνατλὰς βίοντον εὐαίων' ἔχειν. Paley proposes to omit v. 80, and to read, ἡ λοιπὸν ἤδη βίοντον εὐαίων' ἔχειν.

83—85 Bentley was the first to reject v. 84, as most editors now do. Nauck thinks that verses 84, 85 represent one original verse, which was κείνον βίον σώσαντος, ἡ ἐξολώλαμεν. The last word became ἐξολωλότος, and this generated two conjectures. (1) One conjecture assumed that the words κείνον βίον σώσαντος were spurious, and changed them to ἡ πίπτομεν σοῦ πατρός. (2) The other conjecture assumed that ἐξολωλότος was spurious, and changed it to ἡ οἰχόμεσθ' ἄμα.

Canter held that the genuine text was what I believe to have been the original form of the *interpolation*; viz., καὶ (instead of ἡ) πίπτομεν σοῦ πατρός ἐξολωλότος, placed *after* v. 85.

116 f. The reading of the MSS., οὕτω δὲ τὸν Καδμογενῇ τρέφει τὸ δ' αὔξει βίοντον πολύπονον ὥσπερ πέλαγος | Κρήσιον, has been variously explained. (1) Hermann's earlier version was:—*ita quasi Creticus quidam pontus Herculem habet, augetque eius labores*: i.e. he made βίοντον πολύπονον an acc. governed by αὔξει. Afterwards, recognising πολύπονον as a nominative, he rendered:—*ita quasi Creticus quidam vitae laborum pontus Herculem tenet augetque, scilicet laboribus*: h. e. τὸν Ἡρακλέα τὸ μὲν πολύπονον πέλαγος τρέφει, τὸ δὲ αὔξει. This is not clear: but *auget laboribus* ought to mean, 'magnifies (glorifies) by labours.' And *τρέφει* is rendered by *tenet*, 'holds in its midst,' 'surrounds.' Similarly Prof. Campbell renders, 'surrounds and also magnifies.' (2) Paley thinks that βίοντον πολύπονον is acc., and that τὸ (in τὸ δ' αὔξει) belongs to that acc., and has been separated from it by 'hyper-

thesis.' He understands:—'a sea of troubles attends upon (τρέφει) Heracles, and increases the trouble of his life.' But such 'hyperthesis' of the art. is impossible: τὸ, placed as it is here, can be only a pronoun. (3) Linwood took κύματα as subject to τρέφει, and αὔξει (impossibly) as = *augetur*: 'thus many waves attend upon Heracles, and it (τὸ δέ),—the troublous sea of his life,—is increased.' (4) Shilleto (*ap. Pretor*) proposed to read βίοτον instead of βιότον, and to explain thus:—'there is the likeness of a Cretan sea (ὥσπερ πέλαγος Κρήσιον) in one quarter (the implied τὸ μὲν) surging round the son of Cadmus; while in another (τὸ δ') it swells the many perils of his life.' (5) Blaydes reads τρέφει τε καῦζει: 'so in like manner a troublesome Cretan sea, as it were, of life sustains and strengthens the hero of Thebes.'

144—146 τὸ γὰρ νεάζον ἐν τοιοῖσδε βόσκειται
 χώροιςιν αὐτοῦ, καὶ νιν οὐ θάλπος θεοῦ,
 οὐδ' ὄμβρος, οὐδὲ πνευμάτων οὐδὲν κλονεῖ.

The conjectures in v. 145 have been of two classes. (1) Those which alter χώροιςιν αὐτοῦ only. Such are those of Reiske, χώροις ἄνατον: and Hermann, χώροις, ἢν αὐτοῦ, *sc. ἐστίν, ubi sui iuris est.* (2) Those which alter more. M. Schmidt, χώροιςιν, οὐ καί νιν. Wunder, χώροις, ἢν αἰαίνοντος. Wecklein, χώροις, ἢν αὐτὸ καίον. Arndt, χώροις, ἢν αὐτ' οὐκ αἰθίνου (Mekler, αἰθρίου). Musgrave (*inter alia*), χώροις, ἢν οὐ ψύχη νιν. Blaydes, χώροις, ἢν οὐ ψυχός νιν.

166—168 τότ' ἢ θανεῖν χρεῖη σφε τῷδε τῷ χρόνῳ,
 ἢ τοῦθ' ὑπεκδραμόντα τοῦ χρόνου τέλος
 τὸ λοιπὸν ἤδη ζῆν ἀλυπήτῳ βίῳ.

Dobree, who suspected these three verses, objected to the second and third on the ground that Deianeira is here explaining why she fears the worst; it is inappropriate, therefore, that she should refer to the possibility of a happy issue. ('In utramque partem interpretatur, et recte quidem, Deianeira 76—81. Sed hic, ubi omnia pessima ominatur, inepta sunt ista 167—8.' *Adv.* II. p. 39.) But her anxiety arises from the fact that the period of fifteen months has expired. *If* Heracles had prospered, she might have expected good news ere now. She mentions both interpretations of the oracle, because they are alternative. If it has not been fulfilled in the good sense, then it must have been fulfilled in the other.

Nauck argues that her anxiety has no sufficient cause, if the oracle left her this hope; but the point is that she now doubts whether it is possible to cherish that hope any longer.

Now let us suppose that the three verses, 166—168, have been omitted, as Dobree, Nauck, and Wecklein wish. The sentence then ends with verse 165. And the question arises how vv. 164, 165 are to be construed:—

χρόνον προτάξας, ὥς τρίμηνον ἡνίκα
 χώρας ἀπείη κανιαύσιος βεβώς.

Wecklein would render:—'having prescribed the time, (namely) when he should have been absent *about* (ὥς) three months,' etc. The alter-

native would be a harsh one, viz. to take ὥς as ὅτι, and to suppose an ellipse of δέοι γίγνεσθαι ταῦτα or the like. In any case, if the sentence ended with v. 165, Deianeira would represent Heracles as having said simply,—‘If I do not return at the end of fifteen months, consider me dead, and divide my property.’ What he actually said, according to the traditional text, was: ‘If I do not return at the end of fifteen months, consider me dead, and divide my property; for, at the end of that period, I shall *either* die, *or* enter on a peaceful life.’ Heracles himself says (1171) that he had expected the oracle to be fulfilled in the better sense,—κάδόκουν πράξειν καλῶς. And Deianeira has already said that the oracle which he communicated to her spoke of these alternatives (79—81). Here, then, where she is giving the Chorus a full account of the situation, it is indispensable that she should refer to both possibilities. The genuineness of verses 166—168 appears not merely from the grammatical context, but from considerations of dramatic fitness.

It may be added that the words in 169, τοιαῦτ’ ἔφραζε κ.τ.λ., would be misleading, if vv. 166—168 did not precede them. Dobree’s remark, that the choral ode which begins at v. 821 shows no knowledge of 166—168, is unwarranted. The phrase in which the Chorus there refers to the purport of the oracle, ἀναδοχὰν τελεῖν πόνων (825), suits both the brighter and the darker sense of ‘rest from labour.’

196 f.

τὸ γὰρ ποθοῦν ἕκαστος ἐκμαθεῖν θέλων
οὐκ ἂν μεθεῖτο, πρὶν καθ’ ἥδονήν κλύειν.

The schol.’s comment is simply, τὸ γὰρ ποθοῦν τὸ ποθοῦμενον. He understood, then, ‘Each man wishing to learn what is desired by him.’ This interpretation has often been accepted by modern critics. Wunder refers to *O. C.* 1220, arguing that if there τοῦ θέλοντος means τοῦ θελήματος, so here τὸ ποθοῦν could mean τὸ πόθημα, = τὸ ποθοῦμενον. In *O. C.* 1220 Reiske’s emendation, τοῦ δέοντος, is clearly right. Even, however, if τοῦ θέλοντος were sound, it would be irrelevant. τὸ θέλον, like τὸ βουλόμενον (*Thuc.* i. 90), would mean properly, ‘that within one which wishes,’—the feeling, not the object, of wish. It would not help to show that τὸ ποθοῦν, the feeling of desire, could stand for τὸ ποθοῦμενον, the object. Sentences might be framed in which the difference between τὸ ποθοῦν and τὸ ποθοῦμενον would not affect the general meaning: e.g., τὸ ποθοῦν αὐτῶν καλόν ἐστιν. But here, where the words ἐκμαθεῖν θέλων express the *feeling* of desire, and point distinctly to *its object*, τὸ ποθοῦν could not replace τὸ ποθοῦμενον.

Two other explanations of the vulgate may be noticed. (1) Hermann rendered 196 thus: ‘*quod plenum est desiderii (populum intelligit) unoquoque rem cognoscere cupiente.*’ That is, τὸ ποθοῦν = ‘the inquisitive crowd,’ and ἕκαστος ἐκμαθεῖν θέλων stands in partitive apposition. Linwood’s view is similar. Shilleto, too, explained τὸ ποθοῦν as = οἱ ποθοῦντες. This furnishes a simple solution of the grammatical difficulties. But it is hardly conceivable that Sophocles should have used the abstract τὸ ποθοῦν in the sense of ὁ ποθὼν λεώς.

(2) Mr Blaydes suggests that τὸ ποθοῦν may be taken as an accusative, governed by μεθεῖτο: ‘for each person, wishing to learn, refuses to

part with his desire (to learn).’ But μεθεῖτο would require the genitive, τοῦ ποθοῦντος. We might, indeed, conjecture μεθείη. There can, however, be little doubt that with οὐκ ἂν μεθεῖτο we must understand αὐτοῦ (i.e. τοῦ Δίχα): the whole context shows this.

Emendations of v. 196 have been numerous. That of E. Thomas, τὰ γὰρ ποθεῖν, has been noted in the commentary. The others fall under two classes.

I. Those which retain some part of ποθῶ. (1) Wecklein reads, ὁ γὰρ ποθῶν ἕκαστος ἐκμαθεῖν κυρεῖ, ascribing it to Subkoff. Then οὐκ ἂν μεθεῖτο will govern a *neuter* αὐτοῦ understood. (2) Wecklein in *Ars Soph. em.* p. 26: ὁ γὰρ ποθῶν ἦν πᾶς τις ἐκμαθεῖν θέλων. (3) O. Hense: τὰ γὰρ ποθοῦνεν ὅστις ἐκμαθεῖν θέλει.

A possibility, which I have not seen mentioned, is ὁ γὰρ ποθοῦσ’ ἕκαστος ἐκμαθεῖν θέλων. Instead of θέλοντες...μεθεῖντο, the singular might have come in under the influence of ἕκαστος. Another possibility would be, ὁ γὰρ ποθῶν...θέλων.

II. Other emendations discard the verb ποθῶ altogether. (1) Blaydes: ἂ γὰρ πέπονθ’. (2) F. W. Schmidt: τὰ γὰρ φίλων. (3) Nauck: τὰ γὰρ παρόνθ’ ἕκαστος ἐκμαθεῖν ποθῶν. (4) M. Schmidt (*ap.* Wecklein, *Ars* p. 26): ὁθούνεχ’ ὦν ἕκαστος ἐκμαθεῖν θέλοι.

322 f. οὐ τᾶρα τῷ γε πρόσθεν οὐδὲν ἐξ ἴσου
χρόνῳ διήσει γλώσσαν.

The traditional reading in 323, διοίσει, has been explained as follows. (1) Passow: *linguam in ore movere*: whence Liddell and Scott, ‘set her tongue in motion.’ So Linwood, and Pretor. (2) Neue and Ellendt: ‘will bring out’ the tongue, from between the lips. So Campbell, though doubtfully. (3) Blaydes: ‘will continue to carry the same tongue as hitherto.’ (4) Hermann: ‘will not be different as to speech, but true to her previous behaviour.’

The scholiast has:—ἐὰν αἰδουμένη σε φθέγγεται, κατ’ οὐδὲν ἄρα ἐξ ἴσου τῷ πρόσθεν χρόνῳ προκομίσειεν <ἂν> αὐτῆς τὴν γλώτταν· τὸν γὰρ πρὸ τοῦ χρόνον ἐσιώπα. His text in v. 322, then, was the same as ours; but we cannot be sure whether, in v. 323, it was διοίσει or διήσει that he paraphrased by προκομίσειεν.

The following conjectures may be mentioned. (1) Paley, διοίξει. (2) D. S. Margoliouth: οὐ τᾶρα τῷ γε πρόσθεν οὐδὲν ἤξιον | χρόνῳ διορίσαι· γλώσσαν ἥτις οὐδαμὰ | προῦφηνεν κ.τ.λ. The ἤξιον is ingenious; but διορίσαι is an impossible word in this context. (3) Hense supposes that v. 322 is mainly an interpolation. He would fuse verses 322 and 323 into one, by reading οὐ τᾶρ’ ἀνοίξει γλώσσαν κ.τ.λ. (4) Nauck would do likewise: he suggests ποῦ γὰρ διήσει (or οὐ τᾶρα λύσει) γλώσσαν.



419 ἦν ὑπ’ ἀγνοίας ὀράς. In Schneidewin’s conjecture, ἥς σύ γ’ ἀγνοεῖς γονάς, the σύ γ’ comes awkwardly after οὐκουν σὺ ταύτην. Nor is γονάς very near to ὀράς: though it might be suggested that γονάς was first corrupted to σποράν through the transcriber’s eye wandering to σποράν in 420. Still less satisfactory is Reiske’s ἦν ὑπ’ ἀγνοία στέγεις, or Meineke’s ἦν σύ γ’ ἀγνοεῖν λέγεις.

476 ὁ δεινὸς ἥμερος. Those who understand these words to mean merely, 'very' (or 'most') 'potent love,' can appeal to a number of passages in which the article has been similarly regarded as merely strengthening an adjective,—usually δεινός. But these passages do not seem to establish the supposed usage. In all of them the article can be explained as referring to something previously mentioned or implied.

The examples may be divided into two classes. I. Those in which such a reference is manifest. 1. *Ai.* 1226 τὰ δεινὰ ῥήματα, 'those terrible words.' 2. *O. C.* 1392 τὸ δεινὸν μῖσος, 'that terrible hatred.' 3. *Eur. I. T.* 924 τὰ δεινὰ δ' ἔργα πῶς ἔτλης μητρὸς πέρι; 'those terrible deeds.' II. Examples in which such a reference is less obvious, yet may naturally be supposed. 1. *Ai.* 312 ἔπειτ' ἐμοὶ τὰ δεινὰ ἐπηπείλησ' ἔπη, 'those dread threats (which haunt my memory)': cp. *Ant.* 408 πρὸς σοῦ τὰ δεινὰ ἐκείν' ἐπηπειλημένοι. 2. *Ai.* 650 ἐγὼ γάρ, ὅς τὰ δεινὰ ἐκαρτέρον τότε, 'who was so wondrously firm then.' 3. *Eur. Ph.* 180 ποῦ δ', ὅς τὰ δεινὰ τῇδ' ἐφρυγίξει πόλει | Καπανεύς; 'those dread vaunts' (of which we have heard). 4. *I. T.* 1366 ὅθεν τὰ δεινὰ πλήγματα ἦν γενειάδων, 'those dread blows,'—which the speaker had experienced. 5. *Or.* 1554 τὰ δεινὰ καὶ δραστήρια | δισσοῖν λεόντοιν, 'the dread and forceful deeds.' 6. *Ar. Ran.* 796 ἐνταῦθα δὴ τὰ δεινὰ κινήσεται, 'that terrible strife'—already indicated.

In the following examples the adjective is not δεινός. The first two of them belong to class I., and the third to class II. 1. *Ai.* 1107 τὰ σέμν' ἔπη, 'thy proud words.' 2. *Ar. Ran.* 882 νῦν γὰρ ἀγὼν σοφίας ὁ μέγας χωρεῖ, 'that great contest'—already mentioned. 3. *Aesch. Th.* 283 ἀντηρέτας ἐχθροῖσι τὸν μέγαν τρόπον, 'to match the attack of the foe on this great scale' (Verrall)—referring to the previous description of the Argive warriors.

511 παλίντονα. This epithet is given to the bow, not only when strung and bent (*Il.* 8. 266, 15. 443), but also when unstrung (*Il.* 10. 459, *Od.* 21. 11 and 59: *Hom. hymn.* 27. 16). Herodotus describes the Ἀράβιοι of Xerxes as armed with τόξα παλίντονα μακρά (7. 69). Thus it appears that the epithet referred to the form of the bow, and not to its being 'drawn back' in shooting, nor to its 'springing back' after the shot.

Stein, on the passage of Herodotus just noticed, holds that the παλίντονα τόξα there mentioned had a double curve in the direction contrary to that in which the archer bends the bow when shooting, . Thus the πάλιν in the compound,—'back,'—would mean, 'against the direction in which the archer bends the bow'; and this seems to be what the schol. on *Il.* 8. 266, explaining παλίντονα, means by εἰς τοῦτίσω τεινόμενα. The effect of such a curvature would be, of course, a great increase in the propelling force of the bow. Another form of the παλίντονον τόξον had a single outward curve, . (See Rich, s. v. 'arcus'.)

The ordinary Greek bow, as described in *Il.* 4. 105—126, consisted of two horns, joined in the middle by a straight handle (πῆχυς, *Il.* 11. 375). Such a bow would be properly called παλίντονον when the ends of the horns curved outwards.

Schneidewin and others illustrate *παλίντονα* by quoting Attius 545 (Ribbeck) *reciproca tendens nervo equino concita | tela*. But there *reciproca tela* are the arrows which, after having been drawn towards the archer, *dart back* when released from his hand.

526 † ἐγὼ δὲ μάτηρ† μὲν οἶα φράζω. The schol. has:—ἐγὼ δὲ μάτηρ μὲν] ἐγὼ φησὶν ἐνδιαθέτως ὥσει μάτηρ λέγω· ἐγὼ παρῆσα τὰ πολλὰ τὰ τέλη λέγω τῶν πραγμάτων: 'I speak (she says parenthetically) as a mother. Omitting the details, I relate the end of the affair.'

The second of these sentences has plausibly been regarded as distinct in origin from the first, and as a paraphrase of a reading different from that of the traditional text. That reading, it is said, must have contained some word or phrase which the scholiast could represent by τὰ τέλη λέγω τῶν πραγμάτων. The inference is not, in my opinion, by any means a certain one. When we remember how strained, or even absurd, the interpretations found in scholia sometimes are, it seems rash to affirm that a scholiast was incapable of explaining the traditional reading, ἐγὼ δὲ μάτηρ μὲν οἶα φράζω, by τὰ τέλη λέγω τῶν πραγμάτων. The notion in his mind would be that of a mother who, in telling a story to young children, gives them the pith of it, without too many details, such as might confuse or weary them. However, I readily grant that the hypothesis founded upon τὰ τέλη is a natural one. It has prompted the following conjectures:—(1) Hermann (formerly), ἐγὼ δὲ τέρθρα μὲν οἶα φράζω, 'I tell what the issues (were).'² (2) Hartung, ἐγὼ δὲ τὰ τέρματ' οἶα φράζω, 'I relate the end alone.'³ (3) Wecklein, ἐγὼ δὲ μὲν τέρματ' οἶα φράζω.

The last is the best. But there is still no intelligible connection between this verse, and those which immediately follow it, τὸ δ' ἀμφινείκητον ὄμμα νύμφας | ἔλεινὸν ἀμμένει. The same objection (to speak of no other) applies to Hermann's later reading, ἐγὼ δ' ὁμαρτῇ μὲν οἶα φράζω ('I relate concisely,—*coniunctim et summatim*,—what happened'): and to that of Mr Blaydes, ἐγὼ δὲ ματρὸς κλύουσα φράζω, 'I tell what I heard from her mother.'

562

τὸν πατῶν ἡνίκα στόλον

ξὺν Ἡρακλεῖ τὸ πρῶτον εὖνις ἐσπόμεν.

No emendation yet proposed appears probable. Blaydes writes, with Herwerden, τὸν πατῶν...ἐς δόμον, referring it to Argos. But στόλον would hardly have arisen from ἐς δόμον.

I would rather suggest τὴν πατῶν...ἐς πόλιν (for πατῶς as fem., cp. 478), and suppose that the corruption began through τὴν becoming τὸν under the influence of πατῶν: when ἡνίκ' ἐς πόλιν might have become ἡνίκα στόλον.

Hartung re-writes the words thus:—πατρὸς ἡνίκα στόλου δίχα.

The schol. has:—ἡνίκα οὖν καταλιπούσα τὸν οἶκον τοῦ πατρὸς ἔρημος ἐπηκολούθησα τῷ Ἡρακλεῖ. At first sight this paraphrase favours Wecklein's view that a verse, containing the notion λιπούσα, has dropped out after v. 562. But the schol.'s explanation refers, I suspect, to the corrupt variant πατῶν...στόλων found in A (and retained in the Aldine

text), and his *καταλιπούσα* represents the effect of joining *εὔνης* (which he took as = 'bereaved,' not as = 'bride') with that genitive. It is no objection to this view that the sing. *στόλον* occurs in the lemma, and in the earlier part of the schol., which may be from a different hand: *στόλον φησὶ τὸ πλῆθος τῶν ἐν τῇ οἰκίᾳ δούλων τε καὶ ἀδελφῶν*, i.e. 'the household' (= τὸν οἶκον in the schol.'s paraphrase quoted above).

638 f.

ἐνθ' Ἑλλάνων ἀγοραὶ
Πυλάτιδες κλέονται.

The received view has been that the *ἐαρινή πυλαία* was held at Delphi, and the *ὁπωρινή* at Anthela. That there was an autumn meeting at Anthela is certain: thus Theophrastus, speaking of the white hellebore, which ripens in autumn (*ῥαῖος μετοπώρου*), says that the people about Mount Oeta gather it *πρὸς τὴν πυλαίαν* (*Hist. Plant.* 9. 10. 2). But Hypereides (*Epitaph.* c. 8) proves that then (322 B.C.) the Amphictyons met at Anthela in the spring also. He is speaking of those who fell at Lamia, a few miles N. of Thermopylae. Their valour will be recalled by the Amphictyons, he says, twice a year, when they visit *that region*: *ἀφικνούμενοι δις τοῦ ἐνιαυτοῦ εἰς τὴν πυλαίαν... ἅμα γὰρ εἰς τὸν τόπον ἀθροισθήσονται, καὶ τῆς τούτων ἀρετῆς μνησθήσονται*.—Autumn, no less than spring, synods at Delphi are attested by inscrr. of the Macedonian period (Curtius, *Anecd. Delph.* 40, 43, 45). Possibly meetings (not necessarily of the same scope) were held in both places at both seasons. (Cp. Schaefer, *Dem.* III. 2. 343.)

661 f.

τὰς πειθοῦς παγχρίστῳ
συγκραθεῖς ἐπὶ προφάσει θηρός. (So the MSS.)

Two classes of conjectures may be distinguished here.

I. Those which retain both *παγχρίστῳ* and *συγκραθεῖς*.

(1) Hermann receives *φάρους* in place of *θηρός*, changes *τὰς* to *τῆς*, and construes *πανάμερος* in 660 with *συγκραθεῖς*: 'reconciled to her, for all days to come, by the device (pretext) of Persuasion's well-anointed robe.'

(2) Blaydes reads *τῷ πειθοῦς παγχρίστῳ συγκραθεῖς | πέπλῳ προφάνσει θηρός*, 'having been brought into close contact with Persuasion's well-anointed robe, in accordance with the prediction of the Centaur.' He does not explain how the metre is to be reconciled with that of 653 f.

(3) Campbell, leaving the ms. text unaltered, takes *παγχρίστῳ* as a subst., and *προφάσει* as = 'precept.' 'Steeped in the full anointing of persuasion by the Centaur's precept.'

(4) Pretor reads: *τὰς πειθοῦς παγχρίστῳ | συγκραθεῖς παρφάσει θηρός*. By *παρφάσει* he understands the *influences* of the philtre; 'reconciled by the gentle influences of the Centaur's well-steeped charm.'

(5) Whitelaw, in the Notes to his Translation of Sophocles (p. 438), suggests the dat. *φάρει* (instead of *θηρός*), to agree with *παγχρίστῳ*, while *ἐπὶ προφάσει*, 'under a pretext,' is taken separately:—i.e., 'brought by a

pretext under the power of the robe which Persuasion has anointed.' But *θηρός* was less likely to arise from *φάρει* than from *φάρους*.

II. Conjectures which omit *παγχρίστῳ*.

(1) Dindorf, giving *ἐπιπόνων ἀμερὰν* in 654, alters *προφάσει* to *προφάνσει*, and reads: *τὰς πειθοῦς συγκραθεῖς* | \perp \cup — *ἐπὶ προφάνσει θηρός*. To fill the lacuna he suggests *ἐμμότοις*,—*ἔμμοτα* (*φάρμακα*) being ointments spread on lint.

(2) Wecklein: *τὰς πειθοῦς συγκραθεῖς* | *ἐνδυτοῖς ἐπὶ προφάσει θηρός*, 'brought into contact with the garment of persuasion, through the Centaur's agency,' *i.e.*, on occasion given by him.

836 f. *δεινοτάτῳ μὲν ὕδρας προστετακὼς* | *φάσματι*.—*προστετακὼς* has been regarded as indicating that *φάσματι* has displaced some word denoting the *venom* of the hydra. And this view is apparently confirmed by the schol.: *προσκεκολλημένος τῷ ἰῶ τῆς ὕδρας*. Another schol. has:—*φάσματι τουτέστι τῷ ἱματίῳ τῷ κεχρισμένῳ τῷ φαρμάκῳ τῆς ὕδρας, τουτέστι τῇ χολῇ*. This second scholium suggests, like the first, that the scholiast read, not *φάσματα*, but a word which he could interpret by *φαρμάκῳ* or *ἰῶ*. Suppose, for instance, that this word was *χρίσματι*. The scholiast means that the allusion is to the robe anointed with this *χρίσμα*. Whatever the word may have been, it certainly was not one which directly expressed the idea of 'robe': for then the scholiast could have written at once, *κεχρισμένῳ τῇ χολῇ τῆς ὕδρας*, instead of, *κεχρισμένῳ τῷ φαρμάκῳ τῆς ὕδρας, τουτέστι τῇ χολῇ*.

The following substitutes for *φάσματι* have been proposed. 1. *νάματι*, 'stream,'—the venom which flowed from the hydra. Wunder, who suggests this, refers to Hesychius, *νῆμα ὕδωρ ὕφασμα* (a confusion of *νῆμα* with *νάμα*). He thinks that here, too, *νάματι* was confused with *νῆματι*, and explained by a gloss *ὕφασματι*, whence *φάσματι*. Hartung adopts *νάματι*. It is certainly the most ingenious emendation hitherto made.

2. *στάγματι*, Wakefield. Cp. Aesch. *Pers.* 612, etc.

3. *χρίσματι*, Blaydes: who also suggests *βάμματι*.

4. *φλέγματι* (inflaming poison), Heimreich. Mekler, in the Teubner ed. of Dindorf (1885), adopts this.

5. *ῥάσματι*, 'moisture' (*ῥαίνω*), Hermann. The word occurs only in Athen. p. 542 c *ῥάσματά τε μύρων ἐπιπτεν ἐπὶ τὴν γῆν*,—quoted from Duris (*Δουρίς*), who wrote in the second half of the 4th cent. B.C.

6. I had thought of *φύρματι*, *i.e.* the hydra's venom mingled with the Centaur's blood. The word is used by Nicander *Ther.* 723 of what oozes from a poisoned body. But, as the commentary has shown, I believe *φάσματι* to be sound.

839 f. *Νέσσου ὑποφόνια δολιόμυθα κέντρ' ἐπιζέσαντα*.—The critics whose views are noticed below agree in rejecting *Νέσσου* as an interpolation.

(1) Hermann reads *ὑπόφωνα δολιόμυθα κέντρ' ἐπιζέσαντα*, and, in the corresponding place of the strophe (830), *ἔτι ποτ' ἔτ' ἐπίπονόν <γ' > ἔχοι θανὼν λατρεῖαν*. The *γ'* was inserted by Brunck. But here, where

it can only emphasise the adjective, it is intolerably weak. Campbell also reads thus, only writing ὑποφόνια δολόμυθα.

(2) Schneidewin: φόνια δολιόμυθα κέντρ' ἐπιζέσαντα, and in 830 ἐτι ποτ' ἐτι πόνων ἔχοι θανὼν λατρείαν. The substitution of ἐτι πόνων for ἐτ' ἐπίπονον is Wunder's.

(3) Dindorf holds that the words Νέσσον θ' ὕπο in the mss. conceal the word θηρὸς, of which θ' ὕπο was a corruption and Νέσσον an explanation. He further assumes that the two next words in the mss., φοίνια δολόμυθα, are interpolations, 'pro uno adiectivo, quod haud dubie ὀλόεντα fuit.' Accordingly he reads, θηρὸς ὀλόεντα κέντρ' ἐπιζέσαντα: and in 830, ποτ' ἐτ' ἐπίπονον (deleting the ἐτι before ποτ').

(4) Wecklein: φόνια δολιόμυθα κέντρ' ἐπιζέσαντα. In 830 he reads ἐτι ποτ' ἐπίπονον δέχοιτ' ἄνω [for ἔχοι θανὼν] λατρείαν, omitting the ἐτ' after ποτ'.

853 ff. The traditional text gives:—

ἔρρωγεν παγὰ δακρύνων κέχυται νόσος, οἷ πόποι, οἷον ἀναρσίων
οὐπῶ ἀγακλειτὸν Ἡρακλέους ἐπέμολε πάθος οἰκτίσαι.

And in the strophe, vv. 841 ff.,

ὦν αἶδ' ἃ τλάμων ἄοκνος, μεγάλην προσορῶσα δόμοις βλάβαν
νέων αἰσούντων γάμων, τὰ μὲν οὐ τι προσέβαλε τὰ δ' ἀπ' ἀλλόθρον, etc.

Thus the words ὦν αἶδ' ἃ τλάμων ἄοκνος, μεγάλην προσορῶσα δόμοις correspond metrically with ἔρρωγεν παγὰ δακρύνων κέχυται νόσος, οἷ πόποι, οἷ|. So much is certain: there is no doubt as to these portions of the text. Again, the words προσέβαλε, τὰ δ' ἀπ' ἀλλόθρον correspond metrically with ἐπέμολε πάθος οἰκτίσαι: and in neither place is the reading doubtful.

The textual problem is therefore limited to this: How are the words βλάβαν | νέων αἰσούντων γάμων τὰ μὲν οὐ τι to be metrically reconciled with [οἷ]ον ἀναρσίων | οὐπῶ ἀγακλειτὸν Ἡρακλέους?

Hermann reads οἷον οὐδ' | ἀναρσίων instead of οἷον ἀναρσίων | οὐπῶ, and places Ἡρακλέους before, instead of after, ἀγακλειτὸν (which he changes to ἀγάκλαντον). Thus βλάβαν | νέων αἰσούντων γάμων | τὰ μὲν οὐ τι = [οἷ]ον οὐδ' | ἀναρσίων Ἡρακλέους | ἀγάκλαντον.

Campbell follows Hermann, except that he reads οὐκ instead of οὐδ', and retains ἀγακλειτόν.

But the view that Ἡρακλέους is a gloss has prevailed, and with good reason, among recent critics. The emendations which presume this follow one of two methods, as has been noticed in the commentary.

I. To insert a long syllable, beginning with a vowel, before ἀναρσίων, and an iambus between οὐπῶ and ἀγακλειτόν. Thus G. H. Müller, whom Nauck follows, writes: οἷον <ἐξ> | ἀναρσίων οὐπῶ <ποτ' ἄνδρ'> ἀγακλειτόν = [δόμ]οις βλάβαν | νέων αἰσούντων γάμων τὰ μὲν οὐ τι.

II. To write δόμοισι, with Triclinius, instead of δόμοις, in 842, and to obtain a metrical equivalent for αἰσούντων γάμων by making some addition to οὐπῶ. Thus Dindorf writes, οὐπῶ <Ζηνὸς κέλωρ>. The word κέλωρ, 'son,' occurs in Eur. *Andr.* 1033. Wecklein writes, οὐπῶ <θείαν βίαν>. Dindorf's conjecture fails to explain why the gloss Ἡρακλέους

is in the genitive case: Wecklein's does explain that; but the words *θείαν βίαν* could not, without some further definition (such as *τοῦδε*), denote Heracles. The emendation which I suggest, *ἀναρσίων <ῥπ> οὔπω <τοῦδε σῶμ> ἀγακλειτόν*, at least accounts for *Ἡρακλέους* (as a gloss on *τοῦδε*), clears up the construction of *ἀναρσίων*, and is Sophoclean in respect to the periphrasis with *σῶμα*.

903 *ἐνθα μὴ τις εἰσίδει*, 'where no one should behold.' The steps by which this construction has grown out of the 'deliberative' may be represented as follows.

(1) *οὐκ οἶδεν ὅπου οἰκῇ*, 'he does not know where to live.' The clause *ὅπου οἰκῇ* is 'deliberative': it corresponds with the direct *ποῦ οἰκῶ*; (subjunct.) 'where am I to live?'

(2) *οὐκ ἔχει ὅπου οἰκῇ*, 'he has not where to live.' The clause *ὅπου οἰκῇ* is still properly deliberative, as in no. 1. But it has now come nearer to the character of a final relative clause. And it would be already a final relative clause, if the word *τόπον*, for instance, were inserted after *ἔχει*: 'he has not a place in which to live.'

(3) *ἔχει ὅπου οἰκῇ*, 'he has a place in which to live.' The clause *ὅπου οἰκῇ* has now lost its original 'deliberative,' or interrogative, character altogether. It has become a final relative clause.

(4) Then comes the further development:—*ἔρχεται ὅπου οἰκῇ, ἦλθεν ὅπου οἰκοίη, ἔκρυψεν ἐαυτὴν ἐνθα μὴ τις εἰσίδει*, instead of the normal *οἰκήσει, ὄψεται*.

911 *καὶ τὰς ἄπαιδας ἐς τὸ λοιπὸν οὐσίας*. (MSS.)

A. The following explanations of the traditional text have been given.

(1) The scholium is as follows:—*ἐπεὶ μηκέτι ἐμελλεν παῖδας τίττειν ἥτοι σχήσειν* ὅτι τοῦ λοιποῦ οὐ γενήσονται συνουσίας πρὸς τὸν Ἡρακλέα *εἰς παιδοποιῶν οὐσίας δὲ κοίτας, συνουσίας*. It may be that the sentences beginning respectively with *ἐπεὶ* and *ὅτι* represent two originally distinct scholia. If so, the monstrous interpretation, according to which *οὐσίας* stands for *συνουσίας*, and means 'conjugal intercourse,' belongs to the second scholium only. The first, *ἐπεὶ...σχήσειν*, may have assumed the literal sense to be, 'her henceforth childless existence.' That sense is, indeed, at once excluded by the plural number: no example has been, or could be, produced in which *οὐσία* refers to a single existence. It would be necessary, for this sense, to alter at least *τὰς ἄπαιδας* into *τῆς ἄπαιδος* (depending on *δαίμων* l. 910). But at this moment, and under the circumstances in which she is placed, the poet certainly cannot have intended her to lament that she is not destined to bear any more children.

(2) Prof. Campbell, who keeps *τὰς ἄπαιδας οὐσίας*, and renders, '*her childless existence*,' endeavours to avoid this difficulty by giving a figurative sense to *ἄπαιδας*. She means that her children (no less than her husband) are *lost to her*; i.e., for ever estranged from her. And *ἐς τὸ λοιπὸν* can be said, though she is just about to die, because the loss of her children's love 'would not be repaired after her death.' Prof.

Campbell further suggests that ἐς τὸ λοιπὸν may be excused on the ground that 'she is speaking to the servants, who know nothing of her intended death, but are ready to sympathise with her in her desolation. She may be imagined saying to them, "Behold, I am a childless woman for evermore!"' That is, ἐς τὸ λοιπὸν might be taken by *them* to mean, 'in my life henceforth'; whereas in her thought it means, 'even beyond the grave.' If this be indeed what the poet meant, it will be admitted that he has chosen a remarkably obscure way of saying it. Nor would such a reference to the loss of her children's affection have any special appropriateness in this context.

(3) Schneidewin notices another interpretation, according to which ἄπαιδας οὐσίας means, *opes quae non augentur*,—ἀτόκους: 'the property which is thenceforth to have no increase.' It does not appear what precise sense was attached to this strange version. Here, again, the plural οὐσίας would be admissible only if several properties were meant, as in Eur. fr. 356 (if the word be sound there), τὰς οὐσίας γὰρ μᾶλλον ἢ τὰς ἀρπαγὰς | τιμᾶν δίκαιον.

B. The proposed emendations are of two classes,—those which retain the word οὐσίας, and those which alter it.

I. 1. Wecklein: τῆς ἀκηδοῦς...οὐσίας (depending on δαίμον' in 910): '(the fortune) of the household which must thenceforth be neglected.' 2. Nauck: τὰς ἀπάτορας...οὐσίας. 3. Hartung: τὰς ἀπάρνας (or -ους)...οὐσίας, 'the household over which she thenceforth resigned the rights of a mistress.' 4. Hermann: τὰς δίπαιδας...οὐσίας, 'the property which will be shared between the children of two marriages,'—viz., between her own children, and a child (by Heracles) whom Iolè will bring forth. (Cp. v. 536.)

II. 1. Reiske: τὰς ἄπαιδας...ἐστίας (plur. for sing., like *foeos*). 2. Kölster and Köchly (*ap. Hartung*, p. 197): παῖδας τ' ἄπαιδας ἐς τὸ λοιπὸν ὡς ἴδοι.

1019 f. σοί τε γὰρ ὄμμα | ἔμπλεον ἢ δι' ἐμοῦ σφάζειν. (MSS.)

A. Proposed explanations of the traditional text.

1. Schol.: σὺ δὲ σύλλαβε] σὺ γὰρ νέος εἶ καὶ ὀξύτερόν σοι τὸ ὄμμα πρὸς τὸ σφάζειν τὸν πατέρα μᾶλλον ἢ δι' ἐμοῦ.—ἔμπλεον] ὀξύτερον. That is: 'Your eye is *quicker* for the purpose of saving him *than* (that you should need to save him) by my help.' The separate scholium, which explains ἔμπλεον, not by ὀξύ, but by ὀξύτερον, seems to indicate that it was associated with πλεόν, and explained, in some perverse fashion, as a comparative. If this be so, the scholiast's interpretation is really distinct from the following, which obtains the same sense.

2. Whitelaw (Translation, Notes, p. 440). ἔμπλεον, lit. 'full,' means 'undimmed,' 'clear': ἢ = μᾶλλον ἢ (as ἢ περ follows an adj. of the positive degree in Her. 9. 26, etc.). The construction is condensed from ἔμπλεον (ὥστε) σφάζειν τὸν πατέρα (μᾶλλον) ἢ (ὥστε αὐτὸν) δι' ἐμοῦ (σφάζεσθαι): 'your eye is undimmed for the purpose of saving him,—too much so (that he should have to be saved) by my means.' Or, as it is rendered

by Mr Whitelaw at p. 297: 'with youthful sight | Undimmed—thou, where I fail, canst aid.'

3. Pretor also takes ἔμπλεον as 'undimmed,' and ἦ as = μάλλον ἢ, but gives a different (and surely dubious) sense to δι' ἐμοῦ: 'For thou hast an eye to save him clearer than is *at my command*.'

4. Campbell, taking ἦ as = μάλλον ἢ, supposes that ὄμμα is 'put by synecdoche for keenness of the faculties generally.' He renders (the italics are mine): 'For indeed thou hast *a fulness of resource* (ὄμμα ἔμπλεον) beyond what I can do to save him': and adds, 'τὸ δι' ἐμοῦ σωθεῖν = τὸ δι' ἐμοῦ σώζεσθαι αὐτόν.'

B. The emendations may be classed as those which retain ὄμμα and those which alter it.

I. 1. Hermann (3rd ed.): σοί τε γὰρ ὄμμα | ἐν πλέον. He meant ἐν as = ἐνέστι, but admitted that he could give no example. He had previously conjectured ἔμπεδον.

2. Hartung: σὺ δὲ συλλαβοῦ· ὁξὺ γὰρ ὄμμα | σοί πλέον.

3. Seidler: σοί τε γὰρ ὄμμα | εὖ βλέπον. He thinks δι' ἐμοῦ corrupt.

4. Wecklein writes the whole passage thus:—

τοῦργον τόδε μείζον ἂν εἶη
ἦ δι' ἐμοῦ σωκεῖν· σὺ δὲ σύλλαβε· σοί τε γὰρ ὄμμα
ἔμπεδον— — — — — ΥΛ. ψαῦω γὰρ ἔγωγε, etc.

By substituting δι' ἐμοῦ σωκεῖν for κατ' ἐμὰν ῥώμαν, he seeks this sense:— 'This task would seem to be so great that I *am not able* [to do it] in my own strength (δι' ἐμοῦ).' For the lacuna he suggests ἰσχυραί τε χέρες.— In his *Ars Soph. em.* p. 47 he formerly conjectured, σοί γε γὰρ ὄμμα | ἔμπλεον ἢ διέπειν σωκεῖν, meaning, 'for *thou* hast thine eyes so full (of tears) that thou canst not perform this task (thyself),'—an apology from the πρέσβυς for taking the chief part in tending Heracles, and asking the son merely to *help* (σύλλαβε).

II. Emendations which alter ὄμμα.—1. Purgold: σοί τέ γε ῥώμα | ἔμπλεόν ἐστιν ἐμοῦ σώζειν. He meant, 'You have more strength than I for saving him,'—incorrectly taking ἔμπλεον as a comparative.

2. Herwerden: σοί τε γὰρ ἴθμα ('step') | ἔμπεδον, ἡδὲ πλέον σωκεῖς.

3. Meineke: σὺ δὲ σύλλαβε μου· τὸ γὰρ ὀρμά | ἐς πλέον ἢ δίχα σοῦ σώζειν. The ἐς πλέον seems indubitably right.

4. Paley: σοί 'στι γὰρ ὀρμά | ἐς πλέον ἢ δι' ἐμοῦ σώζειν: 'you have too much energy to let his safety depend on me.'

5. Wunder: σοί τι γὰρ ἄμμα | ἔμπεδον ἢ δι' ἐμοῦ σώζειν: 'You can seize him so firmly that you need not to save him by my means.'

1054 πλεύμονός τ' ἀρτηρίας. In the modern sense, an 'artery' is a blood-vessel, arising directly or indirectly from the heart, and carrying blood away from it, as veins carry blood towards it. The ancients used ἀρτηρία, *arteria*, in various applications; but in all of them the term was associated with the conveyance of *air*. Hence the erroneous derivation

from *ἀήρ* and *τηρεῖν*. When the name 'arteria' was applied by the ancients to what is now called an 'artery,' the error of taking it for an air-passage arose from the fact that after death the 'arteriae' were found empty, while the veins were filled with blood returning from the heart.

The adjective *ἀρτηριος* (*ἀρτά-ω*, 'to suspend') meant 'fitted for suspending': and the feminine *ἀρτηρία* was used as a substantive, 'a cord for suspending,'—*σειρά*, or the like, being understood. Then this term came to be used by physicians in certain figurative senses. (1) The name *ἀρτηρία* was given to the *windpipe*, regarded as a tube from which the lungs are, as it were, suspended. Hippocrates, the contemporary of Sophocles, uses the word in this sense; and it is the only sense which the word bears in the genuine works of Aristotle. (See Prof. Joseph Mayor's notes on Cicero *De Nat. Deor.* 2. 55 §§ 136, 138: vol. II. of his ed., pp. 256, 262.) Similarly the aorta (*ἀορτή*, *αἰέρω*) is so called, as being a tube or cord from which the heart depends. (2) In the plural, *ἀρτηρίαι* were the *bronchial tubes*: this use, too, is recognised by Hippocrates. After a time it was found convenient to define *ἀρτηρία*, when it meant the *windpipe*, by a special epithet. The word chosen was *τραχεῖα*, because the windpipe is externally 'rough' with rings of cartilage which strengthen it. The phrase *ἡ τραχεῖα ἀρτηρία* dates at least from the age of the physician Erasistratus (c. 280 B.C.).

'Arteries' in the modern sense, and veins, are alike called *φλέβες* by Aristotle. The physician Praxagoras of Cos (c. 310—290 B.C.) has been regarded as the first who had some notion of the true distinction (Sprengel, *Hist. de la Méd.* vol. I. p. 491). But the general conception long continued to be that which Cicero attests, *De Nat. Deor.* 2. 55 § 138, '*Sanguis per venas in omne corpus diffunditur, et spiritus per arterias.*'

The later doctrines of the 'arteriae,' from Galen to Harvey, may be traced in Prof. J. G. McKendrick's article on the 'Vascular System,' *Encycl. Brit.* vol. XXIV. pp. 95 ff. (9th ed.).

THE ORACLE AT DODONA.

1166 M. Constantin Carapanos, when at Jannina in the summer of 1875, heard of some coins having been found in a neighbouring district, among ruins usually identified with Passaron, the chief town of the Molossi in Epeirus. He was thus led to undertake the excavations which finally established the true site of Dodona,—formerly placed by Leake and others on the hill of Kastritza, at the s. end of the Lake of Jannina. The results obtained by M. Carapanos are given in his work, *Dodone et ses ruines* (Paris, 1878).

1. *Site.* Dodona stood in what is now the valley of Tcharacovista, about $11\frac{1}{4}$ miles s.w. of Jannina. It is in the region where the n.e. corner of Thesprotia touched the n.w. corner of Molossia. As Strabo says, 'Dodona is called Thesprotian by the tragedians (Aesch. *P. V.* 831) and Pindar, but afterwards became subject to the Molossi' (7. 7. 4). The total length of the valley from n.w. to s.e. is about $7\frac{1}{2}$ miles; its width varies from about half a mile to about a mile and a quarter. On the

E.N.E. side Tcharacovista is divided from the valley of Jannina by hills of which the best-known names are Manoliassa and Cosmira. On the w.s.w., it is overlooked by Mount Olytzika,—famous in the ancient world as Tomāros,—which attains a height of 6500 feet, overtopping all the hills of Lower Epeirus except Pindus. The summit, a bare rock, is furrowed by torrent-courses; below it, the mountain is girdled by a forest of firs.

The height of the valley above sea-level, as given by Carapanos, is 500 mètres, or 1640 feet; the mountains around it are covered with snow during a great part of the year; and it is too cold for the orange or the olive, though both flourish a few miles from it, on the west or the south-east. A climate severer than ordinarily occurs in that latitude (39° 33' N.) fully justifies the Homeric expression, Δωδώνη δυσχείμερος (*Il.* 2. 750, 16. 234). Aeschylus describes Dodona as surrounded by 'lofty ridges' (αἰπύνωτον, *P. V.* 830): and Pindar, as the region from which high pasture-lands slope down westward,—Δωδώναθεν ἀρχόμενοι πρὸς Ἴόνιον πόρον (*N.* 4. 53). The word πόρον is peculiarly fitting here if Pindar meant 'strait,' and not merely 'sea.' A line drawn westward from Dodona strikes the coast of Epeirus, some thirty miles distant, at a point opposite Corfu.

2. *The remains.* A spur, projecting from the hills on the N.E. side, divides the valley into two parts, a north-western and a south-western, the latter being the larger. At the end of this spur are the ruins of Dodona, which have a southern and eastern aspect. They consist of three principal parts. (1) The ruins of the town form an irregular square on the top of a hill about 100 feet above the valley. (2) Lower down is the theatre, fairly well preserved. (3) South-east of the town is the peribolos, or sacred precinct, an irregular oblong, about 270 yards in length, with an average breadth of 140.

The sacred precinct itself consists of two parts. (1) The north-western part, standing on a plateau thrown out from the hill of the town, contained the Temple of Zeus, the site of which is now occupied by a Christian Church. The length of the temple was (roughly) 44 yards, and its width 22. Two other buildings stood in this part of the precinct; the larger was trapezoid in form; the smaller, nearly square: both were connected, it is supposed, with means of divination employed by the oracle. (2) The other, or south-eastern, part of the sacred precinct formed the *temenos* in the narrower sense. It has an average length of 121 yards, and width of 110. Annexed to it was a polygonal building, sacred, as objects found there show, to Aphrodite.

3. *The Dodonaean cult.* In the traditions concerning the earliest period of Dodona, three facts stand out clearly. It was, from the first, sacred to Zeus, the Hellenic Sky-god. It was 'Pelasgic'; in other words, it was, for the Greeks of the historical age, prehistoric. And the central object, the organ of the oracle, was an oak, sacred to Zeus. Plato refers to Dodona as the earliest example of a tree-oracle (ὀρνὸς λόγῳ, *Phaedr.* p. 275 B).

The aspect in which Zeus, the Sky-father, was more especially

worshipped at Dodona was expressed by the epithet Νάϊος, the god of streams, and, generally, of water. Acheloïus, as the type of that element, received special honours at Dodona (see n. on *Tr.* 9). In course of time the Dodonaean cult of Zeus became associated with a cult of Dionè, Διώνη. This goddess, usually described as a Titanid, daughter of Uranos and Gê, was at Dodona the symbol of the fertilised Earth, answering to Zeus Naïos as the fertilising water-god. She was his wife, σύνναος with him; their daughter was Aphroditè, who, as has been mentioned, had a temple in the temenos.

4. *The priests.* In the earlier days, when Zeus alone was worshipped at Dodona, men, not women, were the interpreters of the oracle. This is Strabo's statement (7, p. 329); and it is confirmed,—if, indeed, it was not suggested,—by the *Iliad* (16. 233 ff.), which knows no deity at Dodona but Zeus, whose interpreters, ὑποφῆται, are the Σελλοί. This name, written Έλλοί by Pindar (according to Schol. A on the *Iliad*, l.c.), properly denoted a tribe dwelling at and around Dodona, not merely a priesthood or priestly caste. Thus the schol. on *Iliad* 16. 234 defines the Σελλοί as ἔθνος Ἡπειρωτικόν. And Aristotle (*Meteor.* 1. 14, p. 352 b 2), speaking of 'the ancient Hellas' (τὴν Ἑλλάδα τὴν ἀρχαίαν), adds:—αὕτη δ' ἐστὶν ἡ περὶ τὴν Δωδώνην καὶ τὸν Ἀχελῶν...ἔκουν γάρ οἱ Σελλοὶ ἐνταῦθα καὶ οἱ καλούμενοι τότε μὲν Γραικοὶ νῦν δ' Ἕλληνες. The cognate name, Ἑλλοπία, or Ἑλλοπία, is given by Hesiod to the district of Dodona (fr. 156, *ap.* Schol. *Tr.* 1167). The ὑποφῆται of Zeus, chosen from among the Selloi, were called τόμουροι. This is stated by Strabo (7, p. 329), who derives the name from the mountain, Τόμαρος or Τμάρος. In *Od.* 16. 403, εἰ μὲν κ' αἰνήσωσι Διὸς μέγαλοιο θέμιστες, a *v.l.* for θέμιστες was τόμουροι, which Strabo prefers. Eustathius notices this variant, and explains it thus:—Τόμουροι, οἱ ὑπὸ τοῦ ποιητοῦ (Homer) λεγόμενοι ὑποφῆται. The title Ναίαρχος, found in inscriptions at Dodona, may have been borne by the chief of the Τόμουροι: but this is uncertain.

5. *The priestesses.* The appointment of priestesses at Dodona dated, according to Strabo (7, p. 329), from the time when the cult of Dionè became associated with that of Zeus:—κατ' ἀρχὰς μὲν οὖν ἄνδρες ἦσαν οἱ προφητεύοντες...ὕστερον δ' ἀπεδείχθησαν τρεῖς γραιαί, ἐπειδὴ καὶ σύνναος τῷ Διὶ προσαπεδείχθη ἡ Διώνη. That this date was at least an early one, appears from the tradition that it was anterior to the appointment of Phemonoè, the first recorded πρόμαντις at Delphi. The Dodonaean priestesses were called Πέλειαί or Πελειάδες. Pausanias says, speaking of Sibyls (10. 12. 10): Φαενίς δέ, θυγάτηρ ἀνδρὸς βασιλεύσαντος ἐν Χάοσι, καὶ αἱ Πέλειαί παρὰ Δωδωναίοις, ἐμαντεύσαντο μὲν ἐκ θεοῦ καὶ αὐταί, Σίβυλλαι δὲ ὑπὸ ἀνθρώπων οὐκ ἐκλήθησαν.—τὰς Πελειάδας δὲ Φημονόης τε ἔτι προτέρας γενέσθαι λέγουσι καὶ ἄσαι γυναικῶν πρῶτας τὰδε τὰ ἔφη·

Ζεὺς ἦν, Ζεὺς ἔστι, Ζεὺς ἔσσεται, ὦ μέγαλε Ζεῦ·

Γᾶ καρπὸν ἀνίει, διὸ κλήζετε ματέρα Γαῖαν.

The second verse illustrates the connection between the first institution of these priestesses and the cult of Dionè, the symbol of the fertile

earth. So, too, Eustathius (on *Od.* 14. 327) says:—ὑστερον δὲ τρεῖς ἀποδειχθῆναι γραίας προφήτιδας, ἃς πελείας καλεῖσθαι γλώσση Μολοττῶν, ὡς τοὺς γέροντας πελείους. Compare Strabo's statement (7, frag. 1): φασὶ δὲ καὶ κατὰ τὴν τῶν Μολοττῶν καὶ Θεσπρωτῶν γλῶτταν τὰς γραίας πελίᾳς καλεῖσθαι καὶ τοὺς γέροντας πελίους, καὶ ἴσως οὐκ ὄρνεα ἦσαν αἱ θρυλούμεναι πελειάδες, ἀλλὰ γυναικες τρεῖς περὶ τὸ ἱερὸν σχολάζουσαι.

Here, then, we have one explanation of the name Πέλειαι or Πελειάδες, as applied to the priestesses,—that it meant 'aged women,' being merely another form of πολιαί. Hesychius has πελείους· Κῶοι καὶ οἱ Ἑπειῶται τοὺς γέροντας καὶ τὰς πρεσβύτιδας. The words πέλεια, πελείας, *palumba*, probably denoted 'the grey dove' (Victor Hehn, *Kulturpflanzen und Haustiere in ihrem Uebergang aus Asien nach Griechenland*, etc., p. 300, 3rd ed., Berlin, 1877). According to another view, which Stein (on *Her.* 2. 57) prefers, the name was symbolical: these priestesses were called Πελειάδες, 'Doves,' as the Pythia and other priestesses were called Μέλισσαι, with allusion to some sacred legend. A third theory, which may be rejected, supposes that the priestesses were so styled merely because they drew omens from the flight of doves.

The true explanation is to be sought, I should suppose, in a combination of the etymological with the symbolical view. The dove was the sacred bird of Aphroditè; and Aphroditè was worshipped at Dodona as the daughter of Zeus and Dionè. The institution of priestesses is said to have coincided with the introduction of Dionè's cult. Probably, then, the πέλεια was a sacred bird at Dodona from the time at which the priestesses were instituted, or, at any rate, from a time not much later. The priestesses were locally known as πέλειαι or πελαιί, originally in the sense of πολιαί, 'the aged ones.' But Greeks from other parts of Hellas, familiar with the word πέλεια only as meaning 'the grey bird,' the dove, associated the name, as given to the priestesses, with the sacred birds of the temple, the πέλειαι of Aphroditè. And Πέλειαι or Πελειάδες, as the designation of the priestesses, came to be thus explained, even at Dodona, in a symbolical or mystic sense.

Herodotus (2. 55) describes the three Dodonaean priestesses as προμάντιες or ἱρεῖαι, and does not expressly say that they were called Πελειάδες. But the temple-legend which he gives on their authority is significant in this connection. Two 'black doves' flew away from Egyptian Thebes: one came to Dodona,—alighted on an oak,—spoke with a human voice,—and ordered the people to establish an oracle of Zeus: the other 'dove' went to Libya, and similarly founded the oracle of Zeus Ammon. These two 'doves,' Herodotus suggests, were Egyptian women, called 'doves,' because at first 'their utterance was like that of birds' (*i.e.*, unintelligible); the doves 'spoke with a human voice' when they had learned Greek. Now, it should further be noticed that Herodotus makes no direct mention of Σελλοί or τόμουροι: he says merely that the account given by the three priestesses was corroborated by οἱ ἄλλοι Δωδωναῖοι οἱ περὶ τὸ ἱερὸν. Evidently the priestesses were then the representative functionaries of the oracle.

The priests were no longer its direct interpreters, but merely ministers of the temple. Accordingly, the sacred bird *πέλεια*, whose introduction was really coeval, or nearly so, with the institution of priestesses, was now connected in their legend with the first establishment of the shrine. The priestesses thus magnified the antiquity of their office, ignoring the earlier period during which the Selloi had furnished the *ὑποφήται*. And, though Herodotus does not expressly attest the name *Πελειάδες* as borne by the priestesses, yet his account tends to confirm the later testimonies; for the interest of the priestesses in the legend of the *πέλεια* becomes all the more intelligible, if it was thus directly linked with their own title.

The number of the *Πελειάδες* is usually given as three. (Her. 2. 55; Ephorus fr. 30, in Müller *Frag. Hist.* II. p. 241; Strabo 7, p. 329; Eustathius on *Od.* 14. 327.) The scholiast on *Tr.* 172 says:—*Εὐριπίδης τρεῖς γεγονέναι φησὶν αὐτάς, οἱ δὲ δύο, καὶ τὴν μὲν εἰς Λιβύην ἀφικέσθαι Θήβηθεν εἰς τὸ τοῦ Ἄμμωνος χρηστήριον, τὴν <δὲ> περὶ τὴν Δωδώνην, ὡς καὶ Πίνδαρος Παιῶσιν.* In my commentary (on 171 f.) I allude to this schol. as indicating that Pindar agreed with Sophocles in speaking of two *Πελειάδες*. It may be objected:—‘Does the scholium mean anything more than that Pindar, in one or more of his lost paeans, alluded to the same temple-legend which Herodotus gives (2. 55),—viz., that one *dove* founded the oracle at Dodona, and another dove the oracle of Ammon?’ But the scholiast is here expounding the second of two views which he notices,—viz., that by the *Πελειάδες* Sophocles means the *priestesses*, τὰς ἱερείας γραίας οὔσας. After saying that Euripides speaks of them (αὐτάς) as three in number, he adds that ‘others’ speak of two. One of these ‘others’ is clearly, in the scholiast’s intention, Herodotus, whom he has been quoting for the theory that barbarian women might have been called ‘doves’; and he has omitted to observe that Herodotus speaks of *three* Dodonaean priestesses, though of *two* doves (the Dodonaean and the Libyan). It may well be, then, that the clause in the scholium after οἱ δὲ δύο, viz., καὶ τὴν μὲν...Δωδώνην, refers to Herodotus; and that Pindar really spoke of two Dodonaean *priestesses*.

It is needless, however, to press this disputable point. Let it be granted that Sophocles is the only authority that can be cited for *two*, instead of *three*, *Peleiades*. That is no reason against understanding him to mean those priestesses. He may have conceived, or may have known, that in the practice of Dodona only two of the three priestesses actually took part in the delivery of responses. The historian Ephorus (c. 350 B.C.), referring to a certain oracle given at Dodona, speaks of ‘the prophetess,’ τὴν προφήτιν, though he mentions in the same passage that there were three προφήτιδες (fr. 30, Müller *Fragm. Hist.* II. p. 241). Zenobius (2. 84), quoting the same story from Heracleides Ponticus, also uses the singular, ἡ προφήτις ἢ ἐν Δωδώνῃ. And so, too, Servius (on *Aen.* 3. 466), referring to Dodona, speaks of ‘anus Pelias nomine.’ The existence of three such priestesses is thus not incompatible with the mention of *one* as announcing the oracle; or of *two*, as in the verse of Sophocles, if the principal prophetess was aided, in some subordinate capacity, by one of her colleagues.

6. *Procedure of the oracle.* The ancient oak, sacred to Zeus, was the principal organ of divination. According to Suidas, *s. v.* Δωδώνη, the branches of the oak moved, emitting a sound, when the person consulting the oracle entered the place in which the oak stood; and the priestesses then spoke, interpreting the signs so given:—εἰσιόντων τῶν μαντευομένων ἐκινεῖτο δῆθεν ἡ δρυς ἡχοῦσα· αἱ δὲ ἐφθέγγοντο, ὅτι τάδε λέγει ὁ Ζεὺς. By ἡχοῦσα may be meant merely the rustling of the leaves, which would well suit the phrase of Sophocles, δρυὶς πολὺγλωσσος. Or some further sound may have been produced artificially. Philostratus (*Imag.* 2. 33) describes the oak as hung with στέμματα. These symbolised its character as a μάντις: for it is always the oak itself which is described as *uttering* the oracle, though its language requires to be *interpreted* by the προφῆτιδες. So Lucian *Amor.* 31 ἡ ἐν Δωδώνῃ φηγὸς... ἱερὰν ἀπορρήξασα φωνήν. Steph. Byz. *s. v.* Δωδώνη: Φηγωναίε (Ζεῦ), ἐπεὶ ἐν Δωδώνῃ πρῶτον φηγὸς ἐμαντεύετο.

There is thus a very strong probability that Sophocles, when he described the oak as speaking δισσῶν ἐκ Πελειάδων, meant, ‘*by the mouth of the two Peleïades.*’ Other explanations of his words are the following.

(1) ‘*By the agency of two doves.*’ That is, signs derived from doves, by their mode of flight or otherwise, were combined with the signs from the oak. I cannot find any good evidence for this. In Paus. 7. 21. 2, αἱ πέλειαι καὶ τὰ ἐκ τῆς δρυὸς μαντεύματα μετέχουν μάλιστα ἐφαίνετο ἀληθείας, the reference may well be to the priestesses, whom he calls πέλειαι as well as πελειάδες (10. 12. 10). One of the scholia on *Tr.* 172 vaguely says that two doves ‘sat on the oak, and gave oracles’ (ἐμαντεύοντο)—merely an inaccurate reminiscence, I should think, of Her. 2. 55.

(2) ‘*From between two doves.*’ That is, a symbolical dove, of stone or metal, stood on either side of the sacred oak. Philostratus (*Imag.* 2. 33) describes a picture which represented a *golden dove* as perched on the oak at Dodona, and as connected, in some way which he does not define, with the giving of the oracle: ἡ μὲν χρυσὴ πέλεια ἔτ’ [ἐστὶν?] ἐπὶ τῆς δρυὸς, ἐν λογίοις ἡ σοφὴ καὶ χρησιμοῖς [vulg. χρησμοῖς], οὓς ἐκ Διὸς ἀναφθέγγεται. But Philostratus wrote in the third century A.D. The ‘golden dove’ probably dated only from the revival at Dodona in early Imperial times (see Carapanos, p. 172): it would hardly have escaped the pillage suffered by Dodona in the third, and in the first, century B.C. Nor can reliance be placed on the vague words of the scholiast, probably founded on the poet’s phrase, ὑπεράνω τοῦ ἐν Δωδώνῃ μαντείου δύο ἦσαν πέλειαι δι’ ὧν ἐμαντεύετο ὁ Ζεὺς, ὡς Ἀπόλλων ἀπὸ τρίποδος.

Neither of these interpretations has nearly so much to commend it as that which takes Πελειάδων to mean priestesses. This view does not, of course, exclude the supposition that doves, living or artificial, were kept near the sacred oak. It is also possible, or even probable, that such doves played some part in the oracular ritual.

Besides the oak, other sources of divination were used at Dodona. One was the sound given by a bronze λέβης (basin), when struck by a metallic whip in the hand of a small figure above it; or by a series of such λέβητες, so placed that, when one of them was struck, the sound

was prolonged through the rest. Hence Δωδωναῖον χαλκεῖον was a proverb for garrulity (Suidas s. v.). We hear also of a fountain, near the oak, whose murmurs were oracular (Plin. *H. N.* 2. 103, etc.): and of *sortes*, lots drawn from a vessel (Cic. *De Divin.* 1. 34. 76).

As to the mode of delivering the oracle's responses, Sophocles assumes that the practice at Dodona was the same which prevailed at Delphi and elsewhere. That is, the response was given orally, and the person to whom it was given wrote it down (1167). Here Sophocles is confirmed by a writer of the fourth century B.C., Ephorus, in a passage cited above (p. 204, l. 13). But in later times the visitors to Dodona wrote down their questions, and gave these to the priestesses; who returned written answers. The formula ἐπερωτῶντι τὸ κοινὸν τῶν * * Δία Νῆον καὶ Διώναν is one which occurs on the leaden plates found by Carapanos (pp. 68—82). Such a proceeding implies the first conditions of decline for an oracle—a less quick-witted administration, and a more critical public.

The temple at Dodona, with the exception of the cella, was destroyed about 220 B.C. by the Aetolians, in revenge for the Epeirots having joined the Achæan League. In 88 B.C. the place was pillaged by the Thracians whom Mithridates had sent into Epeirus. In the second and third centuries of the Christian era, Dodona enjoyed a transitory revival of its old fame.

1260 **χάλυβος λιθοκόλλητον στόμιον.** (1) The interpretation, 'a curb of steel, *set with pieces of stone*,' has not been supported by any proof that a steel curb was ever furnished with teeth of *stone*. The passages adduced refer merely to curbs made with jagged edges, or teeth, of iron or steel. Thus Pollux (10. 65) quotes στόμια πριονωτά from Aristophanes (fr. 139). According to Servius on Verg. *Geo.* 3. 208 (*duris parere lupatis*), 'lupata' were so called 'a lupinis dentibus, qui inaequales sunt.' Cp. Plut. *Mor.* p. 641 F ἵππους λυκοσπάδας οἱ μὲν ἀπὸ τῶν χαλινῶν τῶν λύκων ἔφασαν ὠνομάσθαι, διὰ τὸ θυμοειδὲς καὶ δυσκάθεκτον οὕτω σωφρονιζομένους. This severe kind of bit was used, it appears, in breaking fiery colts. *λύκος*, as a Greek name for it, seems not to occur before Plutarch. Whether it was borrowed from *lupatum*, or *vice versa*, we do not know. Welcker's conjecture, *λυκοκόλλητον*,—i.e. 'provided with the sharp teeth of a *λύκος*,'—is very improbable.

(2) Another interpretation of *λιθοκόλλητον* is, 'set with *precious stones*.' Reference is made to Nonnus 32. 122 εἰλαῖγγάς τε χαλινούς. Similarly *λιθοκόλλητος* occurs as an epithet of *χιτών* (Callixenus *ap.* Athen. p. 200 B). But, if such ornamentation was ever applied to curbs by Greeks of the 5th century B.C., it must at least have been very exceptional; and in any case such an epithet would be wholly out of place here.

(3) Hermann's rendering is *ferreum saxorum frenum*. He means a *ferrea compages*, or iron clamp, used for binding stones together.

The scholia recognise the word *λιθοκόλλητον*, but give no light. One scholiast takes *χάλυβος* with *ψυχή*, and *στόμιον* as = *στόμα*: 'allowing thy mouth to be closed, as the mouth of a well is closed with a stone' (ὡσανεὶ στόμα φρέατος λίθῳ κεκολλημένον).

1264—1278 (1) Among the editors who give these verses wholly to Hyllus are Hermann, Dindorf, Wunder, Wecklein, Paley, Pretor. Blaydes agrees with them in his text; but in his commentary holds that vv. 1275—1278 belong to the Chorus.

(2) Brunck and Campbell give 1264—1274 to Hyllus, and 1275—1278 to the Chorus. And this, to judge from L (see commentary), was once the prevalent opinion.

(3) Nauck holds a singular view. He eliminates Hyllus altogether. Verses 1259—1269 are given by him to Heracles, and verses 1270—1278 to the Chorus: but he brackets 1275—1278 as spurious.

His reason for giving Heracles not only 1259—1263, but also 1264—1269, is merely that *ὁπαδοί* in 1264 must mean the followers of *Heracles*, and that therefore Heracles, not Hyllus, must be the speaker. But, seeing that the men have come with Hyllus from Euboea, why should not Hyllus address them as *ὁπαδοί*, although his father had previously been their leader? And Nauck's view further requires the unhappy change of *αἶπερ* into *χαίπερ*. Then he gives 1270—1274 to the Chorus, and to Hyllus, merely on the ground of general tenour: but obviously the reproach to the gods (*αἰσχρὰ δ' ἐκείνοις*) comes better from the son of Heracles than from the Chorus.

The touch-stone of Nauck's theory is the word *ἐμοί* in 1264. If *συγγνωμοσύνην* means 'pardon,' then *ἐμοί* must mean Hyllus. Accordingly Nauck is driven to a rendering of *συγγνωμοσύνην* which is not merely strange and forced, but must be pronounced impossible. He deletes the words *ἀγνωμοσύνην εἰδότες ἔργων*, reads *θεοῖς* instead of *θεῶν*, and takes *συγγνωμοσύνην* to mean *μαρτυρίαν*: 'bearing strong witness to me and to the gods.' He quotes Thuc. 2. 74 *ἐγγνώμονες δὲ ἔστε*: but those words mean, 'consent'; not, 'be witnesses,'—which is expressed a little earlier in the same passage by *ἐννίστορες ἔστε*.

(4) Bergk proposes the following distribution:—1259—1263, Heracles: 1264—1269, Hyllus: 1270—1278, Chorus. (See his edition, p. lx.)

(5) Dindorf thinks that the play originally ended with verse 1263, spoken by Heracles. But this would manifestly be too abrupt.

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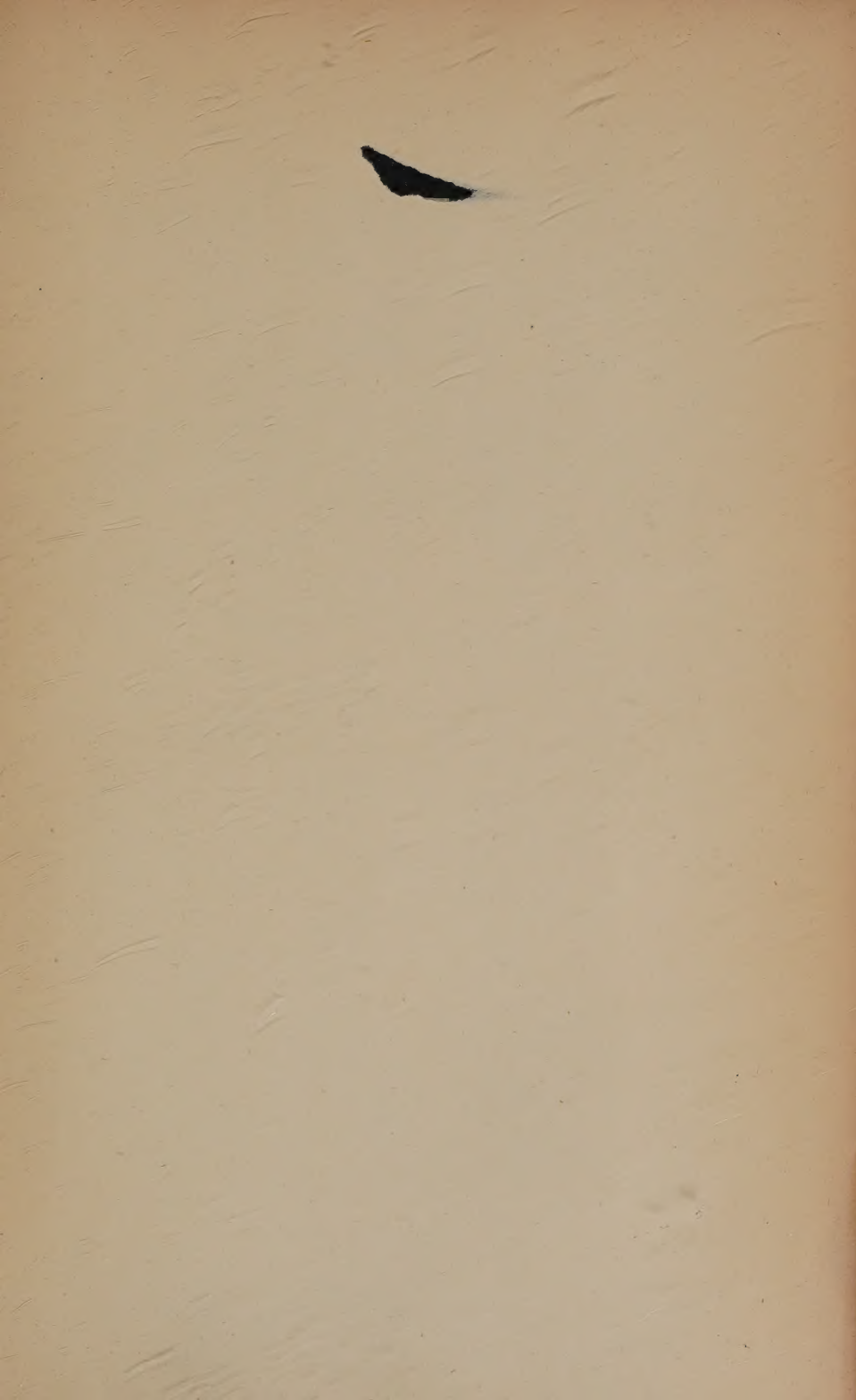
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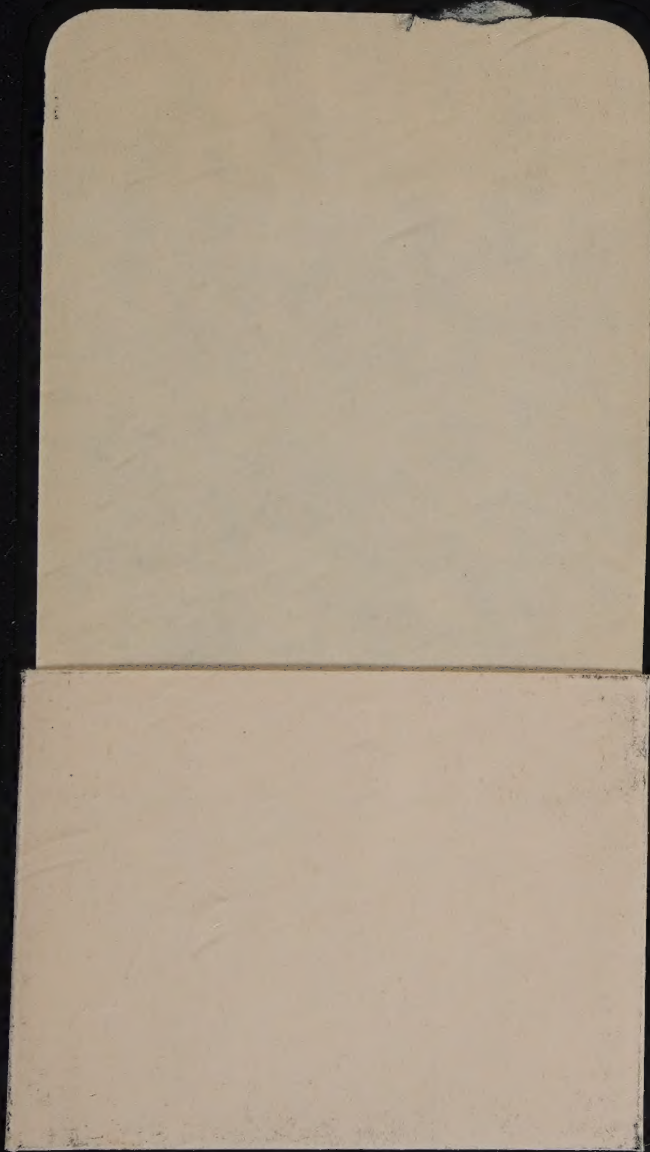
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